ROMAN URDU

SAHIH AL-BUKHARI

Muhammad Bin Ismail Al-Bukhari Al-Jufi

Rahimahullah

(194-256[Hijri] 810-870[AD])

Volume
5

Hadith No: 4978-6411

Urdu Tarjuma & Fawaid

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بسم الله الرحمان الرحيم

66: Kitab Fazaail-ul-Quran (Fazaail-ul-Quran Ka Bayaan) كِتَابُ فَضَائِلِ الْقُرْآنِ

Baab 1: Wahee Ka Nuzool Kaise Hua? Aur Sab Se Pehle Kya Naazil Hua?

Hazrat Ibne Abbas ﵄ ne kaha: "اَلْمُهَيْمِنُ" Ameen ke maane mein hai. Quran apne se pehli har aasmaani kitaab ka ameen aur nighebaan hai.

Wazaahat: Quran ke nigehbaan hone ka matlab ye hai ke kutub-e-samaaiwya mein jo kuch unke maanne waalo'n ne thereef ki hai, Quran-e-Kareem uski nishaan-dahi karke asal mazmoon se aagaahi bakhsta hai. Masalan: Maujooda taurat mein hai ke Moosa ﵇ ka haath bars[1] ki bimaari ki wajah se safed tha, jabke quran mein hai ke Moosa ﵇ ka haath bataur-e-mo'jiza safed ho jaata tha aur us mein koi bimaari na thi. Quran mein hai: "Aur Apna Haath Apne Girebaan Mein Daakhil Karo Wo Kisi Marz Ke Baghair Chamakta Hua Niklega".[2] Is etebaar se Quran-e-Majeed "اَلْمُهَيْمِنُ" hai, yaane saabeqa kutub-e-samaawiya ka nigehbaan aur paasbaan hai. والله أعلم

[4978] [4979] Hazrat Ayesha aur Hazrat Ibne Abbas ﵃ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ makkah mein dus (10) saal rahe aur aap par quran naazil hota raha aur madina taiyyaba mein bhi dus (10) saal tak rahe, aur aap par wahaa'n bhi quran naazil hota raha.[3]

[4980] Hazrat Abu Usman (Nahdi) se riwayat hai, unho'n ne kaha: Mujhe bataaya gaya ke ek (1) martaba Hazrat Jibraeel ﵇ Nabi ﷺ ke paas aae aur aap se baate'n karne lagey. Us waqt Hazrat Umme Salama ﵂ bhi aap ke paas maujood thee'n. Aap ﷺ ne unse poocha: "*Ya kaun hain?*" Ummul Momineen ﵂ ne arz ki: Ye Dihya Kalbi hain. Jab wo chale gae to unho'n ne kaha: Allah ki qasam! Maine unhe'n Dihya Kalbi hi khayaal kiya tha, hatta ke maine Nabi ﷺ ka khutba suna ke aap Hazrat Jibraeel ﵇ ki khabar zikr kar rahe the.

(Raawi-e-hadees Motamir (معتمر) kehte hain:) Mere waalid ne Abu Usman se poocha ke aap ne ye hadees kisse suni thi? Unho'n ne kaha: Hazrat Usama bin Zaid ﵄ se.[4]

[4981] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Har Nabi ko aise-aise mo'jizaat ataa kiye gae hain jinhe'n dekh kar log imaan laate rahe, albatta mujhe jo mo'jiza diya gaya, wo (quran ki) wahee hai, jo Allah Ta'ala ne mujh par naazil ki hai, is liye mujhe ummeed hai ke qiyaamat ke din mere pairokaar doosre ambiya ke pairokaaro'n se ziyaada ho'nge*".[5]

Faaeda: Hadees ka matlab ye hai ke doosre Ambiya Ikram ﵈ ko aise mo'jizaat miley jinhe'n log dekh kar imaan laate aur baad waalo'n par unka koi asar na rehta aur Rasool Allah ﷺ ka mo'jiza quran har zamaane aur har waqt ke liye taaza hai, is bina par qiyamat tak log us par ghaur o fikr karte rahe'nge aur imaan se bahra-war hote rahe'nge.

[4982] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne farmaya ke Allah Ta'ala ne apne Rasool ﷺ par aap ki wafaat se pehle musalsal wahee utaari aur aap ki wafaat ke qaribi zamaane mein to bohot wahee naazil hui, phir uske baad Rasool Allah ﷺ wafaat paa gae.

[4983] Hazrat Jundub ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ bimaar ho gae to ek-do (1-2) raat qiyaam-e-tahajjud na kar sakey. Us dauraan mein aap ke paas ek (1) aurat aai aur kehne lagi: Aye Muhammad! Mera khayaal hai ke tumhare shaitan ne tumhe'n chod diya hai.

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[1] T: (بَرَص) Ek marz ka naam jis mein fasaad-e-khoon ki wajah se jism par safed dhabbe padh jaate hain [Rekhta]

[2] Surah an Naml: 12

[3] راجع: 4464

[4] راجع: 3633

[5] Dekhiye: 7274

Us par Allah Ta'ala ne ye aayaat naazil farmae'n: "وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ".[6] "Raushan Din Ki Qasam Aur Raat Ki Jab Wo Chaa Jaae! Aap Ke Rabb Ne Na Aap Ko Choda Hai Aur Na Wo Aap Se Khafaa Hua Hai".[7]

Faaeda: Hadees mein "aurat" se muraad laeen Abu Lahab ki biwi Umme Jameel bint Harb hai. Jabke ek (1) riwayat mein hai ke Hazrat Khadeeja ؓ ne kaha ke mere khayaal ke mutaabiq shayad aap ka parwardigaar aap se naaraaz ho gaya hai to ye aayaat naazil huee'n. Ba-zaahir ye maaloom hota hai ke naapaak aurat Umme Jameel aur Ummul Momineen Hazrat Khadeeja ؓ dono ne aisa kaha tha. Lekin dono ke bayaan aur maqsad mein waazeh farq hai. Hazrat Khadeeja ؓ ne aap ko tasalli dene ke liye kaha aur parwardigaar ke alfaaz istemaal kiye, jabke Umme Jameel ne khushi ka izhaar karte hue "aap ke shaitan" ke alfaaz kahe.[8] والله أعلم

Baab 2: Quran-e-Majeed Quraish Aur Arab Ke Muhaaware Ke Mutaabiq Naazil Hua.

(Irshad-e-Baari Ta'ala hai ke) "Quran Arbi Zubaan Mein Hai"[9], aur "Ye Quran Waazeh Arbi Zubaan Mein Hai".[10]

[4984] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Hazrat Usman ؓ ne Hazrat Zaid bin Saabit, Saeed bin Aas, Abdullah bin Zubair, aur Abdur Rahman bin Haaris bin Hisham ؓ ko hukum diya ke wo Quran-e-Kareem ko kitaabi shakl mein likhe'n aur unhe'n hidaayat di ke jab tumhara Hazrat Zaid bin Saabit ؓ se quran ke kisi muhaaware mein ikhtelaaf ho to us lafz ko quraish ke muhaaware ke mutaabiq likhna, kyou'nke Quran-e-Kareem quraish ke muhaaware par naazil hua hai, chunache unho'n ne aisa hi kiya.[11]

[4985] Hazrat Yaala bin Umaiyya ؓ se riwayat hai, wo kehte the: Kaash! Main Rasool Allah ﷺ ko us waqt dekhu'n jabke aap par wahee naazil ho rahi ho, chunache jab aap muqam-e-ju'ranah mein the aur par kapde ka saaya kar diya gaya tha us waqt aap ke hamraah chand-ek Sahaba Ikram ؓ bhi the. Achaanak ek (1) shakhs aaya jo khusbhu mein lat-pat tha. Usne arz ki: Allah ke Rasool ﷺ! Aise shakhs ke baare mein kya fatwa hai jisne khushboo se lat-pat ho kar ek (1) jubbe mein ehraam baandha ho? Nabi ﷺ ne kuch intizaar kiya, us dauraan mein aap par wahee aana shuru ho gai. Hazrat Umar ؓ ne Hazrat Yaala ؓ ko ishaare se bulaya. Wo aae aur apna sar parde ke andar kiya to dekhte hain ke aap ka chehra-e-anwar surkh ho raha tha aur aap tezi se saans le rahe the. Thodi der yehi kaifiyat taari rahi, phir jab ye haalat khatam hui to Aap ﷺ ne farmaya: "*Wo shakhs kaha'n hai jo mujhse abhi-abhi umre ke mutaalliq pooch raha tha?*" Us shakhs to talaash karke Nabi ﷺ ki khidmat mein pesh kiya gaya to aap ne farmaya: "*Jo khushbo tujh par lagi hui hai usey teen (3) baar dho daal aur apna jubba utaar de, phir apne umrah mein wohi kuch kar jo hajj mein karte ho*".[12]

Baab 3: Quran-e-Majeed Ko Jamaa Karne Ka Bayaan

[4986] Hazrat Zaid bin Saabit ؓ se riwayat hai, unho'n ne kaha ke jung-e-yamama ke baad Hazrat Abu Bakar ؓ ne mujhe bula-bheja. Us waqt Hazrat Umar ؓ bhi unke paas maujood the. Hazrat Abu Bakar ؓ ne farmaya ke mere paas Hazrat Umar bin Khattab ؓ aae hain aur unho'n ne kaha ke jung-e-yamama mein bohot se qaari-e-quran shaheed ho gae hain aur mujhe andesh hai ke agar qurra ki shahaadat ka silsila isi tarah jaari raha to qurra khatam ho jaae'nge aur Quran-e-Kareem ka bohot sa hissa bhi unke saath hi jaata rahega. Is liye meri khwahish hai ke aap Quran-e-Majeed ko jamaa karne ka hukum de'n. Maine Hazrat Umar ؓ se kaha ke jo kaam Rasool Allah ﷺ ne nahi kiya wo tum kaise karoge? Hazrat Umar ؓ ne uska ye jawaab diya: Allah ki qasam! Ye to ek (1) kaar-e-khair hai, aur wo mere saath us silsile mein takaraar karte rahe. Aakhir Allah Ta'ala ne us masle mein mera seena bhi khol diya aur ab meri bhi wohi raae hai jo Hazrat Umar ؓ ki thi.

Hazrat Zaid ؓ ne bayaan kiya ke Hazrat Abu Bakar ؓ ne mazeed farmaya ke tum ek (1) naujawaan aur aqalmand aadmi ho. Ham ne tumhe'n kisi muaamale mein muttaham (مُتَّہَم) bhi nahi kiya aur tum Rasool Allah ﷺ ke kaatib-e-wahee bhi the, is liye tum Quran-e-Majeed ko poori justaju aur mehnat ke saath ek (1) jagah jamaa kar do. (Hazrat

[6] Surah ad Duhaa: 1-3

[7] راجع: 1124

[8] Fath-ul-Baari: V8 P907

[9] Surah Yusuf: 2

[10] Surah ash Shu'araa: 195

[11] راجع: 3506

[12] راجع: 1536

Zaid ﷺ ne kaha:) Allah ki qasam! Agar wo mujhe koi pahaad doosri jagah muntaqil karne ka hukum dete to quran jamaa karne ki nisbat ye kaam mere liye aasaan tha. Bahar-haal, maine arz ki: Aap hazraat wo kaam kaise kar sakte ho jo khud Rasool Allah ﷺ ne nahi kiya? Hazrat Abu Bakar ﷺ ne farmaya: Allah ki qasam! Ye ek (1) amal-e-khair hai aur aap mere saath takraar karte rahe, hatta ke Allah Ta'ala ne us kaam ke liye mera seena khol diya jiske liye Hazrat Abu Bakar aur Hazrat Umar ﷺ ka seena khola tha. Chunache maine Quran-e-Majeed ki talaash shuru kardi aur main usey khajoor ki shaakho'n, baareek pattharo'n, aur logo'n ke seeno'n ki madad se jamaa karne laga, hatta ke Surah Tauba ki aakhri aayaat mujhe Hazrat Abu Khuzaima ﷺ ke paas se milee'n. Ye aayaat unke alaawa kisi aur ke paas na thee'n: "لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ..."[13] jama karne ke baad ye sahife Hazrat Abu Bakar ﷺ ke paas rahe. Phir unki wafaat ke baad Hazrat Umar ﷺ ne zindagi bhar unhe'n apne paas rakha. Unke baad wo Ummul Momineen Hazrat Hafsa bint Umar ﷺ ke paas mehfooz rahe.[14]

[4987] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne bayaan kiya ke Hazrat Huzaifa bin Yamaan ﷺ, Ameer-ul-Momineen Hazrat Usman ﷺ ke paas aae, jabke Hazrat Usman ﷺ us waqt Armenia aur Azarbaijan ki fatah ke silsile mein shaam ke ghaziyo'n ke liye jungi taiyyaariyo'n mein masroof the, taake wo ahle iraq ko saath le kar jung kare'n. Hazrat Huzaifa ﷺ logo'n ke quran padhne mein ikhtelaaf ke baais sakht pareshaan the. Hazrat Huzaifa ﷺ ne Hazrat Usman ﷺ se arz ki: Aye Ameer-ul-Momineen! Isse pehle ke ye ummat bhi yahood o nasaara ki tarah kitabullah mein ikhtelaaf karne lagey, aap uski kahbar le'n. Chunache Hazrat Usman ﷺ ne kisi ko Hazrat Hafsa ﷺ ke paas bheja ke wo sahife hame'n de de'n, taake ham unhe'n masaahif mein naqal kar le'n, phir wo aap ko waapas kar de'nge. Hazrat Hafsa ﷺ ne wo sahife Hazrat Usman ﷺ ko pohoncha diye. Aap ne Hazrat Zaid bin Saabit, Hazrat Abdullah bin Zubair, Hazrat Saeed bin Aas aur Abdur Rahman bin Haaris bin Hisham ﷺ ko hukum diya ke wo un saheefo'n ko masaahif mein naqal kar le'n. Hazrat Usman ﷺ ne teeno quraishiyo'n ko farmaya ke jab tumhara Hazrat Zaid bin Saabit ﷺ ke saath Quran-e-Kareem ke kisi kalme mein ikhtelaaf ho jaae to usey quraish ke muhaaware ke mutaabiq likhna, kyou'nke Quran-e-Majeed quraish ki zubaan mein naazil hua tha, chunache un hazraat ne aisa hi kiya. Jab tamaam sahifo'n ko mukhtalif masaahif mein naqal kar liya gaya to Hazrat Usman ﷺ ne wo sahife Hazrat Hafsa ﷺ ko waapas bhej diye aur apni sultanat ke har ilaaqe mein naqal-shuda mushaf ka ek-ek (1-1) nuskha bhej diya aur hukum diya ke uske alaawa agar koi cheez quran ki taraf mansoob ki jaati hai, khwah wo kisi sahife mein ho ya mushaf mein usey jala diya jaae.

[4988] Hazrat Zaid bin Saabit ﷺ se riwayat hai, unho'n ne bayaan kiya ke jab ham mushaf ki soorat mein Quran-e-Majeed ko naqal kar rahe the to mujhe Surah al Ahzaab ki ek (1) aayat nahi mil rahi thi, halaa'nke main wo aayat Rasool Allah ﷺ se suna karta tha aur aap uski tilaawat farmaya karte the. Phir ham ne usey talaash kiy ato wo Hazrat Khuzaima bin Saabit Ansari ﷺ ke paas se mili, wo aayat thi: "مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ".[15] Chunache ham ne us aayat ko mushaf mein Surah al Ahzaab ke saath mila diya.

Baab 4: Nabi ﷺ Ke Kaatib Ka Bayaan

[4989] Hazrat Zaid bin Saabit ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Bakar ﷺ ne mujhe bula kar farmaya: Tum Rasool Allah ﷺ ke liye wahee likha karte the, lehaaza tum hi Quran-e-Majeed ko mehnat o justaju se jamaa karo, chunache maine talaash shuru ki to Surah Tauba ki aakhri do (2) aayaat jo Abu Khuzaima Ansari ﷺ ke paas likhi hui milee'n. Unke alaawa aur kahee'n se ye aayaat dastiyaab na ho sakee'n.
Wo aayaat ye thee'n: "لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ..."[16].[17]

[4990] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke jab ye aayat naazil hui: "لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ".[18] To Nabi ﷺ ne farmaya: "*Hazrat Zaid ko mere paas bulaao aur unse kaho ke takhti, dawaat aur shaane ki haddi le kar aae*". Jab wo aae to aap ne farmaya: "*Is aayat ko likho* "لَّا يَسْتَوِي الْقَاعِدُونَ"". Us waqt

[13] Surah Tauba: 128

[14] راجع: 2807

[15] Surah al Ahzaab: 23

[16] Surah Tauba: 128

[17] راجع: 2807

[18] Surah an Nisa: 95

Nabi ﷺ ke peeche ek (1) naabina sahabi Hazrat Amr bin Umme Maktoom ؓ bhaithe hue the, unho'n ne arz kiya: Aye Allah ke Rasool! Aap ka mere mutaalliq kya hukum hai? Bila-shubha main to naabina hoo'n. To us mauqa par ye aayat-e-karima baae'n-alfaaz naazil hui: “لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ غَيْرُ أُولِي الضَّرَرِ”.[19]

Faaeda: Is hadees mein lafz “غَيْرُ أُولِي الضَّرَرِ”, “فِي سَبِيلِ اللَّهِ” ke baad waaqe hua hai, jabke Quran-e-Kareem mein “مِنَ الْمُؤْمِنِينَ” ke baad mazkoor hai. Saheeh Bukhari ki ek (1) riwayat mein Quran-e-Majeed ke mutaabiq aayat-e-karima ka indraaj hai.[20] Mumkin hai ke mazkoora riwayaat mein bataur-e-tilaawat nahi balke tafseer ke etebaar se aisa ho. والله أعلم

Baab 5: Quran-e-Kareem Saat (7) Qirato'n Par Naazil Hua Hai

[4991] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Mujhe Hazrat Jibraeel* ؑ *ne ek (1) qirat ke mutaabiq quran padhaaya. Maine unse darkhwaast ki aur ziyaada muhaawro'n se padhne ka mutaalba karta raha raha to wo badhaate rahe, hatta ke wo saat (7) huroof par pohonche*”.[21]

[4992] Hazrat Umar bin Khattab ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ki hayaat-e-taiyyaba mein, Hazrat Hisham bin Hakeem ؓ ko dauran-e-namaz mein Surah al Furqan padhte suna. Maine unki qirat par ghaur kiya to wo kai aise huroof padh rahe the jo Rasool Allah ﷺ ne mujhe nahi padhaae the. Qareeb tha ke main namaz hi mein un par hamla kar deta, lekin maine sabr se kaam liya. Jab unho'n ne salaam phera to maine unki chaadar unke galey mein daal kar unhe'n kheencha aur kaha: Ye surah jo maine abhi tumhe'n padhte hue suna hai, aapko kis ne padhaai hai? Unho'n ne kaha ke mujhe Rasool Allah ﷺ ne is tarah padhaai hai. Maine kaha: Tum ghalat kehte ho. Khud Rasool Allah ﷺ ne mujhe tumhari is qirat se mukhtalif padhaai hai. Aakhir main usey khee'nchta hua Rasool Allah ﷺ ki khidmat mein le aaya aur arz ki, ke maine is shakhs ko Surah al Furqan aisi qirat mein padhte suna hai jiski aap ne mujhe taaleem nahi di. Rasool Allah ﷺ ne farmaya: “*Usey chod do. Aye Hisham! Tum padh kar sunaao*”. Unho'n ne usi qirat ke mutaabiq padha jis tarah maine unse suna tha. Rasool Allah ﷺ ne farmaya: “*Ye surah isi tarah naazil hui hai*”. Phir aap ne farmaya: “*Aye Umar! Ab tum padh kar sunaao*”. Chunache maine us tarah padha jis tarah aap ne mujhe taaleem di thi. Rasool Allah ﷺ ne ye sun kar farmaya: “*Ye isi tarah naazil hui hai. Quran-e-Kareem Saat (7) qirat mein naazil hua hai, lehaaza jo qirat tumhe'n aasaan lagey uske mutaabiq quran padho*”.[22]

Faaeda: Huroof-e-Saba' (7) ki taayyun[23] mein bohot ikhtelaaf hai, baaz ahle ilm ne isse saat (7) lughaat muraad li hain, lekin ye saheeh nahi. Kyou'nke, Hazrat Hisham aur Hazrat Umar ؓ dono quraishi the, unki lughat ek (1) thi, iske baawujood unka ikhtelaaf hua. Ye koi maaqool[24] baat nahi ke Rasool Allah ﷺ ek (1) aadmi ko Quran-e-Majeed aisi lughat mein sikhlaae'n jo uski lughat na ho. Baaz hazraat ne ye mauqif ikhtiyaar kiya hai ke isse muraad ek (1) maane ko mukhtalif huroof o alfaaz se adaa karna hai, agarche ek (1) hi lughat ho. Kyou'nke Hazrat Umar aur Hazrat Hisham ؓ ki ek (1) hi lughat thi. Iske baawujood unki qirat mein ikhtelaaf hua. Is silsile mein do (2) baato'n par ittefaaq hai: ✿ Quran-e-Kareem Ko saba' (7) huroof se padhne ka ye matlab nahi ke Quran-e-Kareem ke har lafz ko saat (7) tareeqo'n se padhna jaaez hai, kyou'nke chand-ek kalimaat ke alaawa beshtar kalimaat is usool ke tahat nahi aate. ✿ Saba' (7) huroof se muraad un saat (7) aimma ki qirat hargiz nahi hai jo is silsile mein mash-hoor hain. Kyou'nke pehla-pehla shakhs jisne in saat (7) qirat ko jamaa karne ka ehtemaam kiya wo Ibne Mujahid hai, jiska taalluq chetti (6th) sadee se hai.

Baab 6: Quran Ki Tarteeb Ka Bayaan

Wazaahat: Quran-e-Majeed ki tarteeb do (2) tarah se hai, ek (1) to surah mein aayaat ki tarteeb hai, ye to bil-ijmaa tauqeefi[25] hai. Is mein aql o qiyaas, aur ijtehaad ko koi dakhal nahi. Nuzool-e-wahee ke baad khud Rasool Allah ﷺ

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[19] راجع: 2831

[20] Saheeh Bukhari: at Tafseer: H4594

[21] راجع: 3219

[22] راجع: 2419

[23] T: (تَعْيِين) Mahdood karna, makhsoos karna [Rekhta]

[24] T: (مَعْقُول) Munaasib, durust [Rekhta]

[25] T: Asbaab ko matloob-e-khair ki taraf pher dena, rukaawat aur mawaane door karke asbaab ko matloob ke muwaafiq aur musaaid kar dena [RSB]

hidaayat farmaate the ke in aayaat ko falaa'n surah mein rakho. Doosri tarteeb surah ki hai, uski bhi do (2) aqsaam hain: ❁ Tarteeb-e-Nuzool: Nuzool-e-wahee ke etebaar se inki tarteeb, yaane pehle iqra[26] phir madsar[27] wagharia. ❁ Tarteeb-e-Qirat: Mazameen aur tilaawat ke etebaar se unki tarteeb jaisa ke maujooda masaahif mein hai, surah ki tarteeb mein ikhtelaaf hai ke ye tauqeefi hai ya ijtehaadi. Baaz hazraat ka mauqif hai ke surah ki maujooda tarteeb qirat ke mutaabiq tha, jabke jamhoor ahle ilm kehte hain ke surah ki maujooda tarteeb tauqeefi nahi, kyou'nke Rasool Allah ﷺ se uske khilaaf padhna bhi saabit hai, jaisa ke Hazrat Huzaifa ؓ bayaan karte hain ke Rasool Allah ﷺ ne ek (1) martaba tahajjud ki namaz mein Surah aale Imran se pehle Surah Nisa ko tilaawat farmaya tha aur Surah Nisa maujooda tarteeb ke mutaabiq Surah aale Imran ke baad hai.[28] والله أعلم

[4993] Hazrat Yusuf bin Maahak se riwayat hai, unho'n ne kaha ke main Hazrat Ayesha ؓ ke paas tha, us dauraan mein ek (1) Iraqi aaya aur kehne laga: Kaunsa kafan behtar hai? Aap ne farmaya: Tujh par afsos! Kafan jis tarah ka bhi ho tujhe usse kya nuqsaan hoga? Phir usne kaha: Ummul Momineen! Mujhe apna mushaf dikhaae'n. Hazrat Ayesha ؓ ne farmaya: Tujhe uski kya zaroorat hai? Usne kaha ke main uske mutaabiq quran ki tarteeb karna chaahta hoo'n, kyou'nke quran tarteeb ke baghair padha jaata hai. Hazrat Ayesha ؓ ne farmaya: Us mein kya qabaahat hai, jo surah tu chaahe pehle padh le. Bila-shubha pehle mufassal[29] ki ek (1) surah naazil hui jis mein jannat o dozakh ka zikr hai. Jab log islaam ki taraf mael ho gae to halaal o haraam se mutaalliq aayaat naazil huee'n. Agar pehle hi ye naazil hota ke logo! Sharaab na piyo to wo kehte: Ham sharaab kabhi tark nahi kare'nge. Aur agar pehle naazil hota ke zina na karo, to log kehte ham usey kabhi tark nahi kare'nge. Iske bajaae makkah mukarrama mein Hazrat Muhammad ﷺ par ye aayaat naazil huee'n jabke mera bachpan tha aur main khela karti thi: " بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ "[30], lekin Surah al Baqara aur Surah an nisa us waqt naazil huee'n jab main Aap ﷺ ke paas thi. Raawi bayaan karte hain ke phir Hazrat Ayesha ؓ ne us Iraqi ke liye apna mushaf nikaala aur har surah ki aayaat ke mutaalliq usse tafseel likhwaai.[31]

[4994] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Surah Bani Israel, Surah al Khaf, Surah Maryam, Surah Taha, aur Surah al Ambiya, ye paanch (5) surah nihaayat hi baleegh aur mera mehfooz khazana hain.[32]

[4995] Hazrat Baraa ؓ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke madina taiyyaba aane se pehle hi Surah al A'laa "سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى" seekh li thi.

[4996] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Main un judwaa'n surah ko jaanta hoo'n jinhe'n Nabi ﷺ har rakat mein do-do (2-2) padhte the. Uske baad Hazrat Abdullah bin Masood ؓ majlis se uth gae. Unke saath Hazrat Alqama bhi ghar mein daakhil hue. Phir jab wo baahar aae to ham ne unse poocha: Wo kaunsi surah hain? Unho'n ne bataaya ke wo, Hazrat Abdullah bin Masood ؓ ki tarteeb ke mutaabiq, aaghaaz-e-mufassal ki bees (20) surah hain, jin ki aakhri surah Haa-Meem waali hain. Surah Haa-Meem ad Dukhaan, Surah Amma Yatasa-aloon (عَمَّ يَتَسَاءَلُونَ)[33] bhi unhi mein se hain.[34]

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[26] Surah al Alaq [RSB]
[27] Surah al Muddaththir [RSB]
[28] Fath-ul-Baari: V9 P50
[29] T: (مُفَصَّل) Faasla rakhne waale surah, Surah Hujuraat se aakhir tak ke Surah, ke unke darmiyan Bismillahir Rahman nir Raheem ka faasla qareeb-qareeb hai. In ki teen (3) qisme'n hain: Tawaal, ausaat, aur qisaar [Rekhta] Inhe'n mufassalaat (مُفَصَّلات) bhi kaha jaata hai [RSB]
[30] Surah al Qamar: 46
[31] راجع: 4876
[32] راجع: 4708
[33] Surah an Naba
[34] راجع: 775

Baab 7: Hazrat Jibraeel ؑ, Nabi ﷺ Se Quran-e-Majeed Ka Daur Kiya Karte The

Masrooq ne Hazrat Ayesha ؓ se bayaan kiya, wo Hazrat Fatima ؓ se riwayat karti hain ke Nabi ﷺ ne unse raaz-daari ke taur par farmaya: "*Jibraeel ؑ mujh se har saal quran-e-kareem ka daur karte the, is saal unho'n ne mujhse do (2) martaba daur kiya hai, mera khayaal hai meri maut ka waqt qareeb aachuka hai*".

[4997] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ sadqa o khairaat karne mein tamaam logo'n se ziyaada sakhee the aur maah-e-ramzan mein to aap ki sakhaawat be-intihaa hoti thi, kyou'nke ramzan ke mahine mein Hazrat Jibraeel ؑ aap se har raat mulaqaat karte the, ta-aa'nke maah-e-ramzan khatam ho jaata. Wo un raato'n mein Rasool Allah ﷺ ke saath Quran-e-Majeed ka daur karte the. Jab Hazrat Jibraeel ؑ aap se milte to us waqt Aap ﷺ tez hawaa se bhi badh kar sakhee ho jaate the.[35]

[4998] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Wo (Hazrat Jibraeel ؑ) har saal ek (1) martaba Nabi ﷺ se Quran-e-Majeed ka daur kiya karte the, lekin jis saal aap ki wafaat hui, us mein unho'n ne Aap ﷺ se do (2) martaba daur kiya, nez Aap ﷺ har saal dus (10) din etikaaf kiya karte the, lekin jis saal aap ki wafaat hui us saal aap ne bees (20) din etikaaf farmaya.[36]

Baab 8: Rasool Allah ﷺ Ke Sahaba Ikraam ؓ Mein Se Qaari Hazraat Ka Bayaan

[4999] Hazrat Masrooq se riwayat hai ke Hazrat Abdullah bin Amr ؓ ne Hazrat Abdullah bin Masood ؓ ka zikr karte hue kaha: Us waqt se unki mohabbat mere dil mein ghar-kar-gai hai jabse maine Nabi ﷺ ye farmate hue suna: "*Quran-e-Majeed chaar (4) hazraat se haasil karo: Abdullah bin Masood, Saalim, Moaaz, aur Ubai bin Kaab ؓ se*".[37]

[5000] Hazrat Shaqeeq bin Salama se riwayat hai, unho'n ne kaha ke ek (1) martaba Syedna Abdullah bin Masood ؓ ne hame'n khutba dete hue farmaya: Allah ki qasam! Maine sattar (70) se ziyaada surah khud Rasool Allah ﷺ ki zubaan-e-mubarak se sun kar yaad ki hain. Allah ki qasam! Rasool Allah ﷺ ke Sahaba Ikram ؓ ko ye baat acchi tarah maaloom hai ke main un sab se ziyaada quran-e-kareem ka jaanne waala hoo, halaa'nke main unse behtar nahi hoon. Shaqeeq kehte hain ke main logo'n ke majma[38] mein baith-ta taake logo'n ke taassuraat[39] maaloom karu'n, lekin maine kisi se is baat ki tadeed nahi suni.

[5001] Hazrat Alqama se riwayat hai, unho'n ne kaha ke ham Hims[40] mein the. Hazrat Abdullah bin Masood ؓ ne Surah Yusuf padhi to ek (1) shakhs ne kaha: Ye is tarah naazil nahi hui thi. Hazrat Abdullah bin Masood ؓ ne farmaya: Maine Rasool Allah ﷺ ke huzoor is surah ko padha to aap ne farmaya: "*Toone bohot accha padha hai*". Phir unho'n ne us (eteraaz karne waale) ke mu'n se sharaab ki boo mehsoos ki, to farmaya: Tu do (2) gunah ek (1) saath karta hai, Allah ki kitaab ko jhutlaata hai aur sharaab-noshi karta hai? Phir unho'n ne us par hadd lagaai.

[5002] Hazrat Masrooq se riwayat hai, unho'n ne kaha ke Hazrat Abdullah bin Masood ؓ ne farmaya: Us Allah ki qasam jiske siwa koi maabood-e-bar-haq nahi! Allah ki kitaab ki koi Surah naazil nahi hui, magar main jaanta hoo'n ke kahaa'n naazil hui aur Allah ki kitaab mein koi aayat nahi, magar main jaanta hoo'n ke wo kis ke mutaalliq naazil hui. Agar mujhe khabar ho jaae ke koi shakhs mujh se ziyaada kitabullah ka jaanne waala hai aur oont mujhe uske paas pohoncha sake to uski taraf zaroor safar karu'n.

[5003] Hazrat Qatada se riwayat hai, unho'n ne kaha ke maine Hazrat Anas ؓ se poocha: Nabi ﷺ ke ahd-e-mubarak mein Quran-e-Kareem ko kin-kin hazraat ne jamaa kiya tha? Unho'n ne farmaya ke chaar (4) hazraat ne jamaa kiya tha aur wo sab ansaar se the. Ubai bin Kaab, Moaaz bin Jabal, Zaid bin Saabit, aur Abu Zaid ؓ.

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[35] راجع: 6

[36] راجع: 2044

[37] راجع: 3758

[38] T: (مَجمَع) Bohot se logo'n ka hujoom, bheed [Rekhta]

[39] T: (تَأَثُّر) Taassur ki jamaa, asar, asar-pazeeri ki kaifiyat [Rekhta]

[40] T: Arbi mein "حِمْص" likha hai, aaj-kal ye Homs ke naam se mash-hoor hai, jo Syria mein maujood hai. [RSB]

Fazal ne Hussain bin Waaqid al Laithi se riwayat karne mein Hafs bin Umar ki mataaba-at ki hai.[41]

[5004] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne wafaat paai to sirf chaar (4) Sahaba Ikram quran ke hafiz the: Abu Darda, Moaaz bin Jabal, Zaid bin Saabit, aur Abu Zaid ؓ. Aur phir ham Abu Zaid ؓ ke waaris bane (kyou'nke unki apni aulaad nahi thi, jabke Anas ؓ unke bhtije the).[42]

[5005] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Hazrat Umar ؓ ne farmaya: Ubai bin Kaab ؓ ham mein sab se bade qaari hain, lekin Hazrat Ubai ؓ jaha'n ghalati karte hain us ko ham chod dete hain. Unka kehna hai ke maine to quran-e-majeed ko Rasool Allah ﷺ ke dahen-e-mubarak se suna hai, is liye main kisi ke kehne par usey chodne waala nahi hoo'n. Halaa'nke Allah Ta'ala ne khud farmaya hai: "Ham jo bhi aayat mansookh karte hain ya usey bhulaate hain usse behtar ya us jaisi aur le aate hain".[43]

Baab 9: Surah Faatiha Ki Fazilat

[5006] Hazrat Abu Saeed bin Mualla ؓ se riwayat hai, unho'n ne kaha: Main namaz mein mashghool tha, ke mujhe Nabi ﷺ ne bulaya, is liye maine aapko koi jawaab na diya. (Faraaghat ke baad) maine kaha: Allah ke Rasool ﷺ! Main namaz padh raha tha. Aap ﷺ ne farmaya: "*Kya tumhe'n Allah Ta'ala ne hukum nahi diya:* Jab Tumhe'n Allah Aur Uska Rasool Bulaae to Fauran Haazir Ho Jaao?[44]" Phir aap ne farmaya: "*Kya masjid se nikalne se pehle-pehle main tumhe'n Quran-e-Kareem ki azeem-tar surah na padhaau'n?*". Aap ne mera haath pakad liya. Jab ham masjid se baahar nikalne lagey to maine arz ki: Allah ke Rasool ﷺ! Aap ne abhi farmaya tha: "*Kya main tumhe'n quran ki azeem-tar surah na padhaau'n?*" Aap ne farmaya: "*Haa'n, wo surah* "اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعَالَمِيْنَ"*hai, yehi wo saat (7) aayaat hain jo baar-baar padhi jaati hain aur yehi wo "quran-e-azeem" hai mujhe diya gaya hai*".[45]

[5007] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Ham ek (1) safar mein the, to (ek (1) qabile ke nazdeek) ham ne padaao kiya. Wahaa'n ek (1) laundi aai aur kehne lagi ke qabile ke sardar ko bicchu ne kaat liya hai aur hamaare qabile ke mard maujood nahi hain, kya tum mein se koi jhaad-phoon karne waala hai? Ham mein se ek (1) shakhs uske saath jaane ke liye khada hua, halaa'nke ham usey jhaad-phoonk karne waal khayaal nahi karte the, chunache usne damm kiya to sardar tandrust ho gaya, aur usne (shukriya ke taur par) teen (30) bakriyaa'n dene ka hukum diya, nez hame'n doodh bhi pilaaya. Jab wo shakhs waapas aaya to ham ne usse poocha: Kya tum waaqai koi mantar jaante ho aur tere paas accha sa damm hai? Usne kaha: Nahi, maine to sirf Faatiha padh kar us par damm kar diya tha. Ham ne kaha: Jab tak ham Nabi ﷺ se iske mutaalliq kuch pooch na le'n, unke mutaalliq kuch na kare'n. Phir jab ham madina taiyyaba pohonche to Nabi ﷺ se iska zikr kiya. Aap ne farmaya: "*Usko kaise maaloom hua ke faatiha se damm kiya jaata hai, bahar-haal bakriyaa'n taqseem kar lo aur mera bhi un mein hissa rakho*".

Abu Ma'mar ne bayaan kiya, hame'n Abdul Waaris ne, unse Hisham ne, unse Muhammad bin Sireen ne, unse Ma'bad bin Sireen ne, unho'n ne Hazrat Abu Saeed Khudri ؓ se ye hadees bayaan ki.[46]

Faaeda: Is hadees se maaloom hua ke damm-jhaad karna jaaez hai aur us par ujrat bhi li jaa sakti hai, lekin usey pesha banana aur zariya-e-moaash qaraar dena saheeh nahi hai. والله أعلم

Baab 10: Surah Baqara Ki Fazilat

[5008] Hazrat Abu Masood Ansari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis ne do (2) aayaat padhee'n….*".[47]

[5009] Hazrat Abu Masood Ansari ؓ hi se (doosri sanad se) riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jis ne Surah Baqara ki aakhri do (2) aayaat padhee'n wo usey kaafi ho jaae'ngi*".[48]

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[41] راجع: 3810
[42] راجع: 3810
[43] راجع: 4481
[44] Surah al Anfaa: 24
[45] راجع: 4474
[46] راجع: 2276
[47] راجع: 4008
[48] راجع: 4008

Faaeda: Aakhri do (2) aayaat se muraad "آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ" ta aakhir aayat hai. In aayaat mein Allah Ta'ala ki taareef aur Rasool Allah ﷺ ki taabedaari aur Sahaba Ikram ؓ ki farma-bardaari, nez unka tamaam umoor mein Allah ki taraf rujoo ko bayaan kiya gaya hai. Is bina par inki ye khususiyat hai ke dono insaano ke liye kaafi hain. Kaafi hone ka matlab ye bayaan kiya gaya hai ke jo shakhs raat ko sote waqt inko padh le ga uke liye ye padhna raat ke qiyaam ka badal hoga aur namaz-e-tahajjud ka sawaab usey mil jaaega. Baaz hazraat ne kaha hai ke us raat insaan, shaitan ke shar se mehfooz rehta hai, balke wo har qism ki buraai se bacha rehta hai.[49]

[5010] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne fitraana-e-ramzan ki nigrani mere supurd ki. Raat ke waqt koi aaya aur dono haatho'n se khajoore'n uthane laga. Maine usey pakad liya aur kaha ke tujhe Rasool Allah ﷺ ke paas zaroor le jaau'nga. Phir poori hadees bayaan ki. Us (aane waale, yaane shaitan) ne kaha: Jab tu apne bistar par sone lagey to aayat al kursi padh liya karo, Allah ki taraf se tera ek (1) muhaafiz muqarrar ho jaaega aur subah tak shaitan tere qareeb nahi phatkega. Nabi ﷺ ne farmaya: "*Usne tujhse sach kaha, jabke wo (shaitan) bohot bada jhoot hai*".[50]

Baab 11: Surah al Khaf Ki Fazilat

[5011] Hazrat Baraa ؓ se riwayat hai, unho'n ne kaha ke ek (1) aadmi Surah al Kahaf padh raha tha aur uske qareeb ek (1) jaanib ghoda do (2) rassiyo'n se baandha hua tha. Us waqt ek (1) baadal oopar se aaya aur nazdeek se nazdeek-tar hone laga, jiski wajah se wo ghoda uchalne laga. Jab subah hui to usne Nabi ﷺ se us waaqie ka zikr kiya. Aap ﷺ ne farmaya: "*Ye sakinat thi jo quran padhne ke baais naazil hui thi*".[51]

Baab 12: Surah al Fath Ki Fazilat

[5012] Hazrat Aslam se riwayat hai ke Rasool Allah ﷺ raat ko ek (1) safar mein jaa rahe the. Hazrat Umar bin Khattab ؓ bhi aap ke hamraah the. Hazrat Umar ؓ ne Aap ﷺ se kuch poocha to Rasool Allah ﷺ ne uska koi jawaab na diya. Unho'n ne phir poocha, lekin us martaba bhi aap ne koi jawaab na diya. Unho'n ne (teesri martaba) phir poocha to (us martaba) bhi aap ne koi jawaab na diya. Tab Hazrat Umar ؓ ne (apne aap se) kaha: Aye Umar! Teri maa'n tujhe gumm paae, toone teen (3) martaba nihayat israar ke saath Rasool Allah ﷺ se sawaal kiya, lekin har baar tujhe koi jawaab na mila. Syedna Umar ؓ ka bayaan hai ke phir maine apni oontni ko khoob daudaaya, hatta ke main sab logo'n se aage badh gaya. Mujhe andesha tha ke mabaada mere mutaalliq koi aayat naazil ho jaae. Abhi thoda hi waqt guzra tha ke maine ek (1) pukaarne waale ki aawaz suni, jo ba-aawaaz-e-buland mujhe pukaar raha tha. Mujhe dar laga ke mere mutaalliq quran naazil ho gaya hai. Bahar-haal main (fauran) Rasool Allah ﷺ ki khidmat mein haazir hua aur salaam pesh kiya. Aap ﷺ ne farmaya: "*Aaj raat mujh par ek (1) aisi surah naazil hui hai jo mujhe har us cheez se ziyaada mehboob hai jis par sooraj tuloo hota hai*". Phir aap ne ye aayaat tilaawat farmae'n: "Ham Ne Tumhare Liye Waazeh Fatah Farmaai".[52] [53]

Faaeda: Mazkoora safar Sulah Hudaibiya ka tha, is mein waazeh taur par Surah al Fath ki fazilat bayaan hui hai, is surah-e-mubaraka ko ek (1) khaas taareekhi haisiyat haasil hai, iske nuzool ke baad futuhaat-e-islaamiya ka ek (1) darwaza khul gaya. Hazrat Umar ؓ ko khayaal guzra ke mere sawaal karne mein be-adbi ho gai hai, is liye oont bhaga kar le gae ke kahee'n meri is harkat par koi aayat naazil ho jaae. Mumkin hai ke Rasool Allah ﷺ ne nuzool-e-wahee ki wajah se jawaab na diya ho, ye bhi ehtemaal[54] hai ke unho'n ne faraaghat ke baad jawaab diya ho jiska Hazrat Umar ؓ ne zikr na kiya. والله أعلم

Baab 13: "قُلْ هُوَ اَللّٰهُ أَحَدٌ" Ki Fazilat

Iske mutaalliq Hazrat Amrah ne Hazrat Ayesha ؓ se, unho'n ne Nabi ﷺ se ek (1) hadees bayaan ki hai.

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[49] Fath-ul-Baari: V9 P71

[50] راجع: 2311

[51] راجع: 3614

[52] Surah al Fath: 1

[53] راجع: 4177

[54] T: (اِحْتِمال) Imkaan, gunjaaesh, mumkin ya mutawaqqe hone ki soorat [Rekhta]

[5013] Hazrat Abu Saeed Khudri ؓ se riwayat hai ke ek (1) aadmi ne doosre aadmi se suna ke wo "قُلْ هُوَ اَللّٰهُ أَحَدٌ" baar-baar padh raha hai. Jab subah hui to usne Rasool Allah ﷺ ki khidmat mein haazir ho kar us waaqie ka zikr kiya, goya wo us amal mein koi bada sawab na khyal karta tha. Rasool Allah ﷺ ne farmaya: "*Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Ye surah, quran ke ek-tihaai hisse ke baraabar hai*".[55]

[5014] Hazrat Abu Saeed Khudri ؓ hi se riwayat hai ke mujhe mere bhai Qatada bin Noman ؓ ne bataaya ke Nabi ﷺ ke zamana-e-mubarak mein ek (1) shakhs ne sehri ke waqt khade ho kar "قُلْ هُوَ اَللّٰهُ أَحَدٌ" ko padha. Wo us par kisi doosri surah ka izaafa nahi kar raha tha, jab ham ne subah ki to ek (1) sahabi, Nabi ﷺ ki khidmat mein haazir hue, phir pehli hadees ke mutaabiq waaqia bayaan kiya.

[5015] Hazrat Abu Saeed Khudri ؓ se ek (1) aur riwayat hai, unho'n ne kaha ke Nabi ﷺ ne apne Sahaba se farmaya: "*Kya tum mein se kisi ke liye ye mumkin nahi ke quran ka ek-tihaai hissa ek (1) raat mein padha kare?*" Sahaba Ikram ؓ ko ye amal bohot mushkil maaloom hua. Unho'n ne arz ki: Allah ke Rasool! Ham mein se kaun iski taaqat rakhta hai? Aap ﷺ ne farmaya: " اَللّٰهُ الْوَاحِدُ الصَّمَدُ"("قُلْ هُوَ اَللّٰهُ أَحَدٌ") *Quran-e-Majeed ka ek-tihaai hissa hai*".

Muhmmad bin Yusuf Firabri ne bayaan kiya ke maine Abu Abdullah (Imam Bukhari ؒ) ke kaatib Abu Jaafar Muhammad bin Abi Haatim se suna, ke ye riwayat Ibrahim Nakhai ke waasta se Mursal hai, lekin Zahack Mashriqi se muttasil bayaan hui hai.

Baab 14: Muawwidzatain Ki Fazilat

Wazaahat: Muawwidzaat se muraad teen (3) surah, Surah al Ikhlaas, Surah al Falaq, Surah an Naas hain. Damm padhne ke liye inki taaseer ikseer[56] kar darja rakhti hai. Rasool Allah ﷺ ne Hazrat Uqba bin Aamir ؓ ko ye teeno padhne ki talqeen ki thi aur farmaya ke unki misaal aur koi nahi hai. Un mein Surah al Ikhlaas Allah ki sifaat par mushtamil hai, agarche us mein panaah waghaira ke alfaaz ki saraahat nahi hai, Allah ki sifaat par mushtamil hone ki wajah se usey bhi *muawwiz* "معوّذ" ka darja haasil hai.[57]

[5016] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ jab bimaar hue to muawwidzaat ki surah padh kar apne aap par damm karte. Phir jab aap ki takleef ziyaada ho gai to main un surah ko padh kar aap ke haatho'n ko barkat ki ummeed se aap ke jasad-e-athar par pherti thi.[58]

[5017] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ har raat jab bistar par tashreef laate to dono haatho'n ko milaa kar un par phoonk maarte aur un par "قُلْ هُوَ اَللّٰهُ أَحَدٌ", "قُلْ أَعُوْذُ بِرَبِّ اَلْفَلَقِ" aur "قُلْ أَعُوْذُ بِرَبِّ اَلنَّاسِ" padhte. Phir un dono thaatho'n ko jahaa'n tak mumkin hota apne jism par pherte the. Pehle sar-e-mubarak, aur chehra-e-anwar par haath pherte, phir baaqi jism par. Is tarah Aap ﷺ teen (3) martaba ye amal karte the.[59]

Baab 15: Tilaawat-e-Quran Ke Waqt Sakinat Aur Farishto'n Ka Nuzool Hona

[5018] Hazrat Usaid bin Huzir ؓ se riwayat hai, unho'n ne kaha ke wo ek (1) dafa raat ke waqt Surah Baqara ki tilaawat kar rahe the aur unke qareeb unka ghoda bandha hua tha. Us dauraan mein ghoda bidakne laga to unho'n ne tilaawat band kardi aur ghoda bhi theher gaya. Wo phir padhne lagey to ghode ne bhi uchal-kood shuru kardi. Unho'n ne tilaawat band ki to wo bhi theher gaya. Wo phir padhne lagey to ghode ne bhi uchal-kood shuru kardi. Choo'nke unka beta Yahya ghode ke qareeb tha aur unhe'n khatra mehsoos hua ke ghoda usey raund daalega, unho'n ne tilaawat band kardi aur bete ko wahaa'n se hataa diya. Phir unho'n ne oopar nazar uthaai to wahaa'n kuch dikhaai na diya. Subah ke waqt unho'n ne ye waaqia Nabi ﷺ se bayaan kiya to aap ne farmaya: "*Aye Ibne Huzair! Tum padhte rehte. Aye Ibne Huzair! Tum tilaawat band na karte*". Unho'n ne arz ki: Allah ke Rasool ﷺ! Mujhe dar laga ke ghoda mere bete yahya ko kuchal de ga, kyou'nke wo uske qareeb hi tha. Maine sar uthaaya aur Yahya ki taraf gaya, phir maine apna sar aasmaan ki taraf uthaaya to kya dekhta hoo'n ke chatri jaisi koi cheez hai jis mein

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[55] Dekhiye: 6643 7374

[56] T: (اِکْسِیر) Nihaayat zor-asar ya mufeed dawa, nihaayat muassar [rekhta]

[57] Fath-ul-Baari: V9 P78

[58] راجع: 4439

[59] Dekhiye: 5748 6318

bohot se chiraagh raushan hain. Main dobaara baahar aaya to main usey na dekh saka. Rasool Allah ﷺ ne farmaya: "*Tum jaante ho, wo kya tha?*" Unho'n ne kaha: Nahi. Aap ﷺ ne farmaya: "*Wo farishte the, jo tumhari aawaaz sunne ke liye qareeb aarahe the. Agar tum raat bhar padhte rehte to subah tak doosre log bhi unhe'n dekhte wo unse na chup sakte*".

(Raawi-e-hadees) Ibne Haad ne kaha: Mujh se ye hadees Abdullah bin Khabbab ne bayaan ki, unho'n ne Hazrat Abu Saeed Khudri ؓ se, unho'n ne Hazrat Usaid bin Huzair ؓ se bayaan ki.

Baab 16: Nabi ﷺ Ne Wohi Quran Choda Hai Jo Do (2) Jildo'n Ke Darmiyaan Hai, Ka Bayaan

[5019] Hazrat Abdul Aziz bin Rufai se riwayat hai, unho'n ne kaha ke main aur Shaddaad bin Ma'qil, Hazrat Ibne Abbas ؓ ke paas gae, unse Hazrat Shaddaad ne poocha: Kya Nabi ﷺ ne is quran ke alaawa koi aur quran bhi choda tha? Hazrat Ibne Abbas ؓ ne farmaya: Aap ﷺ ne wohi kuch choda jo aap do (2) jildo'n ke darmiyan mehfooz hai. Abdul Aziz bin Rufai ne kaah ke ham Muhammad Ibne Hanafiyya ke paas gae aur unse poocha to unho'n ne bhi yehi kaha ke Aap ﷺ ne wohi kuch choda hai jo aaj do (2) jildo'n mein mehfooz hai.

Baab 17: Har Qism Ke Kalaam Par Quran-e-Kareem Ki Fazilat Ka Bayaan

[5020] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Us momin shakhs ki misaal jo quran padhta hai, sangtre*[60] *jaisi hai, jiska maza bhi lazeez aur khushboo bhi behtareen hoti hai aur jo momin quran nahi padhta uski misaal khajoor jaisi hai, jiska maza to accha, lekin us mein khushboo nahi. Faajir ki misaal jo quran padhta hai gul-e-rehan jaisi hai, uski khushbo to acchi hai, lekin maza kadwa hai aur faajir ki misaal jo quran nahi padhta indraain jaisi hai, jiska maza kadwa aur khushboo nahi hai*".[61]

[5021] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Musalmano! Guzishta ummato'n ki umar ke muqaable mein tumhari umar aise hai jaise asr se ghuroob-e-aaftaab tak ka waqt hota hai. Tumhari aur yahood o nasaar ki misaal aisi hai ke kisi shakhs ne kuch mazdoor kaap par lagaae aur unse kaha: Ek (1) qiraat mazdoori par mera kaam subah se dopher tak kaun karega? Ye kaam yahoodiyo'n ne kiya. Phir usne kaha: Wo kaun ha jo dopaher se asr tak ek (1) qiraat mazdoori par mera kaam kare? To ye kaam nasaara ne kiya. Phir tum ne asr se maghfir btak do-do (2-2) qiraat mazdoori par kaam kiya. Yahood o Nasaara ne kaha: Ham ne kaam ziyaada kiya hai, lekin ujrat kam mili hai. Allah Ta'ala ne farmaya: Kya maine tumhara kuch haq maara hai? Unho'n ne kaha: Nahi. (Allah ne) farmaya: Ye mera fazal hai, jise chaahu'n ataa karu'n*".[62]

Baab 18: Allah Azzawajal Ki Kitaab Par Amal Karne Ki Wasiyyat Ka Bayaan

[5022] Hazrat Talha bin Masraf se kaha hai, unho'n ne kaha ke maine Hazrat Abdullah bin Abi Awfa ؓ se sawaal kiya: Aay Nabi ﷺ ne koi wasiyyat farmaai thi? Unho'n ne farmaya: Nahi. Maine arz ki: Phir logo'n par wasiyyat karna kyou'n farz kiya gaya? Logo'n ko to wasiyyat karne ka hukum diya gaya hai aur khud aap ne koi wasiyyat nahi farmaai? Unho'n ne kaha: Aap ﷺ ne kitabullah par amal karne ki wasiyyat farmaai thi.[63]

Baab 19: Jo Quran Ke Sabab Be-niyaaz Na Hua.

Irshad-e-Baari Ta'ala hai: "Kya Unhe'n Ye Kaafi Nahi Ke Ham Ne Aap Par Wo Kitaab Utaari Jo Un Par Padhi Jaati Hai".[64]

[5023] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ne apne Nabi ko kisi cheez ke liye is qadr ijaazat nahi di jis qadr Quran-e-Kareem ki wajah se be-niyaaz hone ki di hai*". Raawi-e-hadees ke ek (1) shaagird kehte hain: Isse muraad quran-e-kareem ko khush-ilhaani[65] se ba-aawaaz padhna hai.[66]

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[60] T: (سَنْگتَرَہ) Sangtra ki jamaa, santra, ek (1) khatta-meetha ras-bhara phal [Rektha]

[61] Dekhiye: 5059 5427 7560

[62] راجع: 557

[63] راجع: 2740

[64] Surah al Ankaboot: 51

[65] T: (خوش اِلْحانی) Acchi aawaaz waala, sureeli, acchi aawaaz [Rekhta]

[66] Dekhiye: 5024 7482 7544

[5024] Hazrat Abu Huraira ؓ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne kisi cheez ki is qadr ijaazat nahi di jis qadr apne nabi ko Quran-e-Kareem se ghina haasil karne ki di hai*". Sufyan ne kaha ke iski tafseer Quran-e-Kareem se ghina haasil karna hai.[67]

Faaeda: Arbi zuban mein "تَغَنَّى" ke mutaaddi maane hain jiski tafsee hasb-e-zel hai: ✽ "تحسين الصوت" Quran-e-Kareem ko khush-ul-ilhaani aur behtareen aawaaz se padhna. ✽ "استغناء" Quran-e-Kareem ki wajah se deegar kutub se mustaghna ho jaana aur unki taraf koi tawajjo na dena. ✽ "التحزن" Quran-e-Kareem ko gham o andoh[68] se padhaana taake fikr-e-aakhirat paida ho. ✽ "التشاغل" Quran-e-Kareem mein is qadar masroof ho jaana ke doosri kisi cheez ki taraf tawajjo na jaae. ✽ "التلذذ" Quran-e-Kareem padhte waqt lazzat o suroor haasil karna. Imam Bukhari ؒ ne doosre maane ko tarjeeh di hai ke uske hote hue kisi doosri kitab ki taraf tawajjo na di jaae aur na hi un ki parwaah kare. Taaeed ke liye unho'n ne darj-e-baala aayat-e-karima ko pesh kiya hai. والله أعلم

Baab 20: Quran Padhne Waale Par Rashk Karna

[5025] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Hasad (rashk) to sirf do (2) aadmiyo'n par kiya jaa sakta hai: Ek wo jise Allah Ta'ala ne Quran-e-Kareem ka ilm diya aur wo raat ki ghadiyo'n mein uske zariye se qiyaam karta hai, doosra wo aadmi jise Allah Ta'ala ne maal diya aur wo din-raat uski khairaat karta rehta hai*".[69]

[5026] Hazrat Abu Huraira ؓ se riwayat hai, ke Rasool Allah ﷺ ne farmaya: "*Hasad (rashk) to sirf do (2) aadmiyo'n par kiya jaa sakta hai: Ek (1) wo aadmi jise Allah Ta'ala ne Quran-e-Kareem ka ilm diya aur wo usey din-raat tilaawat karta rehta hai, hatta ke uska padosi kehta hai. Kaash: Mujhe bhi wo diya jaata jo falaa'n ko mila hai to main bhi uski tarah amal akrta. Doosra wo shakhs jise Allah Ta'ala ne maal diya aur wo usey haq ki baala-dasti[70] ke liye kharch karta hai, hatta ke usey dekh kar doosra shakhs kehta hai: Kaash! Mujhe bhi (maal) diya jaata jaise falaa'n ko diya gaya hai to main bhi uski tarah amal karta*".[71]

Baab 21: Tum Mein Behtareen Wo Hai Jo Quran Seekhe Aur Doosro'n Ko Uski Taaleem De

[5027] Hazrat Usman bin Affaan ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*tum mein sab se behtar wo shakhs hai jo quran padhe aur padhaae*". Saad bin Obaida ne bayaan kiya ke Hazrat Abu Abdur Rahman Sulami ne Hazrat Usman ؓ ke zamana-e-khilafat se le kar Hajjaaj bin Yusuf ke zamaana-e-imaarat tak logo'n ko quran ki taaleem di. Wo kaha karte the: Yehi hadees hai jisne mujhe us jagah taaleem-e-quran ke liye bitha rakha hai.[72]

[5028] Hazrat Usman bin Affan ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Bila-shubha tum sab mein se Afzal wo hai jo Quran-e-Majeed khud seekhe aur doosro'n ko sikhlaae*".[73]

[5029] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke ek (1) khatoon, Nabi ﷺ ki khidmat mein haazir hui aur kaha ke usne khud ko Allah aur uske Rasool ﷺ ke liye waqf kar diya hai. Aap ﷺ ne farmaya: "*Ab Mujhe aurto'n se nikah ki koi zaroorat nahi*". Wahaa'n baithe ek (1) aadmi ne arz ki: Aap uska nikah mujhse kar de'n. Aap ne faramaya: "*Usey haq-e-maher ke taur par koi kapda do*". Usne kaha: Mujhe ye muyassar nahi hai. Phir aap ne farmaya: "*Usey kuch to do, khwah lohe ki angothi ho*". Wo shakhs bohot afsarda hua to Aap ﷺ ne farmaya: "*Tujhe kitna quran yaad hai?*" Usne kaha: Mujhe falaa'n-fallaa'n surah yaad hain? Aap ﷺ ne farmaya: "*Phir maine tera usse nikah un surath ke ewaz kar diya jo tujhe yaad hain*".[74]

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[67] راجع: 5023

[68] T: (غَم و اَنْدوه) Ranj o alam, dukh-dard, masaaeb o mushkilaat [Rekhta]

[69] Dekhiye: 7529

[70] T: (بالا دَسْتی) Kisi par ikhtiyaar hona, taaqat ka istemaal karna, zabardasti [Rekhta]

[71] Dekhiye: 7232 7528

[72] Dekhiye: 5028

[73] راجع: 5027

[74] راجع: 2310

Faaeda: Is hadees se maaloom hua ke jis cheez par fariqain, yaane khaawind-biwi raazi ho jaae'n to wo maher ho sakti hai, khwah wo kitni hi maamooli ho, kyou'nke Rasool Allah ﷺ ne usey farmaya tha: "*Jaao, kuch to laao, agarche lohe ki angothi ho*".[75] والله أعلم

Baab 22: Quran-e-Majeed Ki Zubaani Tilaawat Karna

[5030] Hazrat Sahal bin Saad رضي الله عنه se riwayat hai ke ek (1) khatoon Rasool Allah ﷺ ki khidmat mein haazir hui aur arz ki: Allah ke Rasool ﷺ! Mein khud ko aap ki khidmat mein hiba karne ke liye haazir hui hoo'n. Rasool Allah ﷺ ne uski taraf nazar uthaa kar dekha, phir nigaah neeche Karli aur sar jhuka liya. Jab khatoon ne dekha ke Aap ﷺ ne uske mutaalliq koi faisla nahi kiya hai to wo baith gai. Us dauraan mein Aap ﷺ ke Sahaba Ikram رضي الله عنهم mein se ek (1) saahab uthe aur arz ki: Allah ke Rasool ﷺ! Agar aap ko uski zaroorat nahi to mere saath uska nikah kar de'n. Aap ﷺ ne farmaya: "*Kya tere paas kuch hai?*" Usne kaha: Allah ke Rasool ﷺ! Allah ki qasam! Kuch nahi hai. Aap ﷺ ne farmaya: "*Apne ghar jaao, wahaa'n jaakar dekho shayad koi cheez mil jaae*". Chunche wo gaya, phir laut aaya aur arz kiya: Allah ke Rasool ﷺ! Mujhe wahaa'n koi cheez nahi mili. Aap ﷺ ne farmaya: "*Phir dekh lo shayad lohe ki angothi hi mil jaae*". Wo dobaara gaya aur waapas aagaya aur kaha: Allah ke Rasool ﷺ! Allah ki qasam! Mujhe lohe ki angothi bhi nahi mili, albatta meri ye chaadar haazir hai. Hazrat Sahal kehte hain ke uske paas koi doosri chaadar bhi na thi. Us aadmi ne kaha ke us mein se aadhi phaad kar usey de de'n. Rasool Allah ﷺ ne farmaya: "*Wo teri us chaadar ko kya karegi?*" To pehne ga to uske liye kuch nahi hoga aur agar wo pehnegi to tere paas kuch nahi hoga. Chunache wo shakhs baith gaya aur der tak baitha raha, phir khada ho gaya. Jab Rasool Allah ﷺ ne usey dekha ke wo pusht-pher kar jaane laga hai to usey bulaya. Jab wo aaya to aap ne dariyaaft farmaya: "*Tujhe kitna quraan yaad hai?*" Usne kaha ke falaa'n-falaa'n surah yaad hai. Aap ne farmaya: "*Kya tu unhe'n zubaani padh sakta?*" Usne kaha: Haa'n. Aap ﷺ ne farmaya: "*Jaao tujhe Quran-e-Majeed ki jo surah yaad hain unke badle maine usey tumhare nikah mein de diya hai*".[76]

Baab 23: Quran-e-Majeed Ko Hamesha Padhte Rehna Aur Uska Khoob Dehaan Rakhna

[5031] Hazrat Ibne Umar رضي الله عنهما se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Haafiz-e-Quran ki misaal rassi se bandhe hue oont ke maalik jaisi hai. Agar wo uski nigraani karega to usey rok sakega aur agar usey chodh de ga to wo bhaag jaaega*".

[5032] Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Kisi shakhs ka ye kehna bohot bura hai ke mein falaa'n-falaa'n aayat bhool gaya hoo'n, balke wo bhula diya gaya hai. Tum quran padhte raha karo kyou'nke quran insaano ke dilo'n se nikal jaane mein oont ke bhaag jaane se bhi badh kar hai*".[77]
p81

[5033] Hazrat Abu Moosa رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aa pne farmaya: "*Quran-e-Majeed hamesha padhte raho aur daur karte raho, mujhe us zaat ki qasam jiske haath mein meri jaan hai! Ye quran oont ke apni rassi tudwa kar bhaag jaane se ziyaada tezi se nikal jaata hai*".

Faaeda: Is hadees mein quran bhool jaane ki nisbat insaan apni taraf kare usse manaa kiya gaya hai, kyou'nke usey to Allah Ta'ala ne quran bhulaya hai aur wohi har cheez ki taqdeer banaata hai.

Baab 24: Sawaari Par Quran Ki Tilaawat Karna

[5034] Hazrat Abdullah bin Mughaffal رضي الله عنه se riwayat hai, unho'n ne kaha ke maine Fatah Makka waale din Rasool Allah ﷺ ko dekha, aap apni sawaari par Surah al Fath tilaawat kar rahe the.[78]

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[75] Fath-ul-Baari: V9 P97

[76] راجع: 2310

[77] Dekha: 5039

[78] راجع: 4281

Baab 25: Baccho’n Ko quran Padhana

[5035] Hazrat Saeed bin Jubair se riwayat hai, unho’n ne kaha ke jin surah ko tum mufassal[79] kehte ho, wo sab mohkam[80] hain. Unho’n ne kaha ke Hazrat Ibne Abbas ؓ ne farmaya: Rasool Allah ﷺ ki wafat hui to meri umar dus (10) saal thi, jabke main us waqt mohkam surah padh chuka tha.[81]

[5036] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne farmaya ke maine mohkam surah Rasool Allah ﷺ ke ahd-e-mubarak mein yaad Karli thee’n. Maine poocha: Mohkam surah kaunsi hain? Unho’n ne farmaya: Mufassal ki sab surah Mohkam hain.[82]

Baab 26: Quran-e-Kareem Bhool Jaan Aur Kya Aadmi You’n Keh Sakta Hai: “Main Falaa’n-falaa’n Aayat bhool Gaya Hoo’n” Ka Bayaan

Irshad-e-Baari Ta’ala: “Ham Aap Ko Padhaae’nge, Phir Aap Usey Na Bhoole’nge, Magar Jo Allah Ta’ala Ne Chaaha”.[83]

[5037] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne ek (1) shakhs ko masjid mein quran padhte hue suna to farmaya: “*Allah Ta’ala us par rahem kare! Usne mujhe falaa’n-falaa’n surah ki falaa’n-falaa’n aayat yaad dilaa di hai*”.[84]

Hazrat Hisham ki riwayat mein ye izaafa hai ke Aap ﷺ ne farmaya: “*Maine falaa’n surah ki falaa’n-falaa’n aayat ko bhula diya tha*”.

Hisham se riwayat karne mein Ali bin Mus-hir (عَلِيُّ بْنُ مُسْهِرٍ) aur Abdah (عَبْدَة) ne Muhammad bin Obaid ki mataaba-at ki hai.

[5038] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne ek (1) shakhs ko suna, wo raat ke waqt ek (1) surah padh raha tha, to aap ne farmaya: “*Allah Ta’ala us par rahem kare! Usne mujhe falaa’n-falaa’n aayat yaad dilaa di jo mujhe falaa’n-falaa’n surah se bhuladi gai thi*”.[85]

[5039] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Kisi ke liye ye munaasib nahi ke wo you’n kahe: Main falaa’n-falaa’n aayat bhool gaya hoo’n, balke usey you’n kehna chaahiye ke falaa’n-falaa’n aayat bhula diya gaya hoo’n*”.[86]

Baab 27: Surah al Baqara Aur Falaa’n-falaa’n Surah Kehne Mein Koi Harj nahi

[5040] Hazrat Abu Masood Ansari ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Jo shakhs Surah al Baqara ki aakhri do (2) aayaat raat mein padh le ga wo uske liye kaafi ho’ngi*”.[87]

[5041] Hazrat Umar ؓ se riwayat hai, unho’n ne kaha ke maine Hazrat Hisham bin Hakeem bin Hizaam ؓ ko Rasool Allah ﷺ ki hayaat-e-taiyyaba mein Surah al Furqan padhte hue suna. Maine unki qirat o tilaawat ghaur se suni to (maaloom hua ke) wo usey bohot se aise tareeqo’n se padh rahe the, jo Rasool Allah ﷺ ne mujhe nahi padhaae the. Qareeb tha ke main namaz hi mein unhe’n pakad leta, taaham maine intizaar kiya.

Jab unho’n ne salaam phera to maine unke galey mein chaadar daal di aur unhe’n khee’nchta hue kaha: Tujhe ye surah kisne padhaai jo maine tujhe padhte suni hai? Unho’n ne kaha: Mujhe is tarah Rasool Allah ﷺ ne padhaya hai. Maine unhe’n kaha ke tum ghalat-bayaani karte ho. Allah ki qasam! Khud Rasool Allah ﷺ ne mujhe bhi ye surah

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[79] T: Faasla rakhne waale surah, Surah Hujuraat se aakhir tak ke Surah, ke unke darmiyan Bismillahir Rahman nir Raheem ka faasla qareeb-qareeb hai. In ki teen (3) qisme’n hain: Tawaal, ausaat, aur qisaar [Rekhta] Inhe’n mufassalaat (مُفَصَّلات) bhi kaha jaata hai [RSB]

[80] T: (مُحْکَم) (Quran-e-Majeed ki wo aayat) Jis ke maane sareeh ho’n, jis ka matlab saaf ho [Rekhta]

[81] Dekhiye: 5036

[82] راجع: 5035

[83] Surah al Aa’la: 6-7

[84] راجع: 2655

[85] راجع: 2655

[86] راجع: 5032

[87] راجع: 4008

padhaai hai, jo maine tujhse suni hai. Taaham main unhe'n kheenchte hue Rasool Allah ﷺ ke paas le gaya aur arz ki: Allah ke Rasool ﷺ! Maine khud suna hai ke ye shakhs Surah al Furqan ko aisi qirat mein padh raha tha jiski taaleem aap ne mujhe nahi di, halaa'nke khud aap hi ne mujhe Surah al Furqan padhaai hai. Aap ﷺ ne farmaya: "*Aye Hisham! Tum ye surah padhkar sunaao*". Unho'n ne wo (surah) us tarah padhi jis tarah main pehle unse sun chuka tha. Rasool Allah ﷺ ne farmaya: "*Ye isi tarah naazil hui hai*". Phir aap ne mujhe farmaya: "*Aye Umar! Ab tum padh kar sunaao*". Chunache maine usey us tarah se padha jis tarah Aap ﷺ ne mujhe padhaya tha. Rasool Allah ﷺ ne farmaya: "*Ye is tarah naazil hui hai*". Phir aap ne farmaya: "*Bila-shubha Quran-e-Kareem saat (7) huroof par naazil hua hai. Is liye tumhe'n jo aasaan ho uske mutaabiq padho*".[88]

[5042] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) qaari se suna, jabke wo raat ke waqt masjid mein quran padh raha tha. Aap ne farmaya: "*Allah Ta'ala us par rahem kare! Usne mujhe falaa'n-falaa'n aayat yaad dilaa di, jo main falaa'n-falaa'n surat se chod gaya tha*".[89]

Baab 28: Quran-e-Majeed Ko Khoob Theher-theher Kar Padhna

Irshad-e-Baari Ta'ala hai: "Quran Ko Khoob Theher-theher Kar Padha Karo".[90] Nez Allah Ta'ala ne farmaya: "Ham Ne Quran Ko Mauqa-ba-mauqa Alag-alag Karke Naazil Kiya Hai, Taake Aap Usey Waqfe-waqfe Se Logo'n Ko Padh Kar Sunaae'n".[91] Aur makrooh hai ke Quran-e-Kareem ko shero'n ki tarah jaldi-jaldi padha jaae. "يُفْرَقُ" ke maane hain: "يُفَصَّلُ", yaane alag-alag bayaan karna. Hazrat Ibne Abbas ؓ ne farmaya: "فَرَقْنَاهُ" ke maane hain: Ham ne uske kai hisse karke utaara hai.

Wazaahat: Tarteel ke maane theher-theher kar padhna aur uske adaa karne mein aahistagi karna hai, taake uske maane samajhne mein aasaani ho. Is mein darj-e-zel umoor daakhil hain: ✿ Kisi kalme ko sahoolat aur hasan tanaasub se adaa karna. ✿ Kush-ilhaani[92] aur adaaegi mein makhaarij-e-huroof[93] ka khayaal rakhna. ✿ Theher-theher kar alag-alag karke alfaaz ko padhna. Is tarah padhne ka faaeda ye hota hai ke alfaaz ki adaaegi ke saath-saath insaan unke maane par bhi ghaur kar sakta hai aur ye maane saath ke saath dil mein utarte chale jaate hain.

[5043] Hazrat Abu Waael se riwayat hai, unho'n ne kaha ke ham subah-subah Abdullah bin Masood ؓ ke paas gae. Ek (1) aadmi ne kaah ke maine guzishta raat mufassal ki tamaam surah padhi hain. Hazrat Abdullah bin Masood ؓ ne farmaya: Shero'n[94] ki tarah tez-tez padhi hain? Bila-shubha ham ne Rasool Allah ﷺ ki qirat suni hai aur mujhe wo surah ke jode bhi yaad hain jinhe'n Nabi ﷺ (namazo'n mein) milaa kar padha karte the. Wo mufassal ki athaara (18) surah hain aur do (2) surah jin ke shuru mein "حٰمٓ" hai.

[5044] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne darj-e-zel aayat ki tafseer karte hue farmaya: Is wahee ko jaldi-jhaldi yaad karne ki khaatir apni zubaan ko harkat na de'n. Jab Hazrat Jibraeel ؑ wahee le kar aate to Rasool Allah ﷺ unke saath apni zubaan aur ho'nto'n ko harkat dete the. Aap par ye muaamala giraa'n tha aur ye giraani waazeh taur par maaloom hoti thi, to Allah Ta'ala ne Surah al Qiyaamah waali mazkoora aayat naazil farmaai: "Aap Yaad Karne Ki Jaldi Mein Quran Ke Saath Apni Zubaan Ko Harkat Na De'n, Is Quran Ko Aap Ke Dil Mein Jama Dena Aur Padha Dena Hamaare Zimme Hai".[95] Jab ham ise padh chuke to us waqt padhe hue ki ittiba kare'n. Jab ham quran naazil kare'n to aap khamoshi se sune'n. Hamaare zimme uska bayaan karna bhi hai, yaane ye hamari zimmedaari hai ke aap ki zubaan-e-mubarak se uski wazaahat kare'n. Uske baad jab Hazrat Jibraeel ؑ aate to aap gardan jhuka kar usey sunte. Jab wo chale jaate to Aap ﷺ quran usi tarah padhte jaisa ke Allah Ta'ala ne aap se waada farmaya tha.[96]

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[88] راجع: 2419
[89] راجع: 2655
[90] Surah al Muzzammil: 4
[91] Surah al Isra: 106
[92] T: (خوش اِلْحانی) Acchi aawaaz waala, sureeli, acchi aawaaz [Rekhta]
[93] T: Huroof ke khaarij hone nikalne ki jagahe'n [RSB]
[94] T: (شِعْر) Shaaer ka kalaam, shaayari [RSB]
[95] Surah al Qiyaamah: 16-17
[96] راجع: 5

Baab 29: Quran-e-Majeed Ko Kheench-kheench Kar Padhna

[5045] Hazrat Qatada se riwayat hai, unho'n ne kaha ke maine Hazrat Anas ؓ se Nabi ﷺ ki qirat ke mutaalliq sawaal kiya to unho'n ne farmaya ke Aapﷺ khoob kheench kar padha karte the.[97]

[5046] Hazrat Anas ؓ se riwayat hai, aap se sawaal kiya gaya ke Nabi ﷺ ki qirat kaise thi? To unho'n ne bayaan kiya ke Aap ﷺ kheench kar padhte the. Phir aap ne "بِسْمِ اللهِ الرَّحْمَانِ الرَّحِيْمِ", yaane "بِسْمِ اللهِ" ko kheench kar padhte "الْرَّحْمَانِ" ko madd (~) ke saath padhte aur "الْرَّحِيْمِ" ko bhi kheench kar tilaawat karte.[98]

Baab 30: Aawaaz Ko Halaq Mein Pherna

[5047] Hazrat Abdullah bin Mughaffal ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko dekha, aap apni oontni ya oont par sawaar ho kar tilaawat kar rahe the. Sawaari chal rahi thi, aur aap nihayat narmi aur aahistagi ke saath Surah al Fath ki tilaawat mein masroof the. Tilaawat ke waqt Aap ﷺ apni aawaaz ko halaq mein pherte the.[99]

Baab 31: Khoobsoorat Aawaaz Se Quran-e-Kareem Ki Tilaawat Karna

[5048] Hazrat Abu Moosa Ashari ؓ se riwayat hai, Nabi ﷺ ne unhe'n farmaya: "*Aye Abu Musa! Bila-shubha tujhe Hazrat Dawood ؑ jaisi khush-ilhaani aur khoobsoorat aawaaz di gai hai*".

Baab 32: Jis Ne Quran-e-Majeed Ko Doosre Se Sunna Pasand Kiya

[5049] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Mujh se Nabi ﷺ ne farmaya: "*Mujhe Quran-e-Majeed padh kar sunaao*". Maine arz ki: Main aap ke huzoor quran padhu'n, halaa'nke aap par quran naazil kiya gaya hai? Aap ﷺ ne farmaya: "*Beshak main doosre se quran sunna pasand karta hoo'n*".[100]

Baab 33: Sunne Waala Qaari Se Kahe Ke Bas Karo

[5050] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke mujhe Nabi ﷺ ne farmaya: "*Aye Abdullah! Mujhe quran sunaao*". Maine arz ki: Allah ke Rasool ﷺ! Kya main aap ko quran sunaau'n, halaa'nke aap par to quran naazil kiya gaya hai? Aap ﷺ ne farmaya: "*Haa'n (tum mujhe quran sunaao)*". Maine Surah an Nisa padhna shuru ki, hatta ke main is aayat par pohoncha: "Phir Us Waqt Kya Kaifiyat Hogi Jab Ham Har Ummat Se Ek (1) Gawaah Laae'nge Aur Aap Ko (aye Rasool!) Un Logo'n Par Gawaah Laae'nge".[101] Us waqt Aap ﷺ ne farmaya: "*Bas karo, ab kaafi hai*". Maine aap ki taraf ghaur se dekha to aap ki aankhe'n aansu baha rahi thee'n.[102]

Baab 34: Kitni Muddat Mein Quran Padha Jaae?

Irshad-e-Baari Ta'ala hai: "Quran Se Jo Aasaan Ho Usey Padho".[103]

[5051] Hazrat Sufyan bin Uyayna se riwayat hai, unho'n ne kaha ke mujhe Ibne Shubruma ne bayaan kiya ke maine ghaur o fikr kiya, ke (namaz mein) aadmi ko kitni aayaat kaafi hain, to maine teen (3) aayaat se kam koi surah nahi paai. Is liye maine kaha: Kisi ke liye ye munaasib nahi ke (namaz mein) teen (3) aayaat se kam tilaawat kare. Hazrat Alqama kehte hain ke maine Abu Masood Anasari ؓ se is haalat mein mulaqaat ki, wo baitullah ka tawaaf kar rahe the, unho'n ne Nabi ﷺ ka zikr kiya ke aap ne farmaya: "*Jo Surah al Baqara ki aakhri do (2) aayaat raat ko padh le wo usey kaafi ho jaae'ngi*".[104]

Faaeda: Is hadees se maaloom hua ke namaz mein kam-az-kam do (2) ya teen (3) aayaat pka padh lena kaafi hoga. Hadees mein do (2) aayaat ke kaafi hone ke mutaalliq do (2) ehtemaal hain: ✿ Namaz mein kam-az-kam kitni aayaat padhna kaafi hain? ✿ Ek (1) din ya raat mein mutlaqan kitna quran padhna kifaayat kar jaata hai. Bahar-haal juzz-e-

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[97] Dekhiye: 5046

[98] راجع: 5045

[99] راجع: 4281

[100] راجع: 4582

[101] Surah an Nisa: 41

[102] راجع: 4582

[103] Surah al Muzzammil: 20

[104] راجع: 4008

muaiyyan[105] ki tahdeed[106] kitab o sunnat se saabit nahi, kyou'nke aayat-e-karima mutlaq hai, jo usse kam ko shaamil hai. Aur hadees se kam-az-kam do (2) aayaat ka padhna saabit hota hai. والله أعلم

[5052] Hazrat Abdullah bin Amr bin Aas ﷺ se riwayat hai, unho'n ne kaha ke mere waalid-e-giraami ne mera nikah ek (1) khandaani aurat se kar diya aur wo hamesha apni bahu ki khabar-giri karte rehte aur usse uske shauhar (apne bete) ka haal dariyaaft karte rehte the. Wo kehti thee'n ke mera shauhar accha aadmi hai, albatta jab se main uske nikah mein aai hoo'n, unho'n ne ab tak hamaare bistar par qadam nahi rakha aur na kabhi mere kapde hi mein haath daala hai. Jab bohot se din usi tarah guzar gae to mere waalid-e-giraami ne Nabi ﷺ se iska tazkira kiya. Aap ne farmay: "*mujhse uski mulaqaat karaao*". Chunache uske baad maine Aap ﷺ se mulaqaat ki to aap ne dariyaaft farmaya: "*Tum roze kaise rakhte ho?*" Maine kaha: Har roz, roze se hota hoo'n. Phir aap ne dariyaaft farmaya: "*Quran-e-Majeed kis tarah khatam karte ho?*" Maine arz ki: Har raat Quran-e-Majeed khatam karta hoo'n. Aap ﷺ ne farmaya: "*Har mahine mein teen (3) roze rakha karo aur har mahine mein ek (1) baar quran khatam kiya karo*". Maine kaha ke main isse ziyaada ki taaqat rakhta hoo'n. Aap ne farmaya: "*Har hafte mein teen roze rakha karo*". Maine arz ki: Main isse ziyaada ki taaqat rakhta hoo'n. Aap ne farmaya: "*Do (2) din iftaar karo aur ek (1) din roza rakho*". Maine arz ki: Main isse ziyaada ki taaqat rakhta hoo'n. Aap ne farmaya: "*Phir wo afzal roze rakho jo Hazrat Daawood ﷺ ke roze hain, ek (1) din roza rakho aur ek (1) din iftaar karo, aur saat (7) din mein se ek (1) baar quran khatam karo*". (Hazrat Abdullah bin Amr ﷺ kaha karte the) Kaash! Main Rasool Allah ﷺ ki rukhsat ko qubool kar leta, kyou'nke ab main boodha aur kamzor ho gaya hoo'n. Bahar-haal Hazrat Abdullah bin Amr ﷺ apne ghar ke kisi aadmi ko quran-e-majeed ka saatwaa'n hissa suna dete the aur jo wo padhte din ke waqt uska daur kar lete the, taake raat ko padhne mein aasaani rahe, aur jab quwwat haasil karna chaahte to chand roz iftaar kar lete the aur iftaar ke din shumaar kar lete, phir un dino'n ke baraabar roze rakh lete, kyou'nke wo is baat ko naapasand samajhte the ke wo aisi shae tark kar de'n jis par paabandi karte hue Nabi ﷺ se mufaaraqat[107] ki thi.

Abu Abdullah (Imam Bukhari ﷺ) keht ehain ke baaz raawiyo'n ne teen (3) din mein aur baaz ne paanch (5) din mein quran khatam karne ka zikr kiya hai, lekin beshtar riwayaat saat (7) raat mein quran khatam karne ki hain.[108]

Faaeda: Aksar ulama ka mauqif ye hai ke khatam-e-quran ke liye muddat ki koi tahdeed nahi, balke ye mukhtalif ahwaal o mukhtalif ashkhaas par mauqoof[109] hai. Jo shakhs tadabbur[110] se padhna chaahe uske liye mustahab[111] hai ke wo utni muddat mein khatam kare ke asal maqsood tadabbur o tafakkur mutaassir na ho. Aur jo shakhs ahem muaamalaat ya musaaleh[112] mein mashghool hai uske liye usi qadar mustahab hai ke muhimmaat-e-deen[113] mein khalal[114] na aae. Haa'n agar koi masroof nahi hai to wo jis qadar ziyaada se ziyaada quran padh sakta ho, padh le. Yahaa'n tak ke uktaa na jaae aur usey tez-tez padhne se bhi ijtenaab kare.[115] والله أعلم

[5053] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha ke mujh se Nabi ﷺ ne dariyaaft farmaya: "*Tum quran-e-majeed kitne dino'n mein khatam kar lete ho?*".[116]

[5054] Hazrat Abdullah bin Amr ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mujh se farmaya: "*Har mahine mein ek (1) baar quran-e-majeed khatam kiya karo*". Maine arz ki: Mujh mein to ziyaada padhne ki taaqat

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[105] T: (مُعَيَّن) Muqarrar kiya gaya, thehraaya gaya, muqarrara [Rekhta]
[106] T: (تَحْدِيد) Hadd-bandi, hado'n ka taayyun, tez karna, jaldi karna [Rektha]
[107] T: (مُفارَقَت) Baaham juda hona, bichadna, alaaheda hona [Rekhta]
[108] راجع: 1131
[109] T: (مَوقُوف) Munhasir [Rekhta]
[110] T: (تَدَبُّر) Sochna, ghaur karna, ghaur o fikr, door-andeshi [Rekhta]
[111] T: (مُستَحَب) Aisa fe'l jiske karne par sawaab ho aur na karne par kuch azaab na ho [Rekhta]
[112] T: (مَصالِح) Wo baate'n ya muaamale jin se bhalaai ho, nekiyaa'n [Rekhta]
[113] T: (مُہِمّاتِ دِیْن) Deen ke ahem pehlu, azeem kaam, zaroori kaam [Rekhta]
[114] T: (خَلَل) Bigaad, rukaawat, naqs [Rekhta]
[115] Fath-ul-Baari: V9 P121
[116] راجع: 1131

hai. Aap ne farmaya: “*Accha, tum saat (7) raato’n mein Quran-e-Majeed khatam kiya karo, usse ziyaada na padho*”.[117]

Baab 35: Tilaawat-e-Quran Ke Waqt Rona

[5055] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne mujh se farmaya: “*Mere saamne quran ki tilaawat karo*”. Maine arz ki: Kya main aap ko quran sunaau’n, halaa’nke aap par to quran naazil kiya gaya hai? Aap ne farmaya: “*Beshak main chaahta hoo’n ke kisi aur se quran sunoo’n*”. Unho’n ne kaha: Phir maine Surah an Nisa ki tilaawat shuru ki. Jab main darj-e-zel aayat par pohoncha: “Phir Us Waqt Kya Haal Hoga Jab Ham Har Ummat Se Ek (1) Gawaah Laae’nge Aur Aap Ko Un Logo’n Par Gawaah Laae’nge”[118] Aap ﷺ ne farmaya: “*Ruk jaao*”. Us waqt maine dekha ke aap ki aankho’n se aansu beh rahe the.[119]

[5056] Hazrat Abdullah bin Masood ؓ hi se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne mujh se farmaya: “*Mujhe quran-e-majeed padh kar sunaao*”. Maine arz ki: Kya main aap ke saamne quran padhu’n, halaa’nke aap par to quran naazil kiya gaya hai? Aap ne farmaya: “*Beshak main kisi doosre se sunna pasand karta hoo’n*”.[120]

Faaeda: Tilaawat-e-Quran ke waqt girya[121] taari hona aarifieen ki sifat hai, kaamilieen ka tareeqa aur saaleheen ka sheaar hai. Irshad-e-Baari Ta’ala hai: “Beshak Wo Log Jinhe’n Isse Pehle Ilm Diya Gaya tha, Jab Un Par Quran Padha Jaata To Thoodiyo’n Ke Bal Sajde Mein Gir Jaate (aur un par girya taari ho jaata hai)”.[122] Tilaawat-e-quran ke waqt rona mustahab amal hai. Iska tareeqa ye hai ke tilaawat-e-quran ke waqt dil mein gham aur khauf ki kaifiyat paida ki jaae aur quran mein jo waeed aur sakhti ka zikr aae usey mustahzar[123] karke ghaur o fikr kare, ke mujh mein kaha’n-kaha’n taqseer[124] waaqe hui hai, agar ye kaifiyat taari na ho, to apne aap par rona chaahiye, kyou’nke ye bohot badi museebat hai.[125]

Baab 36: Us Shakhs Ke Gunah Ka Bayaan Jisne Riyakaari Ya Shikam-parwari Ke Liye Quran Padha, Ya Uske Zariye Se Fasaad Barpa Kiya

[5057] Hazrat Ali ؓ se riwayat hai, unho’n ne kaha ke maine Nabi ﷺ se suna, aap ne farmaya: “*Aakhir zamaane mein naujawaan magar bewaqoof zaahir ho’nge, wo makhlooq se behtareen zaat ka qaul zikr kare’nge, lekin wo islaam se is tarah nikal jaae’nge jaise teer, shikaar ko paar karke nikal jaata hai. Unka imaan unke halaq se neeche nahi utrega, tum jaha’n bhi unhe’n paao, wahee’n qatl kar do. Unko qatl karne ka qiyaamat ke din ajr milega”*.[126]

[5058] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho’n ne kaha ke maine Rasool Allah ﷺ se suna, aap ne farmaya: “*Tum mein ek (1) aisi qaum paida hogi ke tum apni namaz ko unki namaz ke muqaabil mein haqeer khayaal karoge. Tumhe’n apne roze unke rozo’n ke muqaable mein aur apne aamaal unke aamaal ke muqaable mein maamooli nazar aae’nge. Wo Quran-e-Majeed ki tilaawat kare’nge, lekin quran unke halaq se neeche nahi utrega. Wo deen se is tarah nikal jaae’nge jaise teer shikaar ko paar karte hue nikal jaata hai. Shikaari uske paikaan[127] ko dekhta hai to us mein kuch nahi dekhta. Wo teer ki lakdi par nazar karta hai to wahaa’n kuch nahi paata, wo teer ke par ko dekhta hai to koi cheez dikhaai nahi deti. Uske sofaar (chutki) mein shak karta hai, ke shayad us mein koi cheez ho*”.[128]

Faaeda: In ahadees mein khaarji logo’n ki sifaat bayaan hui hain ke wo intehaai darje ke riyakaar aur deeni roop mein fisq o fujoor phailaane waale ho’nge, jis tarah teer shikaar ko lagte hi baahar nikal jaata hai, wohi haal un logo’n ka hoga ke islaam mein aate hi usse baahar ho jaae’nge, jis tarah teer mein shikaar ke khoon waghaira ka koi asar nahi hota wohi haal unki tilaawat ka hoga, uska koi asar unke dilo’n par nahi hoga. Ba-zaahir deendaar, lekin unke dil

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[117] راجع: 1131

[118] Surah an Nisa: 41

[119] راجع: 4582

[120] راجع: 4582

[121] T: (گِرْیہ) Rona, aansu bahaana, aansuo’n se rone ki soorat-e-haal [Rekhta]

[122] Surah Bani Israel: 109

[123] T: (مُستَحضَر) Wo baat jo yaad ho, yaad rakha gaya, yaad-daasht mein mehfooz [Rekhta]

[124] T: (تَقصِیر) Kotaahi, qusoor, khataa, ghalati, sahoo, chook, gunaah [Rekhta]

[125] Fath-ul-Baari: V9 P123

[126] راجع: 3611

[127] T: (پَیکان) Teer, teer ki nok [Rekhta]

[128] راجع: 3344

noor-e-imaan se yaksar khaali ho'nge. Is hadees ke unwaan se mutaabaqat[129] is tarah hai ke jab tilaawat-e-quran ghairullah ke liye hogi to riyakaari aur shikam-parwari hi unka maqsad hoga. Chunache ek (1) hadees mein hai, Rasool Allah ﷺ ne farmaya: "*Quran-e-Kareem ki taaleem haasil karo aur uske zariye se Allah Ta'ala se sawaal karo, qabl iske ke log quran ki taaleem ko zariya-e-moaash banaae'nge kyou'nke quran ko teen (3) qism ke log seekhte hain: Ek fakhr o riyakaari ke liye, dosore shikam-parwari ke liye, teesre mahez Allah ki raza ke liye. Bahar-haal Quran-e-Kareem ko mahez Allah ki raza haazil karne ke liye padhna aur seekhna chaahiye*".[130]

[5059] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Us momin ki misaal jo quran padhta hai aur us par amal bhi karta hai sangtare ki tarah hai, jiska maza bhi lazeez aur khushboo bhi acchi hai. Aur wo momin jo quran nahi padhta, magar uski taalimaat par amal karta hai, uski misaal khajoor ki si hai, jiska zaaeqa to accha hai, lekin uski khushboo nahi hoti. Aur us munaafiq ki misaal jo quran padhta hai, gul-e-baboona[131] ki hai, jiski khushboo to acchi hoti hai, lekin zaaeqa kadwa hota hai. Aur us munaafiq ki misaal jo quran bhi nahi padhta indraaen[132] ki tarah hai, jiska zaaeqa kadwa hota hai aur uski boo bhi kharaab hoti hai*".[133]

Baab: Quran-e-Majeed Ki Tilaawat Karo Jab Tak Tumhare Dil Maanoos Rahe'n

[5060] Hazrat Jundub bin Abdullah ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Quran-e-Majeed us waqt tak padho jab tak tumhare dilo'n mein ulfat rahe, jab us mein tumhe'n ikhtelaaf ka andesha ho to uth jaao*".[134]

[5061] Hazrat Jundub bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab tak tumahre dil jame rahe'n Quran-e-Majeed padhte raho, aur jab ikhtelaaf karne lago to uth jaao*".[135]

Haaris bin Obaid aur Saeed bin Zaid ne Abu Imran se riwayat karne mein Salaam bin Abu Mutee ki mataaba-at ki hai. Mazkoora hadees ko Hammad bin Salama aur Aabaan ne marfoo zikr nahi kiya. Ghundar ne Shu'ba ke zariye se Abu Imran se riwayat ki, wo kehte hain ke maine Jundub ؓ se unka qaul suna aur Ibne A'un ne Abu Imran se, wo Abdullah bin Saamit se, unho'n ne Hazrat Umar ؓ se unka qaul zikr kiya hai, lekin jundub ki riwayat as-ah[136] aur aksar hai.

Faaeda: Is hadees ke kai-ek mafhoom bayaan kiye gae hain, jin ki tafseel hasb-e-zel hai: ✿ Jab tak quran ki tilaawat mein dil laga rahe to usey padhte raho, jab dil uchaat ho jaae to chod do, kyou'nke huzoor-e-qalb[137] ke baghair quran ki tilaawat karna intehaai ghair-mauzoo'n hai. ✿ Quran-e-Majeed us waqt tak padho jab tak tumhare dil miley-juley ho'n aur ikhtelaaf o fasaad ki niyyat na ho, phir jab ikhtelaaf pad jaae aur takraar o fasaad ki niyyat ho jaae to quran padhna mauqoof[138] kar do. ✿ Jab quran padhne waalo'n mein ulfat rahe to quran padhte raho, jab ikhtelaaf paida hone lagey to jhagda na karo, balke quran padhna band kar do. Sahaba Ikram ؓ ka ikhtelaaf qirat o lughaat mein tha, aur unhe'n us qism ka ikhtelaaf chod dene ka hukum hua, taake qirat-e-mutawaatira ka inkaar na kar baithe'n. Imam Bukhari ؒ ne aainda Hazrat Abdullah bin Masood ؓ ki hadees isi maane ki taaeed mein bayaan ki hai, ke qirat o lughaat ko wajah-e-nazaa'[139] na banaaya jaae.

[5062] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne ek (1) aadmi se suna, jo ek (1) aayat aise tareeqe se padh raha tha ke unho'n ne Nabi ﷺ se uske khilaaf suna tha. Wo kehte hain ke maine uska haath pakda aur usey Nabi ﷺ ki khidmat mein pesh kar diya. Aap ﷺ ne farmaya: "*Tum dono theek padhte ho*". Mera ghaalib gumaan hai

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[129] T: (مُطابَقَت) Yaksaaniyat, baraabari, mushaababat [Rekhta]
[130] Fath-ul-Baari: V9 P126
[131] T: (گُلِ بابُونَہ) Ek (1) paude ke naam dawaa ke taur par kaam aata hai [Rekhta]
[132] T: (اِنْدِرائِن) Indraaen ki bel ka phal jo zard (Red) rang naarangi se mushaaba aur mazey mein talkh hota hai [Rekhta]
[133] راجع: 5020
[134] Dekhiye: 5061 7364 7365
[135] راجع: 5060
[136] T: (اَصَحْ) Ziyaada saheeh ya motabar baar [Rekhta]
[137] T: (حُضُورِ قَلْب) (sab cheezo'n se dil hataa kar) kisi ek (1) cheez par poore inhimaak ke saath tawajjo dena [Rekhta]
[138] T: (مَوقُوف) Multawi, mansookh [Rekhta]
[139] T: (نَزَع) Jism se rooh nikalna, dam tootne ka aalam [Rekhta]

ke Aap ﷺ ne ye bhi farmaya: "*Bila-shubha tum se pehle logo'n ne kitabullah mein ikhtelaaf kiya to Allah Ta'ala ne unko tabaah kar diya*".[140]

[140] راجع: 2410

بسم الله الرحمان الرحيم

67: Kitab un Nikah (Nikah ke Mutaalliq Ahkaam o Masaael) كِتَابُ النِّكَاحِ

Baab 1: Nikah Ki Raghbat Dilaana

Irshad-e-Baari Ta'ala hai: "Tumhe'n Jo Aurte'n Pasand Ho'n Unse Nikah Kar Lo".[141]

[5063] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke teen (3) aadmi Nabi ﷺ ki azwaaj-e-mutahharaat ke gharo'n ki taraf aae, taake wo Nabi ﷺ ki ibaadat ke mutaalliq maaloomaat haasil kare'n. Jab unhe'n (iski) khabar di gai to unho'n ne usey kam khayaal kiya. Kehne lagey, ke hamaara Nabi ﷺ ki ibaadat se kya muqaabla! Allah Ta'ala ne aap ke to agle-pichle gunaah bakhsh diye hain. Chunache un mein se ek (1) ne kaha: Main hamesha raat bhar namaz padhta rahu'nga. Doosre ne kaha: Main hamesha roze se rahu'nga aur iftaar nahi karu'nga. Teesre ne kaha: Main aurto'n se alaahedgi ikhtiyaar kar lu'nga aur kabhi nikah nahi karu'nga. Itne mein Rasool Allah ﷺ unke paas tashreef le aae aur aap ne unse poocha: "*Kya tum ne ye-ye baate'n kahi hain? Khabardaar! Allah ki qasam! Main tumhari nisbat Allah se ziyaada darne waala hoo'n aur tum sab se ziyaada parhezgaar hoo'n, lekin main roze rakhta hoon, aur iftaar bhi karta hoo'n, namaz padhta hoo'n, aur sota bhi hoo'n, uske alawat aurto'n se nikah bhi karta hoo'n. Jisne Meri sunnat se eraaz[142] kiya wo mujh se nahi hai*".

Faaeda: Darj-e-baala hadees mein Rasool Allah ﷺ ne isi qism ki fikri islaah ki hai, ke Allah Ta'ala ka qurb haasil karne ke liye taarik-e-duniya hona zaroori nahi, balke aisa kanra apni fitrat se jung karna hai. Shaadi-nikah karna Rasool Allah ﷺ ka tareeqa hai, jo usse roo-gardaani[143] karta hai uska taalluq deen-e-islaam se kat jaata hai. والله أعلم

[5064] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne Hazrat Ayesha ؓ se Allah Ta'ala ke us farmaan ke mutaalliq sawaal kiya: "Aur Agar Tumhe'n Andesha Ho Ke Tum Yateem Bacchiyo'n Ke Saath Insaaf Na Kar Sakoge to Jo Aurte'n Tumhe'n Pasand Ho'n, Do-do (2-2), Teen-teen (3-3), Khwah Chaar-chaar (4-4) Se Tum Nikah Karlo. Agar Tumhe'n Khatra Ho Ke Tum Insaaf Nahi Kar Sakoge To Phir Ek (1) Hi Kaafi Hai, Ya Laundi Jo Tumhari Milkiyat Mein Ho, Us Soorat mein Qawi Ummeed Hai Ke Tum Zulm o Ziyaadati Nahi Karoge".[144] Hazrat Ayesha ؓ ne farmaya: Aye bhaanje! Aayat-e-karima mein aisi yateem ladki ka zikr hai jo apne sarparast ki parwarish mein ho, aur wo uske maal o mataa aur husn o Jamaal ki wajah se uski taraf maael[145] ho aur usse maamooli haq-e-maher ke badle shaadi karna chaahta ho, to aayat-e-karima mein aise shakhs ko yateem ladki se nikah karne se manaa kiya gaya hai. Haa'n, agar uske saath insaaf kar sakta ho aur poora haq-e-maher dene ka irada rakhta ho to ijaazat hai. Bahar-haal aise logo'n ko hukum diya gaya hai ke wo apni zer-e-parwarish (yateem bacchiyo'n) se nikah karne ke bajaae doosri aurto'n se shaadi kar le'n.[146]

Baab 2: Nabi ﷺ Ke Farmaan: "Jo Tum Mein Se Nikah Ki Taaqat Rakhta Ho Usey Nikah Kar Lena Chaahiye, Kyou'nke Ye Nazar Ko Neecha Rakhta Hai Aur Sharm-gaah Ko Mehfooz Karta Hai" Nez Kya Wo Jise Nikah Ki Haajat Na Ho Nikah Kare? Ka Bayaan

[5065] Hazrat Alqama se riwayat hai, unho'n ne kaha: Main ek (1) martgaba Hazrat Abdullah bin Masood ؓ ke hamraah tha, ke unse Hazrat Usman ؓ ne Mina mein mulaqaat ki, aur unho'n ne unse kaha: Aye Abu Abdur Rahman! Mujhe aap se ek (1) kaam hai. Phir wo dono tanhaai mein chale gae. (Us dauraan mein) Hazrat Usman ؓ ne unse kaha: Aye Abu Abdur Rahman! Kya aap pasand kare'nge ke ham aap ka nikah kisi kuwaari ladki se kar de'n jo aap ke guzishta ayyaam ki yaad taaza kar de? Choo'nke Hazrat Abdullah bin Masood ؓ uski zaroorat mehsoos na karte the, is liye unho'n ne mujhe ishaara farmaya aur kaha: Alqama! Idhar aao. Jab main unki khidmat mein pohoncha to wo ye keh rahe the: Agar aap ka program ho to Nabi ﷺ ne ham se farmaya tha: "*Aye naujawaano ki jamaat! Tum mein*

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[141] Surah an Nisa: 3

[142] T: (إِعْراض) Kinaara-kashi, parhez, ijtenaab [Rekhta]

[143] T: (رُوگرْدانی) Mukhaalifat, inheraaf karna [Rekhta]

[144] Surah an Nisa: 3

[145] T: (مائِل) Mutwajje, raaghib, aamaada [Rekhta]

[146] راجع: 2494

se jo bhi shaadi ki taaqat rakhta ho to usey nikah kar lena chaahiye aur jo nikah ki taaqat na rakhta ho wo roze rakh le, kyou'nke unse nafsaani khwahishaat toot jaati hain".[147]

Faaeda: "وِجَاءٌ" ke lughawi maane *khassi*[148] hona hai, lekin khassi hone ki kisi haalat mein ijaazt nahi, balke uska mutabaadil[149] ye hai ke shehwat ko todne ke liye roze rakhe jaae'n. Yaad rahe ke ek-do (1-2) roze kasr-e-shehwat[150] ke liye kaafi nahi, balke iltizaam[151] se roze rakhna shehwat todne ka mujib[152] banta hai.

Baab 3: Jo Nikah (ke lawazimaat) Ki Taaqat Nahi Rakhta Wo Roze Rakhe

[5066] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke ham naujawaan Rasool Allah ﷺ ke hamraah raha karte the. Hamaare paas kuch nahi hota tha. Rasool Allah ﷺ ne hame'n farmaya: "*Naujawaano! Jo koi tum mein se nikah ki taaqat rakhta hai wo shaadi kar le, kyou'nke nikah ka amal aankh ko bohot ziyaada neeche rakhne waala aur sharm-gaah ki khoob hifaazat karne waala hai. Aur jo koi uski taaqat nahi rakhta, usey roze rakhne chaahiye'n kyou'nke ye uske liye shehwat todne waale hain*".[153]

Baab 4: Taadaad-e-Azwaaj Ka Bayaan

[5067] Hazrat Ataa se riwayat hai, unho'n ne kaha ke ham Ummul Momineen Hazrat Maimoona ﷺ ke janaaze mein Hazrat Ibne Abbas ﷺ ke hamraah the, jo muqaam-e-sarif mein padha gaya. Hazrat Ibne Abbas ﷺ ne farmaya: Ye Nabi ﷺ ki zauja-e-mutahhara hain, tum jab unka janaaza uthaao to usey jhatke na dena aur na zor-zor se harkat dena, balke aahista-aahista narmi se le kar chalo. Bila-shubha Nabi ﷺ ke paas (wafaat ke waqt) nau (9) biwiyaa'n thee'n. Un mein se aath (8) ke liye to aap ne baari muqarrar kar rakhi thi, lekin ek (1) ki baari nahi thi.

Faaeda: Taadaad-e-azwaaj ke silsile mein ham ifraat o tafreet[154] ka shikaar hain, chunache kuch logo'n ka khayaal hai ke islaam mein taadaad-e-azwaaj ki koi hadd muqarrar nahi aur Quran-e-Kareem mein jo do-do (2-2), teen-teen (3-3), aur chaar-chaar (4-4) ke alfaaz aae hain wo bataur-e-muhaawara hain. Lekin ye mauqif do (2) lihaaza se ghalat hai.

Ek (1) ye ke agar ijaazat aam hoti to sirf ye alfaaz kaafi the ke "doosri aurto'n se shaadi karlo, jo tumhe'n pasand ho'n". Chaar (4) tak ki taayyun[155] karne ki qat-an zaroorat na thi. Doosre, ye ke sunnat ne chaar (4) tak hadd ki taayyun kardi hai. Chunache Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Ghailaan bin Salama Saqafi ﷺ jab musalman hue to unke nikah mein dus (10) aurte'n thee'n. Rasool Allah ﷺ ne farmaya: "*Un mein se chaar (4) ka irtekaab kar lo*".[156] Hadees ki saraahat ke baad kisi musalman ka Shewa nahi ke wo koi doosri baat kare, is silsile mein tafreet ye hai ke sirf ek (1) aurat se shaadi ki jaae. Unke yahaa'n taadaad-e-azwaaj ki ijaazat hangaami aur jungi haalaat mein thi, ye hazraat maghribi tehzeeb se mar-oob hain. Unka istidlaal ye hai ke Irshad-e-Baari Ta'ala hai: "Agar Tumhe'n Khadsha Ho Ke Un Mein Insaaf Na Kar Sakoge To Phir Ek (1) Hi Kaafi Hai". Phir us soorat mein hai: "Agar Tum Chaaho Bhi Ke Apni Biwiyo'n Ke Saath Insaaf Karo To Tum Aisa na Karo Sakoge". Goya pehle taadaad-e-azwaaj ki jo mashroot ijaazat di gai thi, usey aainda aayat se khatam kar diya gaya.

Ye istidlaal is liye ghalat hai ke mazkoora aayat mein mazkoor hai: "Lehaaza Itna Karo Ke Bilkul Ek (1) Hi Taraf Na Jhuk Jaao Aur Doosri Ko Latakta Hua Chod Do". Aur jin baato'n ki taraf adm-e-insaaf ka ishaara hai usse muraad wo umoor hain jo insaan ke ikhtiyaar mein nahi hain, aur insaaf ka mutaalba sirf un baato'n mein hai jo uske ikthilaar mein hain. Jaise naan-o-nafqa, uski zarooriyaat ka khayaal rakhna, shab-basri ke silsile mein baari muqarrar karna waghaira. Chunache Rasool Allah ﷺ ye dua farmaya karte the: "*Ya Allah! Jin baato'n mein mujhe ikhtiyaar hai un mein sab*

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[147] راجع: 1905
[148] T: (خَصّی) Khusiya nikaala hua insaan, naa-mard, mukhannas [Urduinc]
[149] T: (مُتَبادِل) Badle mein aane waala, badal [Rekhta]
[150] T: (کَسْر شَہْوَت) Khwahishaat umooman khwahish-e-jimaa ko todna, kamzor karna [Rekhta]
[151] T: (اِلْتِزام) Paabandi, laazim qarar de lena [Rekhta]
[152] T: (مُعجِب) Baais, sabab, wajah [Rekhta]
[153] راجع: 1905
[154] T: (اِفْراط و تَفْرِیط) Kami-beshi, ghair motadil haalat [Rekhta]
[155] T: (تَعْیِین) Mahdood karna, makhsoos karna [Rekhta]
[156] Sunan Ibne Maajah: An Nikah: H1953

biwiyo’n se yaksaa’n sulook karta hoo’n aur jo baate’n mere ikhtiyaar mein nahi, to wo mujhe moaaf farma de”.[157] Imam Abu Dawood ﷺ ne wazaahat ki hai ke qalbi taalluqaat mein insaan be-ikhtiyaar hota hai. والله أعلم

[5068] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ek (1) hi raat mein apni tamaam biwiyo’n ke paas jaate the, jabke aap ki nau (9) biwiyaa’n thee’n. (Imam Bukhari ﷺ ne kaha:) Mujh se Khalifa bin Khayyaat ne bayaan kiya, unse Yazeed bin Zurai’ ne, unse Saeed ne, unse Qatada ne, unse Hazrat Anas ﷺ ne bayaan kiya. Unho’n ne Nabi ﷺ se phir yehi hadees bayaan ki.[158]

[5069] Hazrat Saeed bin Jubair ﷺ se riwayat hai, unho’n ne kaha ke mujh se Hazrat Ibne Abbas ﷺ ne dariyaaft farmaya: Kya tum ne shadi Karli hai? Maine kaha: Nahi. Unho’n ne farmaya: Shadi karlo, kyou’nke is ummat ke jo behtareen shakhs the, unki bohot si biwiyaa’n thee’n.

Baab 5: Jo Shakhs Hijrat Ya Koi Nek Amal Kisi Aurat Se Nikah Karne Ke Liye Karta Hai To Usey Uski Niyyat Ke Mutaabiq Badla Milega

[5070] Hazrat Umar bin Khattab ﷺ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Amal ka sawaab niyyat ke mutaabiq hoga aur har shakhs ko wohi kuch milega jiski usne niyyat ki hai. Is liye jis shakhs ki hijrat Allah aur uske Rasool ke liye hai, usey Allah aur uske Rasool ki taraf hijrat karne ka sawaab hoga. Aur jis shakhs ki hijrat duniya kamaane, ya kisi aurat se shaadi rachaane ke liye hai to uski hijrat usi kaam ke liye hogi jiske liye usne watan choda hai*”.[159]

Baab 6: Kisi Aise Tang-dast Ki Shaadi Kar Dena Jiske Paas Sirf Quran Aur Islaam Hai

Iske mutaaliq Hazrat Sahal bin Saad ﷺ se marwi ek (1) hadees hai jise wo Nabi ﷺ se bayaan karte hain.

[5071] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho’n ne kaha ke ham Nabi ﷺ ke hamraah jihaad kiya karte the, jabke hamaare saath biwiyaa’n na thee’n. Is liye ham ne arz ki: Allah ke Rasool ﷺ! Kya ham khud ko khassi na kar le’n? Aap ne hame’n usse mana farma diya.[160]

Baab 7: Kisi Shakhs Ka Apne Bhai Se Ye Kehna: “Meri Do (2) Biwiyo’n Mein Se Jisko Pasand Karlo Main Usey Tumhari Khaatir Talaaq Deta Hoo’n” Ka Bayaan

Ye riwayat Hazrat Abdur Rahman bin Awf ﷺ ne bayaan ki hai.

[5072] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho’n ne kaha ke jab Abdur Rahman bin Awf ﷺ (madina taiyyaba) aae to Nabi ﷺ ne unke aur Hazrat Saad bin Rabee Ansari ﷺ ke darmiyan bhai-chaara qaaem kar diya. Ansari ki do (2) biwiyaa’n thee’n. Unho’n ne biwiyo’n mein se ek (1) aur maal mein se nisft dene ki unhe’n peshkash ki. Hazrat Abdur Rahman bin Awf ﷺ ne farmaya: Allah Ta’ala tumhare ahel o ayaal, aur maal o mataa mein barkat farmae! Aap mujhe bazaar ka raasta bata de’n. Chunache wo bazaar gae aur wahaa’n se kuch ghee aur kuch paneer ki khareed o farokht ki aur nafaa haasil kiya. Nabi ﷺ ne chand dino’n ke baad Hazrat Abdur Rahman bin Awf ﷺ ko dekha ke un par zaafraan ki zrdi lagi hui hai. Aap ﷺ ne dariyaaft farmaya: “*Abdur Rahman! Ye kya hai?*” Unho’n ne kaha: maine ek (1) ansari aurat se shaadi Karli hai. Aap nepoocha: “*Usey maher mein kya diya hai?*” Unho’n ne kaha: Guthli bhar sona. Aap ne farmaya: “*Valima karo, agarche ek (1) bakri ka ho*”.[161]

Baab 8: Mujarrad Rehne Aur Khassi Hon Ki Mumaaneat

[5073] Hazrat Saad bin Abi Waqqas ﷺ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne Hazrat Usman bin Maz-oon ﷺ ke mujarrad[162] rehne ko mustarad kar diya. Agar aap unhe’n ijaazat de dete to ham khassi ho jaate.[163]

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[157] Sunan Abu Dawood: An Nikah: H2134

[158] راجع: 268

[159] راجع: 1

[160] راجع: 4615

[161] راجع: 2049

[162] T: (مُجَرَّد) Akela, tanha [Rekhta]

[163] Dekhiye: 5074

[5074] Hazrat Saad bin Abi Waqqas ؓ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Usman bin Maz-oon ؓ ko aurto'n se alag rehne ki ijaazat nahi di thi. Agar aap unhe'n ijaazat de dete to ham apne aap ko khassi kar lete.[164]

[5075] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke ham Rasool Allah ﷺ ke hamraah jihaad karte the aur hamaare paas kuch na hota tha. Ham ne arz ki: Allah ke Rasool ﷺ! Kya ham khassi na ho jaae'n? aap ne hame'n usse manaa farma diya. Phir aap ne hame'n us amr ki ijaazat di ke ham kisi aurat se ek (1) kapde ke ewaz (mahdood muddat ke liye) nikah kar le'n. Phir aap ne ye aayat tilaawat farmaai: "Imaan Waalo! Allah Ta'ala Ne Jo Paak Cheeze'n Tumhare Liye Halaal Ki Hain, Unhe'n Haraam Qaraar Na Do".[165] [166]

[5076] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Main naujawaan mard hoo'n aur mujhe khud par zina ka khauf hai aur mere paas maal bhi nahi jiske ewaz aurto' se nikah kar loo'n, aap khamosh rahe. Maine phir yehi arz ki to aap ba-dastoor khamosh rahe. Maine phir apni baat dohraai to Nabi ﷺ ne farmaya: "*Aye Abu Huraira! Jo to karne waala hai, us par qalam khushk ho chuka hai, khwah khassi ho ya na ho*".

Baab 9: Kuwaari Ladkiyo'n Se Nikah Karna

Ibne Abi Mulaika ne kaha ke Hazrat Ibne Abbas ؓ ne Hazrat Ayesha ؓ se kaha: Nabi ﷺ ne aap ke alaawa kisi kuwaari ladki se nikah nahi kiya.

[5077] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Aap mujhe bataae'n ke agar aap kisi waadi mein padaao kare'n. Wahaa'n ek (1) darakht ho jis mein oont char gae ho'n aur ek (1) aisa darakht ho jis mein se kuch na khaaya gaya ho to aap kis darakht se apne oont ko khilaae'nge? Aap ﷺ ne farmaya: "*Us darakht se jo kisi oont ko na khilaaya gaya ho*". Hazrat Ayesha ؓ ka ishaara us taraf tha ke Rasool Allah ﷺ ne unke alaawa kisi kuwaari ladki se nikah nahi kiya.

[5078] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Mujhe tum khwaab mein do (2) martaba dikhaai gaee'n. Ek (1) aadmi tumhe'n reshmi kapde ke tukde mein uthaae hue keh raha tha ke ye aap ki biwi hai. Maine us kapde ko khola to us mein tumhari soorat thi. Maine (dil mein) kaha: Agar ye khwaab Allah ki taraf se hai wo usey zaroor sharminda-e-taabeer karega*".[167]

Faaeda: Haafiz Ibne Hajar ؒ ne Tirmizi ke hawaale se likha hai ke jo farishta Hazrat Ayesha ؓ ki tasweer le kar Rasool Allah ﷺ ki khidmat mei haazir hua tha wo Hazrat Jibraeel ؑ the.[168]

Baab 10: Shauhar-deeda Aurto'n Se Nikah Karna

Hazrat Umme Habiba ؓ ne kaha: Nabi ﷺ ne mujhse farmaya: "*Tum apni beityo'n aur behno'n se nikah ki mujhe peshkash na karo*".

[5079] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke ham ek (1) ghazwe se Nabi ﷺ ke hamraah waapas aae to maine apne sust-raftaar oont par chalne mein jaldi ki. Us dauraan mein mere peeche se ek (1) sawaar mujhe aakar mila aur usne mere oont ko apna chota sa neza maara. Us wajah se mera oont tezi se chalne laga jaisa ke kisi umda oont ki chaal tumne dekhi hogi. Maine dekha to wo Nabi ﷺ the. Aap ne mujhse famraya: "*Tumhe'n kis cheez ki jaldi hai?*" Maine kaha: Meri nai-nai shaadi hui hai. Aap ne poocha: "*Kuwaari se ya bewa se?*" maine kaha: Bewa se. Aap ne farmaya: "*Kisi kuwaari se shaadi kyou'n na ki, taake tu usse dillagi karta aur wo tujhse khush-tab-ee*[169] *karti*". Hazrat Jaabir ؓ ne kaha: Phir jab ham madina taiyyaba mein daakhil hone lagey to aap ne farmaya:

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[164] راجع: 5073

[165] Surah al Maaida: 87

[166] راجع: 4615

[167] راجع: 3895

[168] Fath-ul-Baari: V9 P152

[169] T: (خوش طَبْعی) Wo qaul ya amal jis se mazaah maqsood ho, hansi-mazaaq [Rekhta]

"*Thodi der theher jaao, raat ke waqt gharo'n mein jaao, take paraaganda baalo'n waali kanghi kar le aur jin ke shauhar maujood nahi the wo apne zer-e-naaf baal saaf kar le'n*".[170]

[5080] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Maine Shadi ki to Rasool Allah ﷺ ne mujh se dariyaaft farmaya: "*Tum ne kaisi aurat se shaadi ki hai?*" Maine kaha: Ek (1) bewa se shaadi ki hai. Aap ne farmaya: "*Tumhe'n kya ho gaya hai ke tum kuwaari ladkiyo'n ke saath athkeliyaa'n karne se ijtenaab karte ho?*" Raawi-e-hadees (Shu'ba) ne kaha: Maine ye hadees Amr bin Dinar se zikr ki to unho'n ne kaha: Maine Hazrat Jaabir bin Abdullah ؓ se suna, wo kehte the: Rasool Allah ﷺ ne farmaya: "*Kuwaari ladki se (shaadi) kyou'n na ki, tu usse hasi-mazaaq karta aur wo tujhse khel-kood karti?*".[171]

Baab 11: Kam-umar Ladki Ka Umar-raseeda Mard Se Nikah Karna

[5081] Hazrat Urwah se riwayat hai ke Nabi ﷺ ne Hazrat Abu Bakar ؓ ki taraf Hazrat Ayesha ؓ se nikah karne ka paighaam bheja to unho'n ne arz ki: "*Main to aap ka bhai hoo'n*". Aap ﷺ ne farmaya: "*Tum Allah ki kitaab ke mutaabiq mere deeni bhai ho, wo (Ayesha) mere liye halaal hai*".

Baab 12: Kis Aurat Se Nikah Kare? Kaunsi Aurat Behtar Hai? Aur Apni Nasal Ke Liye Kaunsi Aurat Muntakhab Karna Behtar Hai, Magar Ye Waajib Nahi

[5082] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Oont par sawaar hone waali aurto'n mein behtareen aurat quraish ki nek aurat hai, jo apne bacche se uski sighar-sini*[172] *mein bohot ziyaada mohabbat karne waali aur apne shauhar ke maal o asbaab ki bohot acchi hifaazat karne waali saabit hoti hai*".[173]

Baab 13: Laundiyaa'n Rakhna Aur Jis Ne Apni Laundi Aazaad Karke Usse Nikah Kar Liya

[5083] Hazrat Abu Burdah ؓ apne waalid-e-giraami (Hazrat Abu Moosa Ashari ؓ) se riwayat karte hain, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis shakhs ke paas laundi ho, wo usko acchi taaleem se aaraasta kare, phir use acche aadaab sikhaae, uske baad usey aazaad karke usse nikah kare to uske liye dugna ajar hai. Aur jo koi ahle kitaab se apne Nabi par imaan laae aur meri tasdeeq karte hue mujh par imaan le aae to uske lie bhi dugna ajar hai. Aur jo ghulam apne aaqaao'n ka haq adaa kare, aur apne Rabb ka bhi haq adaa kare to usey bhi dugna sawaab milega*".

Sha'bi ne kaha: Ye hadees kisi muaawaze[174] ke baghair le jaao, jabke pehle isse kam masaael (maaloom karne) ke liye aadmi ko madina munawwara ka safar karna padta tha.

Ek-doosri riwayat mein hai ke Nabi ﷺ ne farmaya: "*Us shakhs ne laundi ko aazaad kar diya aur usey haq-e-maher bhi adaa kiya*".[175]

[5084] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Hazrat Ibrahim ؑ ne ba-zaahir teen (3) khilaaf-e-waaqea baate'n ki hain. Ek (1) ye ke aap ka guzar ek (1) zaalim baadshah ke paas se hua, jabke aap ke hamraah aap ki biwi Hazrat Saara thee'n*". Uske baad mukammal hadees bayaan ki. (Us mein hai ke) Us (baadshah) ne Bibi Haajra de kar unko rukhsat kiya. Hazrat Saara farmati hain ke Allah Ta'ala ne kaafir ka haath mujhse roke rakha aur mujhe khidmat ke liye Haajra bhi inaayat kardi. Hazrat Abu Huraira ؓ ne farmaya: Aye aasmaan ke paani se guzar-auqaat[176] karne waalo[177]! Yehi Haajra tumhari waalid hain.[178]

[5085] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne khybar aur madina ke darmiyan teen (3) din tak qiyaam farmaya aur usi muqaam par Hazrat Safiyya ؓ ke saath khilwat ki. Phir maine aap ke walime ke liye

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[170] راجع: 443

[171] راجع: 443

[172] T: (صِغَر سِنی) Bachpan [Rekhta]

[173] راجع: 3434

[174] T: (مُعاوَضَہ) Ewaz, badla [Rekhta]

[175] راجع: 97

[176] T: (گُذَر اَوْقات) Rozi, moaash, guzar-basar [Rekhta]

[177] T: Hazrat Abu Huraira ؓ ka ishaara Quraish aur qabaail-e-arab ki taraf hai. [RSB]

[178] راجع: 2217

musalmano ko daawat di. Us daawat-e-valima mein na roti thi aur na gosht hi tha, taaham dastar-khwan bichaane ka hukum diya gaya aur us par khajoor, paneer aur ghee daal diya gaya. Yehi Aap ﷺ ka valima tha. Kuch musalmano ne kaha ke Hazrat Safiyya ؓ Ummahaat-ul-Momineen se hai, ya aap ki laundi, us par kuch doosre logo'n ne kaha: Agar Aap ﷺ ne unke liye parde ka ehtemaam farmaya to wo Ummul Momineen hain, aur agar parde ka hukum na diya to aap ki baandi hai. Baad-azaa'n jab aap ne wahaa'n se kooch kiya to unke liye apni sawaari par apne peeche jagah banaai, nez unke aur logo'n ke darmiyaan parda daal diya.[179]

Baab 14: Jisne Laundi Ki Aazaadi hi Ko Uska Haq-e-Maher Qaraar Diya

[5086] Hazrat Anas ؓ se riwayat hai ke Rasool Allah ﷺ ne Hazrat Safiyya ؓ ko aazaad kiya aur unki aazaadi hi ko unka haq-e-maher qaraar diya.

Baab 15: Tang-dast Aur Muflis Ka Shaadi Karna

Irshad-e-Baari Ta'ala hai: "Agar Wo Faqeer Ho'nge To Allah Ta'ala Apne Fazal Se Unhe'n Ghani Kar De Ga".[180]

[5087] Hazrat Sahal bin Saad as Saa'di (سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِ) se riwayat hai, unho'n ne kaha ke ek (1) aurat Rasool Allah ﷺ ki khidmat mein haazir hue aur arz ki: Allah ke Rasool ﷺ! Main haazir-e-khidmat hoo'n aur apni zaat aap ko hiba karti hoo'n. Rasool Allah ﷺ ne nazar oopar utha kar usey dekha, phir apni nigah neeche ki aur sar-e-mubarak jhuka liya. Jab us khatoon ne dekha ke Aap ﷺ ne uske mutaalliq koi faisla nahi kiya to w baith gai. Tab aap ke Sahaba Ikram ؓ mein se ek (1) saahab khade hue aur arz ki: Allah ke Rasool ﷺ! Agar aap ko uski haajat nahi hai to uska nikah mujhse kar de'n. Aap ﷺ ne farmaya: "*Kya tere paas kuch maal hai?*" Usne kaha: Allah ke Rasool ﷺ! Allah ki qasam mere paas kuch nahi hai. Rasool Allah ﷺ ne farmaya: "*Apne ghar jaao, mumkin hai ke wahaa'n se koi cheez mil jaae*". Chunache wo gae aur waapas aakar kaha: Allah ki qasam! Maine wahaa'n kuch nahi paaya. Rasool Allah ﷺ ne farmaya: "*Dekho agar lohe ki angothi bhi mil jaae to le aao*". Wo gaya uar waapas aakar arz ki: Allah ki qasam! Allah ke Rasool ﷺ! Mere paas lohe ki angothi bhi nahi hai, albatta mere paas ye lungi hai …Hazrat Sahal ؓ ne kaha ke uske paas odhne ke liye chaadar na thi… Us aadmi ne kaha ke is aurat ke liye lungi ka nisf hai. Rasool Allah ﷺ ne farmaya: "*Wo aurat tere izaar ko kya karegi? Agar toone usey band liya to uske liye kuch na hoga aur agar usne odh liya to tere liye kuch na hoga*". Chunache wo saahab baith gae, hatta ke jab majlis lambi ho gai to wo uth khada hua to Rasool Allah ﷺ ne usey peeth-pher kar jaate dekh kar waapsi ka hukum diya. Jab wo waapas aaya to aap ne ussey poocha: Kya tumhe'n kuch quran yaad hai? Usne kaha: Mujhe falaa'n-falaa'n surah yaad hai, usne chand surah ke naam shumaar kiye. Aap ne dobaara poocha: "*Kya tum zubaani padh sakte ho?*" Usne kaha: Haa'n. Aap ne farmaya: "*Us quran ki badaulat jo tumhare paas hai, maine is aurat ka tumhe'n maalik bana diya hai*".[181]

Faaeda: Tang-dast aadmi nikah kar sakta hai. Nikah ke baad Allah Ta'alane uski tang-dasti door karne ka waada kiya hai, lekin us wade ka matlab ye nahi ke jo bhi mohtaaj shaadi karega shaadi ke baad wo maaldaar aur ghani ho jaaega, balke basa-auqaat aisa hota hai ke insaan nikah ke baad ehsaas-e-zimmedaari ki wajah se poori tarah mehnat karne lagta hai jo pehle nahi karta tha. Kabhi biwi uske kasb-e-moaash[182] ke silsile mein mumid o muaawin[183] ban jaati hai, kabhi biwi ke kumbe[184] waale is silsile mein uska haath bataate hain, kabhi mard ke liye kamaai aur aamadni ki aisi raahe'n khul jaati hain jiska usey pehle wahem o gumaan bhi nahi hota. Bahar-haal muflisi aur naadaari[185] ko nikah ke liye rukaawat khayaal nahi karna chaahiye aur yaqeen rakhna chaahiye ke rizq ki tangi aur faraakhi ka inhisaar na nikah karne par hai aur na mujarrad[186] rehne par, lehaaza is binaa par nikah se gurez karna chaahiye.

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[179] راجع: 371

[180] Surah an Noor: 32

[181] راجع: 2310

[182] T: (کَسْبِ مَعاش) Rozi kamaana, rozi ka husool [Rekhta]

[183] T: (مُمِدّ و مُعاوِن) Madad karne aur saath dene waali, iaanat karne waali [Rekhta]

[184] T: (کُنْبے) Qabila, gharaana, khandaan [Rekhta]

[185] T: (نَادَارِی) Muflisi, gharibi, tang-dasti [Rekhta]

[186] T: (مُجَرَّد) Akela, tanha [Rekhta]

Haafiz Ibne Hajar ؒ likhte hain ke waqti taur par tang-dasti[187] ko nikah mein rukaawat nahi banna chaahiye, mumkin hai ke Allah Ta'ala nikah ke baad rizq ke darwaaz uske liye waa kar de[188].[189]

Baab 16: Ham-palla Hone Mein Deedaari Ka Lihaaza Karna

Irshad-e-Baari Ta'ala hai: "Allah Wohi Hai Jisne Insaan Ko Paani Se Paida Kiya, Phir Usey Nasab Aur Sasuraal Waala Banaaya"

[5088] Hazrat Ayesha ؓ se riwayat hai ke Abu Huzaifa bin Utbah bin Rabeea bin Abd Shams un Sahaba Ikram ؓ mein se the, jinho'n ne Nabi ﷺ ke hamraah ghazwa-e-Badr mein shirkat ki thi. Unho'n ne Hazrat Saalim bin Muaqal (سالم بن معقل) ؓ ko le-paalak (mu-bola beta) banaaya. Phir unka nikah apni bhatiji Hazrat Hind bin Waleed bin Utbah bin Rabeea se kar diya. Ye ek (1) ansari khatoon ke aazaad-karda ghulam the. Isi tarah Nabi ﷺ ne Hazrat Zaid bin Haaritha ؓ ko apna le-paalak qaraar diya tha. Daur-e-jaahiliyyat ka ye dastoor tha ke agar koi kisi ko le-paalak banaata to log usey usi ki taraf nisbat karke pukaara karte the aur usey wiraasat mein hissedaar banaate the. Lekin jab ye aayat naazil hui: "Unhe'n Unke Haqiqi Baap Ki Taraf Mansoob Karke Pukaaro".[190] Is aayat ke nuzool ke baad log unhe'n unke haqiqi baap ki taraf mansoob karke pukaarne lagey. Albatta, jiske baap ka ilm na hota to usey Maula (مَوْلَى) aur deeni bhai kaha jaata. Is hukum ke baad Hazrat Abu Huzaifa ؓ ki biwi Hazrat Sahla bint Suhail bin Amr al Quraishi al Aamri ؓ nabi ki khidmat mein haazir huee'n aur arz ki: Allah RK! Ham to Hazrat Saalim ؓ ko apne haqiqi bete jaisa khayaal karte the. Ab Allah Ta'ala ne jo hukum utaara hai wo aap ko maaloom hai, phir aakhir tak hadees bayan ki.[191]

[5089] Hazrat Ayesha ؓ hi se riwayat hai, unho'nne kaha ke Rasool Allah ﷺ Hazrat Zubaa-ah bint Zubair (ضُبَاعَةَ بِنْتِ الزُّبَيْرِ) ؓ ke paas gae aur unse farmaya: "*Shayad tumhara hajj karne ka iraada hai?*" Unho'n ne arz ki: Allah ki qasam! Main to khud ko bimaar paati hoo'n. Aap ﷺ ne unse farmaya: "*Tum hajj ka ehraam baand lo, albatta shart lagaa kar you'n keh do: "اَللّٰهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ" Aye Allah! Main us waqt halaal ho jaau'ngi jab tu mujhe rok le ga*". Aur ye khatoon Hazrat Miqdaad bin Aswad ؓ ke nikah mein thee'n.

[5090] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Aurat se chaar (4) khaslato'n ke pesh-e-nazar nikah kiya jaata hai. Maal, nasab, khoobsoorti, aur deendaari. Tumhare dono haath khaak-aalood ho'n! Tum deendaar aurat se shaadi karke kaamyaabi haasil karo*".

Faaeda: Nikah ke mauqa par hasab o nasab ka khayaal rakhna masaaleh[192] aur fawaaed se khaali nahi, lekin deendaari aur akhlaaq o kirdaar ka khayaal rakhna intehaai zaroori hai, jaisa ke is hadees mein bayaan hua hai.

[5091] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke ek (1) aadmi Rasool Allah ﷺ ke paas se guzra to aap ne farmaya: "*Is shakhs ke mutaalliq tumhari kya raae hai?*" Shaaba ne arz kiya: Ye is laayaq hai ke agar ye paighaam-e-nikah bheje to usse nikah kar diya jaae, agar kisi ki sifaarish kare to uski sifaarish qubool ki jaae, aur agar koi baat kare to usey ghuar se suna jaae. Hazrat Sahal ne kaha: Uske baad Aap ﷺ khamosh ho gae. Itne mein ek-doosra shakhs wahaa'n se guzra jo musalman ke mohtaaj aur ghareeb logo'n se tha. Aap ﷺ ne farmaya: "*Iske mutaalliq tumhara kya khayaal hai?*" Sahaaba ne arz ki: Ye is laayaq hai ke agar paighaam-e-nikah bheje to isse nikah na kiya jaae, agar kisi ki sifaarish kare to iski sifaarish qubool na ki jaae, aur agar koi baat kare to iski baat na suni jaae. Rasool Allah ﷺ ne farmaya: "*Pehle shakhs jaise logo'n se agar zameen bhar jaae to unse ye farqeer momin behtar hai*".[193]

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[187] T: (تَنْگ دَسْتی) Muflisi, gharibi, iflaasi [Rekhta]
[188] T: (وا کردے) Khol de [Rekhta]
[189] Fath-ul-Baari: V9 P164
[190] Surah al Ahzaab: 5
[191] راجع: 4000
[192] T: (مَصالِح) Wo baate'n ya muaamale jin se bhalaai ho, nekiyaa'n [Rekhta]
[193] Dekhiye: 6447

Baab 17: Ham-palla Hone Mein Maaldaari Ko Malhooz Rakhna, Nez Muflis Aadmi Ka Maaldaar Aurat Se Nikah Karna

[5092] Hazrat Urwah se riwayat hai, unho'n ne Hazrat Ayesha ؓ se darj-e-zel aayat ke mutaalliq sawaal kiya: "Aur Agar Tumhe'n Andesha Ho Ke Tum Yateem Ladkiyo'n Ke Mutaalliq Insaaf Nahi Kar Sakoge…"[194] Hazrat Ayesha ؓ ne farmaya: Aye mere bhaanje! Mazkoora aayat mein us yateem ladki ka hukum bayaan hua hai jo apne sarparast ki parwarish mein ho aur wo uski khoobsoorti aur maaldaari ki wajah se us mein dilchaspi rakhta ho, ke usse nikah kar le, lekin uska haq-e-maher poora-poora adaa na kare. Is qism ke sarparasto'n ko apni zer-e-kafaalat yateem bacchiyo'n se nikah karna manaa qaraar diya gaya hai. Albatta us soorat mein unse nikah karne ki ijaazat hai jab wo unka haq-e-maher insaaf ke saath poora-poora adaa kare'n. Agar wo aisa na kare'n to unhe'n zer-e-kafaalat bacchiyo'n ke alaawa doosri aurto'n se nikah karne ka hukum diya gaya hai. Hazrat Ayesha ؓ ne farmaya: Uske baad logo'n ne Rasool Allah ﷺ se fatwa poocha to Allah Ta'ala ne ye aayat naazil farmaai: "Aur Wo (log) Aap Se Aurto'n Ke Mutaalliq Fatwa Poochte Hain… aakhir tak".[195] Is aayat mein Allah Ta'ala ne ye bayaan kiya hai ke yateem ladkiyaa'n agar khoobsoorat aur maaldaar ho'n to unse nikah aur unke nasab mein dilchaspi rakhte hain, aur poora-poora haq-e-maher adaa karke unse nikah kar lete hain, lekin agar un mein husn ki kami aur maal ki qillat ho to phir unki taraf raghbat nahi hoti, balke unhe'n chod kar doosri aurto'n se nikah kar lete hain. Hazrat Ayesha ؓ farmati hain ke aayat ka matlab ye hai: Jaise wo us waqt yateem ladki ko chod dete hain jab wo naadaar[196] aur khoobsoorat na ho, aise hi unhe'n us waqt bhi chod dena chaahiye jab wo maaldaar aur khoobsoorat ho. Albatta agar uske haq mein insaaf kare'n aur haq-e-maher poora-poora adaa kare'n to usse nikah kar sakte hain.[197]

Baab 18: Aurat Ki Nahoosat Se Parhez Karne Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Beshak Tumhari Biwiyo'n Se Aur Tumhari Aulaad Mein Se Kuch Tumhare Dushman Hain".[198]

[5093] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Nahoosat, aurat, makaan aur ghode mein hoti hai*".[199]

[5094] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke logo'n ne Nabi ﷺ ke paas nahoosat ka zikr kiya to Nabi ﷺ ne farmaya: "*Agar nahoosat kisi cheez mein ho to makaan, aurat, aur ghode mein ho sakti hai*".[200]

[5095] Hazrat Sahal bin Saad ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar kisi cheez mein (nahoosat) hai to wo ghode, aurat, aur makaan mein hai*".[201]

Faaeda: Ahadees ka ye mafhoom nahi ke mazkoora teeno cheeze'n hi manhoos hain, balke maqsad ye hai ke agar nahoosat ka wujood hai to wo in teen (3) cheezo'n mein ho sakti hai, wo bhi tamaam mein nahi, balke kuch mein hoti hai. Dar-asl "الشُّؤْمَ" ke do (2) maane hain: Ek (1) nahoosat aur uska be-barkat hona aur doosre tabiyyat par kisi cheez ka naagawaar hona aur uska qaabil-e-nafrat hona. Jin riwayaat mein "الشُّؤْمَ" ki nafi hai usse muraad pehla maane hai aur jin mein isbaat hai, usse muraad doosra maane hai. In ahadees mein Rasool Allah ﷺ ne hamari behtareen rahnumaai farmaai hai ke agar insaan kisi makaan mein sukoonat[202] ko accha nahi samajhta, kyou'nke wo tang o taareek hai to wahaa'n se naqal-makaani[203] kar le aur agar aurat bad-khalq[204] aur baanjh[205] hai uske saath muaashrat[206] be-sood hai to usey talaaq de-de aur agar ghoda adiya ya sust-raftaar hai to usey farokht karde aur khud se pareshaani ko door kare. والله أعلم

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[194] Surah an Nisa: 3

[195] Surah an Nisa: 127

[196] T: (نادار) Muflis, Mohtaj, ghareeb, mohtaj, kangaal [Rekhta]

[197] راجع: 2494

[198] Surah at Taghaabun: 14

[199] راجع: 2099

[200] راجع: 2099

[201] راجع: 2859

[202] T: (سُکُونَت) Qiyaam, padaao [Rekhta]

[203] T: (نَقْلِ مَکانی) Rahaaish-gaah ko ek (1) jagah se doori jagah tabdeel karna [Rekhta]

[204] T: (بَد خُلْق) Bad-khoo, bad-akhlaaq, bad-sulook [Rekhta]

[205] T: (بانْجھ) Wo aurat jis ko hamal na rahe [Rekhta]

[206] T: (مُعاشَرَت) Mil-jul kar zindagi basar karna [Rekhta]

[5096] Hazrat Usama bin Zaid ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Maine apne baad mardo'n ke liye aurto'n se ziyaada khatarnaak koi fitna nahi choda*".

Baab 19: Aazaad Aurat Ka Ghulam Ke Nikah Mein Hona

[5097] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Barirah ﷺ ke saath teen (3) sunnate'n qaaem hui hain: Unhe'n aazaad kiya gaya aur ikhtiyaar diya gaya, nez Rasool Allah ﷺ ne farmaya: "*Walaa*[207] *ka taalluq aazaad karne waale ke saath qaaem hota hai*". Ek (1) dafa Rasool Allah ﷺ ghar mein tashreef laae to ek (1) haandi choolhe par thi. Aap ke liye roti aur ghar ka saalan pesh kiya gaya. Ap ne farmaya: "*Kya maine haandiya nahi dekhi?*" Arz ki gai. Wo to us gosht ki thi jo Hazrat Barirah ﷺ ko sadqe mein mila tha aur aap sadqa nahi khaate. Aap ﷺ ne farmaya: "*Wo uske liye sadqa tha aur (ab) hamaare liye (uski taraf se) tohfa hai*".[208]

Baab 20: Chaar (4) Aurto'n Se Ziyaada Apne Nikah Mein Na Laae

Irshad-e-Baari Ta'ala hai: "Do-do (2-2) Teen-teen (3-3) Aur Chaar-chaar (4-4) (biwiyo'n se nikah karo)".[209]

Hazrat Zain-ul-Aabideen Ali bin Hussain kehte hain ke do (2) ya teen (3) ya chaar (4) jaisa ke Allah Ta'ala ne ek-doosre muqaam par farmaya hai: "Do-do (2-2), Teen-teen (3-3), aur Chaar-chaar (4-4) Paro'n Waale Farishte".[210] Yahaan par do (2) paro'n waale ya teen (3) paro'n waale, ya chaar (4) paro'n waale farishte muraad hain.

[5098] Hazrat Ayesha ﷺ se riwayat hai, wo darj-e-zel aayat ke mutaalliq farmati hain: "Agar Tumhe'n Andhesha Ho Ke Tum Yateem Bacchiyo'n Ke Mutaalliq Insaaf Nahi Kar Sakoge…"[211], unho'n ne farmaya: Yateem bacchi kisi sarparast ke zer-e-kafaalat hoti, wo uske maal ki wajah se uske saath nikah kar leta, lekin usse accha sulook na karta, aur na uske maal ke mutaalliq adl o insaaf hi se kaam leta, usey hukum diya gaya ke unke alaawa jo aurte'n tumhe'n pasand ho'n unse nikah karlo, khwah do-do (2-2) se ya teen-teen (3-3) se, ya chaar-chaar (4-4) se.[212]

Baab 21: "Aur Tumhaari Wo Maae'n (bhi haraam hain) Jinho'n Ne Tumhe'n Doodh Pilaaya Hai"[213] Aur Jo Rishta Khoon Se Haraam Hota Hai Wo Doodh Se Bhi Haraam Ho Jaata Hai

Wazaahat: Doodh peene se aisa rishta qaaem ho jaata hai ke doodh pilaane waali aurat, uska khaawind, uski beti, maa, behen, poti, nawaasi, phoophi, bhatiji, baap, beta, dada, naana, bhai, pota, nawaasa, chacha, bhatija, aur bhaanja, ye sab sher-khwaar ke mahram[214] ho jaate hain. Ba-sharte-ke paanch (5) martaba doodh piya ho, aur muddat-e-razaa-at, yaane do (2) Saal ke andar piya ho. Lekin jis ladke ya ladki ne doodh piya, uska baap ya bhai, behen yam aa, naani, khaala, aur maamu waghaira doodh pilaane waali ya uske shuhar par haraam nahi ho'nge. Goya, qaaeda ye hai ke doodh pilaane waali ki taraf se to sab log doodh peene waale ke mahram ho jaate hain, lekin doodh peene waale ki taraf se khud ya uski aulaad hi mahram hoti hai, uske baap, bhai, chacha, maamu, aur khala waghaira mahram nahi hote. والله أعلم

[5099] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne bataaya ke ek (1) martaba Rasool Allah ﷺ unke yahaa'n tashreef farma the, aur unho'n (Syeda Ayesha ﷺ) ne suna ke koi saahab Hazrat Hafsa ﷺ ke ghar mein aane ki ijaazat chaahte hain. Maine arz ki: Allah ke Rasool ﷺ! Ye shakhs aap ke ghar mein aane ki ijaazat chaahta hai. Nabi ﷺ ne farmaya: "*Mera khayaal hai ke ye falaa'n shakhs hai*". Aap ne Hazrat Hafsa ﷺ ke razaai chacha ka naam liya.

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[207] T: (وَلاء) Walaa us taalluq ko kehte hain ke jo aazaad-karda ghulam aur uski aazaad-kuninda ke darmiyan qaaem ho, jab aazaad-karda ghulam faut ho jaae to uska waaris uska aazaad-kuninda hoga, ya uske deegar wurasaa? Daur-e-jaahiliyyat mein log is taalluq ko bechna aur kisi ko hiba karna jaaez khayaal karte the. Rasool Allah ﷺ ne usse manaa farmaya kyou'nke walaa nasab ki tarah hai jo kisi taur par bhi zaael nahi ho sakta, uske mutaalliq kisi ko ikhtelaaf nahi

Note: Ye tafseel Saheeh Bukhari H2535 ke faaeda se li gai hai. [RSB]

[208] راجع: 456

[209] Surah an Nisa: 3

[210] Surah Faatir: 1

[211] Surah an Nisa: 3

[212] راجع: 2494

[213] Surah an Nisa: 23

[214] T: (مَحْرَم) Aisa qaribi rishta jisse nikah jaaez na ho, wo mard jisse shaadi jaaez na ho, wo shakhs jisse parda jaaez na ho (jaise khaawind) [Rekhta]

Us par Hazrat Ayesha ؓ ne sawaal kiya ke falaa'n, jo unke razaai chacha the, agar zinda hote to mere paas aasakte the? Aap ne farmaya: "*Haa'n, doodh bhi un rishto'n ko mahram bana deta hai jinhe'n khoon banaata hai, yaane doodh peene se wohi rishta qaaem ho jaata hai jo khoon se qaaem hota hai*".[215]

[5100] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ se arz ki gai: Aap Hazrat Hamza ؓ ki beti se nikah kyou'n nahi kar lete? Aapne farmaya: "*Wo to mere razaai bhai ki beti hai, yaane razaai bhatiji hai*".

Bishr bin Umar ne kaha: Ham se Shu'ba ne bayaan kiya, unho'n ne kaha: Maine Qatada se suna, unho'n ne kaha: Maine Jaabir bin Zaid se isi tarah is hadees ko suna.[216]

[5101] Hazrat Ummul Momineen Umme Habiba bint Abu Sufyan ؓ se riwayat hai, unho'n ne kaha: Allah ke Rasool ﷺ! Aap meri behen, jo Abu Suyfan ؓ ki dukhtar hai, se nikah kar le'n. Aap ne farmaya: "*Tum ise pasand karogi?*" Maine kaha: Ji haa'n. Ab bhi to main aap ki akeli biwi nahi hoo'n. Meri khwahish hai ke meri behen mere saath khair o barkat mein shareek ho. Nabi ﷺ ne farmaya: "*Wo to mere liye halaal nahi*". Maine arz ki: Hame'n ye khabar pohonchi hai ke aap Hazrat Abu Salama ؓ ki beti se nikah karna chaahte hain. Aap ne farmaya: "*Wo beti jo Umme Salama ke batn se hai?*" Maine kaha: Haa'n. Aap ﷺ ne farmaya: "*Agar wo meri rabiya (pehle khaawind se aulaad, sauteli beti) na hoti to bhi mere liye halaal na thi. Kyou'nke wo mere razaai bhai ke beti hai, mujhe aur Abu Salama ko Sobiya ne doodh pilaaya tha. Tum mujh par apne behne'n aur betiyaa'n nikah ke liye na pesh kiya karo*".

Urwah ne kaha: Sobiya Abu Lahab ki laundi thi. Abu Lahab ne usey aazaad kar diya tha. Usne Nabi ﷺ ko doodh pilaaya tha. Jab Abu Lahab mar gaya to uske kisi aziz ne usey (khwaab mein) buri haalat mein dekha, usne poocha: Tujh par kya beeti? Usne kaha: Jab se main tum se judaa hua hoo'n mujhe kabhi aaraam nahi mila, siwaae is baat ke, ke maine is ungli se paani pilaaya jaata hoo'n. Ye bhi is wajah se ke maine Sobiya ko aazaad kiya tha.[217]

Baab 22: Jisne Kaha: "Do (2) Saal Ke Baad Razaa-at Motabar Nahi".

Irshad-e-Baari Ta'ala hai: "Poore Do (2) Saal Ki Muddat Us Shakhs Ke Liye Hai Jo Muddat-e-Razaa-at Poori Karna Chaahta Ho".[218] Razaa-at thodi ho ya ziyaada, usse hurmat saabit ho jaati hai.

[5102] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ unke paas tashreef laae to unke paas ek (1) aadmi tha. Ye dekh kar aap ka chehra mutaghaiyyar[219] sa ho gaya. Goya aap ne uski maujoodgi ko bura mehsoos kiya. Hazrat Ayesha ؓ ne kaha: Ye mera razaai bhai hai. Aap ﷺ ne farmaya: "*Khoob ghaur kiya karo ke tumhare bhai kaun hai? Razaa-at to bhook se saabit hoti hai*".[220]

Baab 23: Labanil Fahli "لَبَنِ الْفَحْلِ" Ka Bayaan

[5103] Hazrat Ayesha ؓ se riwayat hai ke Abu Quais (أَبِيْ قُعَيْسٍ) ka bhai Aflah aaya aur usne ghar aane ki ijaazat talab ki, jabke wo aapka razaai chacha tha. Ye parde ki aayaat utarne ke baad ka waaqea hai. (Hazrat Ayesha ؓ farmati hain): Maine unhe'n ijaazat dene se inkaar kar diya. Jab Rasool Allah ﷺ tashreef laae to maine aap se ye waaqea bayaan kiya. Aap ne mujhe hukum diya ke usey ijaazat de diya karu'n.[221]

Baab 24: Doodh Pilaane Waali Aurat Ki Shahaadat

[5104] Hazrat Uqba bin Haaris ؓ se riwayat hai, unho'n ne kaha: Maine ek (1) aurat se nikah kiya to ek (1) siyaah-faam aurat aai aur kehne lagi ke maine tum dono ko doodh pilaaya hai. Main usi waqt Nabi ﷺ ki khidmat mein haazir hua aur arz ki: Maine falaa'n aurat se nikah kiya to ek (1) siyaah-faam aurat ne aakar kaha hai ke maine tum dono ko doodh pilaaya hai. Halaa'nke wo jhoot bolti hai. Aap ﷺ ne meri taraf se mu'n pher liya. Maine aap ke chehra-e-anwar

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[215] راجع: 2646

[216] راجع: 2645

[217] Dekhiye: 5106 5107 5123 5372

[218] Surah al Baqara: 233

[219] T: (مُتَغَيِّر) Badla hua, tabdeel-shuda [Rekhta]

[220] راجع: 2647

[221] راجع: 2644

ki taraf aakar arz ki: Wo aurat jhoot kehti hai. Aap ne farmaya: "*Ab us biwi se kaise nikah reh sakega jabke us aurat ne tumhe'n doodh pilaane ki shahaadat di hai? Us aurat ko apne se alag kar do*".

(Raawi-e-hadees) Ismail bin Olaya ne apni shahaadat aur darmiyaan waali ungli se ishaara karke bataaya ke Shaikh-e-Mohtaram ne is tarah ishaara kiya tha.[222]

Faaeda: Baaz hazraat ka khayaal hai ke razaa-at ke silsile mein ek (1) aurat ki gawaahi qubool nahi hoti, wo is hadees ka ye jawaab dete hain ke Rasool Allah ﷺ ne ehtiyaat ke taur par ye hukum diya, magar aisa kehna durust nahi. Halaal o haraam ke muaamale mein aap ne ek (1) aurat ki shahadat ko qubool karke ye hukum diya tha. Lehaaza razaa-at ke mutaalliq sirf ek (1) aurat ki gawaahi motabar hai, jaisa ke is hadees se waazeh taur par maaloom hota hai. والله أعلم

Baab 25: Kaunsi Aurte'n Halaal Aur Kaunsi Haraam Hain

Irshad-e-Baari Ta'ala hai: "Tum Par Tumhari Maae'n, Aur Tumhari Betiyaa'n Haraam Hain … Sab Kuch Jaane Waala, Kamaal Hikmat Waala Hai".[223]

Hazrat Anas ﷺ ne farmaya: "وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ"[224] se muraad khaawind waali aazaad aurte'n hain, wo bhi haraam hain. "إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ"[225] ka matlab ye hai ke agar kisi ki laundi uske ghulam ke nikah mein ho to wo usse waapas le sakta hai. Yaane talaaq dilwaa kar khud apni biwi bana sakta hai. Allah Ta'ala ne ye bhi farmaya: "Mushrik Aurte'n Jab Tak Imaan Na Laae'n Unse Nikah Na Karo".[226] Hazrat Ibne Abbas ﷺ ne farmaya: Chaar (4) biwiyo'n ke hote hue paanchwee'n (5th) se nikah karna usi tarah haraam hai jaisa ke apni maa, beti, aur behen se nikah karna haraam hai.

[5105] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Nasab se saat (7) aurte'n haraam hain, aur sasuraal ke zariye se bhi saat (7) aurte'n haraam hain. Phir unho'n ne ye aayat padhi: "Tum Par Tumhari Maae'n Haraam Hain…".[227] Hazrat Abdullah bin Jaafar ne Hazrat Ali ﷺ ki saahibzaadi aur unki biwi, dono se nikah karke ba-yak[228] waqt apne paas rakha. Hazrat Ibne Sireen ne kaha ke us mein koi qabaahat nahi. Imam Hasan Basri ﷺ ne ek (1) baar to usey makrooh kaha, phir kehne lagey ke us mein chandaa'n harj nahi. Hazrat Hasan bin Hasan bin Ali ne apne dono chacha ki do (2) beityo'n ko ek (1) saath apne nikah mein ek (1) raat jamaa kiya. Hazrat Jaabir bin Zaid (Taabai) ne ise makrooh khayaal kiya, kyou'nke us mein qata-rehmi ka andesha hai, lekin ye haraam nahi. Irshad-e-Baari Ta'ala hai: "Mazkoora Moharramaat[229] Ke Alaawa Baqi Aurte'n Tumhare Liye Halaal Hain".[230] Hazrat Ibne Abbas ﷺ ne kaha: Saali se zina karne se biwi haraam nahi hoti. Yahya Kindi, Imam Sha'bi aur Abu Jaafar se bayaan karte hain ke jisne kisi bacche ke saath bura kaam kiya to wo uski maa ke saath nikah nahi kar sakta. Yahya Kindi ghair-maaroof aadmi hai aur is masle mein uski mataaba-at nahi ki gai. Hazrat Ibne Abbas ﷺ se riwayat hai ke agar kisi ne apni saas se zina kiya to uski biwi us par haraam nahi hogi, lekin Abu Nasr naami raawi, Ibne Abbas ﷺ se bayaan karte hain ke biwi haraam ho jaaegi, lekin Abu Nasr ka Ibne Abbas ﷺ se imaa maaroof nahi. Albatta Imran bin Hussain, Jaabir bin Zaid ﷺ, Hasan Basri aur baaz ahle iraq se marwi hai ke biwi us par haraam ho jaati hai. Hazrat Abu Huraira ﷺ ne farmaya: Biwi haraam nahi hoti, ta-aa'nke uski maa ko zameen se milade, yaane usse jimaa kare. Saeed bin Musaiyyib, Hazrat Urwah aur Imam Zohri ﷺ ne ise (mazkoora soorat mein biwi ke saath rehna) jaaez qaraar diya hai. Imam Zohri ne Hazrat Ali ﷺ se bayaan kiya ke haraam nahi hoti, lekin ye mursal[231] riwayat hai.

Faaeda: Hazrat Ibne Abbas ﷺ farmate hain ke nasab ki wajah se saat (7) aurte'n haraam hain aur sasuraal ki wajah se bhi saat (7) aurte'n haraam hain. Lekin aayat-e-karima mein saat nasabi[232] aurto'n ka zikr hai. Masalan: Maa, beti,

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[222] راجع: 88
[223] Surah an Nisa: 23-24
[224] Surah an Nisa: 24
[225] Surah an Nisa: 24
[226] Surah al Baqara: 221
[227] Surah an Nisa: 23
[228] T: (بَیَک وَقت) Ek waqt mein, ek saath [RSB]
[229] T: (مُحَرَّمات) Wo Aurte'n jinke saath nikah karna haraam hai. [Rekhta]
[230] Surah an Nisa: 24
[231] T: (مُرسَل) Wo hadees jis ka raawi taabai ho aur jis ka silsila kisi sahaabi se na chalaa ho [Rekhta]
[232] T: (نَسَبی) (Nasab se mansoob, saga rishtedaar, nisbati [Rekhta]

behen, phoophi, khaala, bhatije, bhaanji, lekin sasuraal ki taraf se saat (7) aurto'n ka zikr nahi. Albatta razaa-at ko sasuraal se taabeer kare'n to saat (7) aurte'n hasb-e-zel hain: Razaai maa, razaai behen, saas, rabeeba[233], bahu, saali, aur shaadi-shuda aurat. In moharramaat mein saat nasabi hain aur saat sababi, jin ka ham ne zikr kiya hai. Saali se zina karne se uski biwi haraam nahi hogi, jaisa ke jamhoor aimma ka mauqif hai, kyou'nke zina haraam hai, uska asar halaal cheez par nahi padta. Phir shariyat mein nikah ka itlaaq aqd[234] par hota hai, mahez watee[235] par nahi hota. Albatta Imam soori aur Ahle Kufa ka mauqif hai ke saali se zina karna biwi ke haraam hone ka baais hai. Lekin Imam Bukhari ؒ ne is mauqif ko mahal-e-nazar[236] qaraar diya hai.

Baab 26: Irshad-e-Baari Ta'ala "Aur Tumhari Biwiyo'n Ki Wo Ladkiya'n Jo Tumhari Godh Mein (parwarish paa rahi) Ho'n, Ba-sharte-ke Tum Apni Biwiyo'n Se Sohbat Kar Chuke Ho"[237] Ka Bayaan

Hazrat Ibne Abbas ؓ ne kaha: Dukhool, masees aur limaas se muraad jimaa hai. Baaz ne kaha hai ke biwi ki aulaad ki betiyaa'n bhi hurmat mein betiyo'n jaisi hain. Kyou'nke Nabi ﷺ ne Hazrat Umme Habiba ؓ se farmaya tha: "*Tum mere liye apni beityaa'n aur behne'n na pesh kiya karo*". Isi tarah beityo'n ki aulaad ki biwiyaa'n bhi beto'n ki biwiyo'n jaisi hain. Kya agar rabeeba zer-e-parwarish na ho to usey rabeeba ka naam diya jaa sakta hai? Nabi ﷺ ne apni rabeeba ek (1) aise shakhs ke hawaale ki jo uski kafaalat kare. Nabi ﷺ ne apni saahibzaadi ke bete ko beta kaha.

[5106] Hazrat Umme Habiba ؓ se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Kya aap ko Hazrat Abu Sufyan ؓ ki saahibzaadi se koi dilchaspi hai? Aap ﷺ ne farmaya: "*Main ise kya karu'nga?*" Maine arz ki: Aap usse nikah kar le'n. Aap ne farmaya: "*Kya tum is baat ko pasand karti ho?*" Maine kaha: Main aap ki akeli biwi to nahi hoo'n. Mujhe ye baat ziyaada pasand hai ke aap ki zaujiyat mein jo mera shareek ho wo meri behen ho. Aap ne farmaya: "*Wo to mere liye halaal nahi*". Maine arz ki: Mujhe ye baat pohonchi hai ke aap ne paighaam-e-nikah bheja hai. Aap ne farmaya: "*Umme Salama ki beti ko?*" Maine kaha: Ji haa'n. Aap ﷺ ne farmaya: "*(Wo meri rabeeba hai) Agar wo meri rabeeba na bhi hoti tab bhi mere liye halaal na thi, kyou'nke Sobiya ne mujhe aur uske waalid (Abu Salama) ko doodh pilaaya hai. Mujhe nikah ke liye apni beityo'n aur behno'n ki peshkash na kiya karo*".

Lais ne kaha: Hame Hisham ne khabar di ke uska naam Durrah bint Umme Salama hai.[238]

Baab 27: Irshad-e-Baari Ta'ala "Aur (ye bhi haraam hai ke) Do (2) Behno'n Ko Ek-saath Nikah Mein Jamaa Karo, Magar Jo Pehle Ho Chuka Hai"[239] Ka Bayaan

[5107] Hazrat Umme Habiba ؓ se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Aap meri behen Abu Sufyan ki beti se nikah kar le'n. Aap ne farmaya: "*Kya tumhe'n pasand hai?*" Maine arz ki: Ji haa'n, main tanha to aap ki biwi nahi hoo'n aur mujhe ziyaada pasand hai ke meri behen bhi khair o barkat mein mere saath shareek ho jaae. Nabi ﷺ ne farmaya: "*Wo to mere liye halaal nahi*". Maine arz ki: Allah ke Rasool ﷺ! Allah ke Qasam! Hame'n to ye khabre'n mil rahi hain ke aap Abu Salama ki beti Durrah ko paighaam-e-nikah bhejna chaahte hain. Aap ne farmaya: "*Wo jo Umme Salama ki dukhtar hai?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Allah ki qasam! Agar wo meri godh mein na hoti to bhi mere liye halaal na thi, kyou'nke wo to mere razaai bhai ki beti hai. Mujhe aur Abu Salama ko Sobiya ne doodh pilaaya hai. Tum apni betiyaa'n aur behne'n mujhe nikah ke liye pesh na kiya karo*".[240]

Baab 28: Kisi Aurat Se Uski Phoophi Ki Maujoodgi Mein Nikah Na Kiya Jaae

[5108] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne aurat se uski phoophi par aur uski khaala par nikah karne se manaa farmaya hai. Dawood aur Ibne Awn ne ba-waasta Sha'bi, Hazrat Abu Huraira ؓ se riwayat kiya hai.

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[233] T: (رَبِيبَه) Sauteli beti, wo ladki jo pichle shauhar ya biwi se ho, pichli shaadi se hone waali ladki [Rekhta]
[234] T: (عَقْد) Ehed o paimaan, qaul o qaraar, muaahada [Rekhta]
[235] T: (وَطى) Ham-bistar hona, mubaasharat karna, jimaa karn [Rekhta]
[236] T: (مَحَلِّ نَظَر) Jis mein ikhtelaaf ki gunjaaish ho, fikr o taammul ka muqaam, etiraaz ki jagah [Rekhta]
[237] Surah an Nisa: 23
[238] راجع: 5101
[239] Surah an Nisa: 23
[240] راجع: 5101

[5109] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Aurat aur uski phoophi ko ek (1) aqd mein jamaa na kiya jaae aur na aurat aur uski khaala hi ko ek (1) aqd mein jamaa kiya jaae*".[241]

[5110] Hazrat Abu Huraira ؓ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne aurat aur uski phoophi, nez aurat aur uski khaala ko ek (1) Aqd mein jamaa karne se manaa farmaya hai. Biwi ke baap ki khaala ko bhi usi darje mein rakha gaya hai.[242]

[5111] Kyou'nke Hazrat Urwah ؓ ne Hazrat Ayesha ؓ se bayaan kiya, unho'n ne farmaya: Jo rishte nasab se haraam hote hain unhe'n razaa-at se bhi haraam qaraar do.[243]

Faaeda: Phoophi ke lafz mein dada ki behen, naana ki behen, unke baap ki behen, isi tarah khala ke lafz mein naani ki behen, aur naani ki maa, sab daakhil hain. Iska qaaeda-e-kulliya[244] ye hai ke aisi do (2) aurto'n ko ba-yak-waqt nikah mein jamaa karna manaa hai, ke agar un mein se ek (1) ko mard tasawwur kare'n to doosri aurat se uska nikah jaaez na ho. Albatta apni biwi ke maau ki beti, chacha ki beti, phoophi ki beti se nikah kiya jaa sakta hai.

Baab 29: Watta-satta Ka Nikah

[5112] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne shighaar se manaa farmaya. Aur shigahaar ye hai ke koi shakhs apni beti ka nikah (kisi ke saath) is shart ke saath kare ke wo doosra shakhs bhi apni beti ka nikah usse karega aur un dono ka ko haq-e-maher muqarrar na ho.[245]

Faaeda: Rasool Allah ﷺ ne farmaya: "*Nikah-e-Shighaar, islaam mein nahi hai*".[246] Bukhari ki ek (1) riwayat mein saraahat hai ke shighaar ki taareef Hazrat Naafe ne ki hai. Us mein haq-e-maher ki qaid ittefaaqi hai, asal mashroot tabaadla-e-nikah hi shighaar hai. Khwah us mein haq-e-maher ki taayyun ho ya na ho, jaisa ke Hazrat Abbas bin Abdullah bin Abbas ne Abdur Rahman bin Hakam se apni beti ka nikah kiya aur Abdur Rahman ne uske saath apni beti ka nikah kar diya. Un dono ne haq-e-maher bhi muqarrar kiya tha, to Hazrat Muawiya ؓ ne Marwan bin Hakam ki taraf ek (1) maktoob ke zariye un dono ke darmiyaan tafreeq[247] karaadi, aur likha ke yehi wo shighaar hai jisse Rasool Allah ﷺ ne manaa farmaya.[248] Agar-che fuqaha-e-kufa ne maher-e-misl ki adaaegi se ise jaaez qarar diya hai, lekin ye mauqif sareeh ahadees ke khilaaf hai, haa'n, agar ittefaaqi taur par tabaadla-e-nikah ho jaae to chandaa'n harj nahi hai. Iske haraam hone ki wajah ye hai ke agar ek (1) ladki ko uski ghalati ki wajah se talaaq milti hai to doosri ladki ka ghar bila-wajah ujad jaata hai, is liye shariyat ne mashroot tabaadla-e-nikah se manaa farma diya. والله أعلم

Baab 30: Kya Aurat Khud Ko Kisi Ke Liye Hiba Kar Sakti Hai?

[5113] Hazrat Hisham bin Urwah apne baap se riwayat karte hain, unho'n ne kaha ke Hazrat Khaula bint Hakeem ؓ un aurto'n mein se theen, jinho'n ne apne aap ko Nabi ﷺ ke liye hiba kiya tha. Us par Hazrat Ayesha ؓ ne kaha ke aurat ko sharm nahi aati, wo apne aap ko kisi mard ke liye hiba karti hai? Phir jab ye aayat naazil hui: "(Aye Paighaambar! Tu Apni Jis Biwi Ko Chaahe Peeche Daal De".[249] Maine kaha: Allah ke Rasool ﷺ! Mujhe ab pataa chala hai ke aap ka Rabb aap ki khwahish poori karne mein kis qadr jaldi karta hai.

Is hadees ko Abu Saeed Muaddib, Muhammad bin Bishr aur Abdah ne Hisham se, unho'n ne apne waalid Urwah se, unho'n ne Hazrat Ayesha ؓ se bayaan kiya hai. Wo ek-doosre se hadees mein kuch izaafa karte the.[250]

Baab 31: Mohrim Aadmi Ka Nikah Karna

[5114] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne ehraam ki haalat mein nikah kiya.[251]

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[241] Dekhiye: 5110

[242] راجع: 5109

[243] راجع: 2644

[244] T: (قاعِدَۃ کُلِّیَہ) Qaanoon, aam qaaeda, musallama usool [Rekhta]

[245] Dekhiye: 6960

[246] Saheeh Muslim: an Nikah: H1415

[247] T: (تَفْرِیق) Alaahidgi, judaai, talaaq, khulaa [Rekhta]

[248] Sunan Abu Dawood: an Nikah: H2075

[249] Surah al Ahzaab: 51

[250] راجع: 4788

[251] راجع: 1837

Faaeda: Mohrim aadmi na to khud nikah kar sakta hai aur na kisi doosre shakhs ka nikah karaa sakta hai, jaisa ke Hazrat Usman ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: "*Ehraam waala aadmi khud apna nikah kare, na kisi doosre ka nikah kare aur na paighaam-e-nikah bheje*".[252] Khud saaheb-e-waaqia Hazrat Maimoona ؓ ka bayaan hai, unho'n ne farmaya ke jab Rasool Allah ﷺ ne mujhse shaadi ki to us waqt ham dono muqaam-e-sarf mein halaal the.[253] Hazrat Abu Raafe ؓ jo un dono ke darmiyaan qaasid the, unka bayaan hai ke Rasool Allah ﷺ ne jab Hazrat Maimoona se nikah kiya to aap halaal the, shab-e-zifaaf[254] ke waqt bhi halaal the, aur main un dono ke darmiyaan qaasid tha.[255] Mumkin hai ke Hazrat Ibne Abbas ؓ ko kisi wajah se wahem ho gaya ho, jaisa ke Hazrat Saeed bin Musaiyyib farmate hain ke Hazrat Ibne Abbas ؓ ko wahem ho gaya hai, wo kehte hain ke Rasool Allah ﷺ ne Hazrat Maimoona ؓ se haalat-e-ehraam mein shaadi ki thi.[256]

Baab 32: Nabi ﷺ Ne Aakhir-kaar Nikah-e-Mut'a Se Manaa Farma Diya

[5115] Hazrat Ali ؓ se riwayat hai, unho'n ne Hazrat Ibne Abbas ؓ se kaha ke Rasool Allah ﷺ ne fatah-e-khybar ke waqt mut'a aur gharelu gadho'n ke gosht se manaa farmaya tha.[257]

[5116] Hazrat Abu Jamrah se riwayat hai, unho'n ne kaha ke maine Hazrat Ibne Abbas ؓ se suna, unse aurto'n se nikah-e-mut'a ke mutaalliq sawaal kiya gaya, to unho'n ne uski ijaazat di. Phir unke ek (1) ghulam ne unse poocha ke uski ijaazat sakht majboori, aurato'n ki kami, ya us jaisi deegar soorato'n mein hogi? To Hazrat Ibne Abbas ؓ ne jawaab diya ke haa'n.

[5117 5118] Hazrat Jaabir bin Abdullah aur Hazrat Salama bin Akwa ؓ se riwayat hai, unho'n ne kaha ke ham ek (1) Lashkar mein the, to Rasool Allah ﷺ ka qaasid hamaare paas aaya aur usne kaha: Tumhe'n nikah-e-mut'a karne ki ijaazat di gai hai, lehaaza tum nikah-e-mut'a kar sakte ho.

[5119] Hazrat Salama bin Akwa ؓ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo mard aur aurat aapas mein (nikah-e-mut'a par) ittefaaq kar le'n to aapas mein teen (3) raate'n guzaar sakte hain, uske baad agar chaahe'n to muddat ko ziyaada kar le'n, ya ek-doosre se qata-taalluq kar le'n*". Main nahi jaanta ke ye rukhsat sirf hamaare liye thi ya ye hukum sab logo'n ke liye aam tha.

Abu Abdullah (Imam Bukhari ؒ) farmate hain ke Hazrat Ali ؓ ne Nabi ﷺ se bayaan kiya ke nikah-e-mut'a mansookh hai.

Faaeda: Imam Nawavi ؒ farmate hain ke nikah-e-mut'a ki tahreem[258] aur ibaahat[259] do (2) martaba hui hai. Ghazwa-e-Khybar se pehle mubaah[260] tha, khybar mein uski hurmat ka hukum hua, phir Fatah-e-Makka ke mauqa par uski ibaahat ka hukum hua aur wohi autaas[261] ka saal hai. Uske baad hamehsa ke liye usey haraam kar diya gaya.[262] Iski hurmat par ijmaa hai, sirf shia hazraat iski ibaahat ke qaael o faael hain. Yehi wajah hai ke Imam Bukhari ؒ ne aakhir mein Hazrat Ali ؓ ke hawaale se bayaan kiya hai ke ye hamesha ke liye mansookh ho chuka hai. Chunache Haafiz

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[252] Saheeh Muslim: an Nikah: H1409
[253] Sunan Abu Dawood: al Manaasik: H1843
[254] T: (شَبِ زِفاف) Wo dulha dulhan ki pehli raat, suhaag raat [Rekhta]
[255] Jaame Tirmizi: al Hajj: H841
[256] Sunan Abu Dawood: al Manaasik: H1845
[257] راجع: 4216
[258] T: (تَحْرِيم) Haraam karna, naajaaez thehraana, haraam hona [Rekhta]
[259] T: (اِباحَتْ) Sharai ijaazat, kisi cheez ka shariyat mein jaaez, mubaah, halaal hona, jawaaz, ijaazat [Rekhta]
[260] T: (مُبَاح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [Rekhta]
[261] T: Autaas ka saal se muraad wo 8th hijri waala saal hai jis mein Sariya Autaas pesh aaya tha [RSB]
[262] Fath-ul-Baari: V9 P212

Ibne Hajar ؒ ne Hazrat Ali ؓ ki riwayat bayaan ki hai ke mut'a ka naasikh[263], talaaq, iddat, aur meeraas hai. Yaane agar mut'a jaaez hota to talaaq ka wujood na hota aur na zaabta-e-wiraasat hi par amal hota.[264]

Baab 33: Aurat Ka Apne Aap Ko Kisi Nek Mard Ke Saath Nikah Ke Liye Pesh Karna

[5120] Hazrat Saabit Banaani se riwayat hai, unho'n ne kaha ke main Hazrat Anas bin Maalik ؓ ke paas maujood tha, unke paas unki saahibzaadi bhi thi. Hazrat Anas ؓ ne farmaya: Rasool Allah ﷺ ke paas ek (1) aurat aai aur usne Aap ﷺ ko apne nafs ki peshkash ki, aur kaha: Allah ke Rasool ﷺ! Kya aap ko meri zaroorat hai? Hazrat Anas ؓ ki saahibzaadi ne kaha: Wo aurat bohot kam hayaa waali thi, waae ruswaai! Haae be-sharmi! Hazrat Anas ؓ ne farmaya: Ye aurat tujhse behtar thi ke usne Nabi ﷺ ke mutaalliq apni raghbat[265] ka izhaar kiya aur aap ko apni zaat ke mutaalliq peshkash ki.[266]

Faaeda: Agar koi aurat khud ko kisi ke liye hiba karti hai to hibe ki peshkash sirf Rasool Allah ﷺ ke liye ho sakti hai, ke usmein haq-e-maher ya wali ki ijaazat aur gawaaho'n ki maujoodgi zaroori nahi. Albatta kisi nek insaan ko nikah ki peshkash karna jaaez hai. Is hadees mein aurat ki fazilat saabit hui ke usne aala khasaael[267] par mushtamil buzurg se nikah ki darkhwaast ki, lekin Hazrat Anas ؓ ki saahibzadi ne uski taraf tawajjo na di, sirf zaahiri soorat ko dekh kar eteraaz kar diya. Haa'n, agar koi aurat duniyawi aghraaz ki wajah se kisi ko nikah ki peshkash karti hai to ye shadeed be-hayai aur ruswa-kun baat hai.[268] والله أعلم

[5121] Hazrat Sahal bin Saad ؓ se riwayat hai ke ek (1) aurat ne Nabi ﷺ ko apne nafs ki peshkash ki. Ek (1) shakhs ne Aap ﷺ se darkhwaast ki, ke Allah ke Rasool ﷺ! Mujh se iska nikah kar de'n. Aap ﷺ ne farmaya: "*Tere paas usey dene ke liye kya hai?*" Usne kaha: Mere paas to kuch nahi. Aap ne farmaya: "*Jaao, talaash karo, agarche lohe ki angothi ho*". Chunache wo gaya aur waapas aakar arz ki: Allah ke Qasam! Mujhe to kuch nahi mila aur na lohe ki angothi hi dastiyaab hui hai, albatta ye mera tah-band hai, is mein se nisf usey de de'n. Hazrat Sahal ؓ ne kaha: Uske paas odhne ke liye chaadar nahi thi. Nabi ﷺ ne farmaya: "*Wo is tah-band ko kya karegi? Agar toone usey pehna to us par kuch nahi hoga aur agar usne pehna to tere paas kuch nahi hoga*". Phir wo aadmi baith gaya aur ta-der baitha raha. Jab wo uth kar jaane laga to Nabi ﷺ ne usey dekh kar apne paas bulaya ya usey bulaya gaya. Aap ﷺ ne farmaya: "*Tujhe falaa'n-falaa'n surah yaad hai*". Usne chand surah ko shumaar kiya. Nabi ﷺ ne farmaya: "*Ham ne tujhe uska maalik bana diya, is wajah se jo tujhe quraan yaad hai, yaane usey un surah ki taaleem do*".[269]

Baab 34: Kisi Insaan Ka Apni Beti Ya Behen Ko Ahle Khair Se Nikah Ke Liye Pesh Karna

[5122] Hazrat Umar bin Khattab ؓ se riwayat hai ke jis waqt Hafsa bint Umar, Khunais bin Huzaafa ؓ ki wafaat ki wajah se bewah ho gaee'n …aur Khunais ؓ Nabi ﷺ ke sahaabi the, aur unki wafaat madina taiyyaba mein hui thi… Hazrat Umar bin Khattab ؓ ne bayaan kiya ke main Hazrat Usman ؓ ke paas aaya aur unhe'n Hafsa ؓ ke nikah ki peshkash ki, unho'n ne kaha ke main is muaamale mein ghaur o fikr karu'nga. Chand din guzar jaane ke baad phir meri unse mulaqaat hui to unho'n ne kaha: Mere liye ye amr zaahir hua hai ke main in dino'n nikah na karu'n. Hazrat Umar ؓ ne farmaya: Phir main Hazrat Abu Bakar ؓ se mila to maine (unse) kaha: Agar aap chahahe'n to main apni beti Hafsa ka tumse nikah kar du'n. Hazrat Abu Bakar ؓ khamosh rahe aur mujhe koi jawaab na diya. Mujhe unke adm-e-iltifaat[270] ki wajah se Hazrat Usman ؓ ki nisbat ziyaada ghussa aaya. Abhi chand din guzre ho'nge ke khud Rasool Allah ﷺ ne Hazrat Hafsa ؓ se nikah ka paighaam bhej diya, to maine Hazrat Hafsa ؓ ka Aap ﷺ se nikah kar diya. Uske baad meri mulaqaat Hazrat Abu Bakar ؓ se hui, to unho'n ne farmaya ke jab aap ne Hazrat Hafsa ؓ se nikah ki mujhe peshkash ki thi, to maine aap ko koi jawaab nahi diya tha, shayad aap ko us baat se takleef pohonchi hogi. Hazrat Umar ؓ ne kaha: Haa'n. Hazrat Abu Bakar ؓ ne farmaya: Jab aap ne mujhe uske saath nikah ki peshkash

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[263] T: (ناسِخ) Radd karne waala, mansookh karne waala, pichle hukum ko mansookh ya kal-adm karne waala hukum [Rekhta]
[264] Fath-ul-Baari: V9 P216
[265] T: (رَغْبَت) Kisi cheez ki taraf tabiyyat ka jhukaao, khwahish ya mailaan, rujhaan, tawajjo [Rekhta]
[266] Dekhiye: 6123
[267] T: (خَصائِل) Aadate'n, khaslate'n, kirdaar [Rekhta]
[268] Umdatul Qaari: V14 P70
[269] راجع: 2310
[270] T: (اِلْتِفات) Tawajjo, parwaah, meherbaani [Rekhta]

ki thi to mujhe jawaab dene se koi amr maane' (مانع)[271] na tha, siwaae is baat ke, ke Rasool Allah ﷺ ne Hazrat Hafsa ؓ ka zikr mujhse kiya tha. Is liye main aapke raaz ko faash nahi karna chaaha tha. Agar Rasool Allah ﷺ apna iraada tark kar dete to main usey qubool kar leta.[272]

[5123] Hazrat Umme Habiba ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ se kaha: Hame'n maaloom hua hai ke aap Durrah bin Abi Salama ؓ se nikah karne waale hain. Rasool Allah ﷺ ne farmaya: "*Kya main Umme Salama ke hote hue usse nikah karu'n? Agar main Umme Salama se nikah na kiya hota, to bhi wo mere liye halaal na thi, kyou'nke uske waalid (Hazrat Abu Salama ؓ mere razaai bhai the*".[273]

Baab 35: Irshad-e-Baari Ta'ala "Agar Tum (bewaao'n ko) Ishaare Ke Saath Paighaam-e-Nikah Do Ya Ye Baat Apne Dil Mein Chupaae Rakho, Dono Soorato'n Mein Tum Par Koi Gunaah Nahi Allah Ta'ala Jaanta Hai…."[274] Ka Bayaan

"أَكْنَنْتُمْ" ke maane hain: Jo tum apne dilo'n mein chupa kar rakho. Har wo cheez jiski tu nigehbaani kare aur usey chupa kar rakhe wo maknoon[275] hai.

[5124] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne darj-e-zel aayat ki tafseer karte hue farmaya: "*Aisi aurto'n ko ishaare ke saath paighaam-e-nikah do*". Yaane maine shaadi ka iraada rakhta hoo'n, meri aarzu hai ke mujhe nek biwi muyassar ho jaae.

Hazrat Qaasim ne is aayat ki tafseer karte hue farmaya (ke wo kahe): Bila-shubha tu mere yahaa'n qaabil-e-ehteraam aur muazzaz hai. Beshak main tere mutaalliq nek-jazbaat rakhta hoo'n, yaqeenan Allah teri taraf khair o barkat bhejne waala hai. Ya is tarah ke aur alfaaz kahe.

Hazrat Ataa ne iski tafseer karte hue farmaya: (Nikah ke liye sirf) Ishaare kare, waazeh taur par na kahe, masalan you'n kahe: mujhe nikah ki zaroorat hai, tu badi kush-qismat hai, Alhamdulillah tum acchi aurat ho. Aur aurat uske jawaab mein kahe: Jo kuch aap keh rahe hain main usey sun rahi hoo'n, lekin (saraahat ke saath) kisi baat ka waada na kare. Aurat ka sarparast bhi uske ilm ke baghair koi waada na kare. Agar kisi aurat ne dauraan-e-iddat mein kisi aadmi se nikah ka waada kar liya, baad mein uske saath nikah rachaa liya to un dono mein judaai nahi karaai jaaegi.

Imam Hasan Basri ؒ ne kaha: Tum unse khufiya muaahada na karo. Isse muraad chupkar bad-kaari karna hai. Hazrat Ibne Abbas ؓ se manqool hai. Aap ne "حَتّٰى يَبْلُغَ الْكِتٰبُ أَجَلَهُ" ke mutaalliq farmaya ke isse muraad aurat ka apni iddat poori kar lena hai.

Baab 36: Nikah Se Pehle Aurat Ko Ek (1) Nazar Dekhna

[5125] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke mujh se Rasool Allah ﷺ ne farmaya: "*Maine tumhe'n khwaab mein dekha ke farishta tumhe'n ek (1) reshmi kapde mein lapet kar laaya aur mujhe kaha: Ye aap ki biwi hai. Maine tumhare chehre se naqaab ulta to wo toohi thi. Maine (apne dil mein) kaha: Agar ye waaqai Allah ki taraf se hai to wo ise zaroor poora karega*".[276]

Faaeda: Jis aurat se nikah karna ho usey qabl-az-nikah ek (1) nazar dekh lena jaaez hai. Jaisa ke ahadees se maaloom hota hai. ✿ Hazrat Mugheera to Mugheera bin Shu'ba ؓ se riwayat hai ke unho'n ne ek (1) aurat ki taraf paighaam-e-nikah bheja to Rasool Allah ﷺ ne unse dariyaaft farmaya: "*Kya toone usey dekha hai?*" Unho'n ne kaha: Nahi. Aap ne farmaya: "*Usey dekh lo, ummeed hai ke aisa karne se tumhare darmiyaan ulfat paida ho*".[277] ✿ Hazrat Jaabir ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum mein se jab koi kisi aurat ko paighaam-e-nikah bheje, agar mumkin ho to usse wo kuch dekh le jo uske liye nikah ka baais ho*".[278] Agar kisi wajah se apni hone waali biwi ko

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[271] T: (مَانِع) Rukaawat [Rekhta]

[272] راجع: 4005

[273] راجع: 5101

[274] Surah al Baqara: 235

[275] T: (مَكْنُون) Posheeda, chupa hua, khufiya, makhfi [Rekhta]

[276] راجع: 3895

[277] Musnad Ahmad: V4 P244

[278] Sunan Abu Dawood: an Nikah: H2082

dekhna mumkin na ho, to kisi qaabil-e-etimaad aurat ko bhej kar uske mutaalliq maaloomaat li jaa sakti hain, jaisa ke hamaare barre-sagheer mein yehi tareeqa raaej hai. والله أعلم

[5126] Hazrat Sahal bin Saad ؓ se riwayat hai ke ek (1) aurat Rasool Allah ﷺ ki khidmat min haazir hue aur arz ki: Allah ke Rasool ﷺ! Main aap ki khidmat mein khud ko hiba karne ke liye aai hoo'n Rasool Allah ﷺ ne uski taraf dekha, apni nazar ko uski taraf oonca kiya, phir usey neecha kar liya, hpir sar-e-mubarak jhuka liya. Jab khatoon ne dekha ke aap ne uske mutaalliq koi faisla nahi kiya to wo baith gai. Aap ﷺ ke Sahaba Ikram ؓ mein se ek (1) saahab khade hue aur arz ki: Allah ke Rasool ﷺ! Agar aap ko iski zaroorat nahi to iska nikah mere saath kar de'n. Aap ne farmaya: "*Kya tere paas koi cheez hai?*" Usne arz ki: Allah ke Rasool ﷺ! Allah ke Qasam! Mere paas kuch nahi. Aap ne farmaya: "*Apne ghar jaao, shayad koi cheez mil jaae*". Chunache wo gaya aur waapas aakar arz karne laga: Allah ke Rasool ﷺ! Allah ke Qasam! Maine wahaa'n kuch nahi paaya. Aap ne farmaya: "*Phir jaao, shayad lohe ki angothi hi mil jaae*". Wo dobaara gaya aur waapas aakar kehne laga: Allah ke Rasool ﷺ! Mujhe lohe ki angothi bhi nhi mili, lekin mera ye tah-band haazir hai …Hazrat Sahal ؓ kehte hain ke uske paas odhne ki chaadar bhi na thi… Us aadmi ne kaha: Us khatoon ko us tah-band se nisf de de'n. Rasool Allah ﷺ ne farmaya: "*Wo tere tah-band ko kya karegi? Agar tu usey pehnega to uske liye kuch nahi bachega, aur agar wo usey pehnegi to usse tujh par kuch nahi hoga*". Uske baad wo baith gaya aur der tak wahaa'n biraajmaan raha, phir uth kar chala to Rasool Allah ﷺ ne usey waapas jaate hue dekha. Aakhir-kaar aap ne hukum diya aur usey bulaya gaya. Jab wo haazir-e-khidmat hua to Rasool Allah ﷺ ne farmaya: "*Tujhe kuch quraan yaad hai?*" Usne arz ki: Falaa'n-falaa'n aur falaa'n surah mujhe yaad hai, usne un surah ko shumaar kiya. Aap ne farmaya: "*Kya tum un surah ko zabaani padh lete ho?*" Usne kaha: Haa'n. Aap ne farmaya: "*Jaao, maine us quran ke badle mein jo tumhe'n yaad hai is khatoon ka aqd tujhse kar diya hai*".[279]

Baab 37: Jisne Kaha Ke Wali Ke Baghair Nikah Nahi Ho Sakta

Irshad-e-Baari Ta'ala hai: "Aur Jab Tum Aurto'n Ko Talaaq Do Aur Wo Apni Iddat Ko Pohonch Jaae'n To Unhe'n (apne khaawindo'n se nikah karne se) Mat Roko".[280] Is hukum mein shauhar-deeda[281] aur kuwariyaa'n, sab shaamil hain. Nez Allah ka farmaan hai: "Tum (apni aurto'n ka) Mushrik Mardo'n Se Nikah Na Karo, Hatta Ke Wo (mushrik mard) Imaan Le Aae'n".[282] Allah Ta'ala ne ye bhi farmaya hai: "Jo Aurte'n Khaawind Nahi Rakhtee'n Tum Unke Nikah Kar Do".[283]

[5127] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne bataaya ke daur-e-jaahiliyyat mein nikah ki chaar (4) surate'n thee'n: Ek (1) soorat to yehi thi jaisa ke aaj-kal log karte hain, ek (1) shakhs doosre shakhs ke paas uski zer-e-parwarish ladki ya uski beti se nikah ka paighaam bhejta, phir uska maher de kar usse nikah karta. Doosri soorat ye thi ke ek (1) aadmi apni biwi se kehta jab wo haiz se paak ho jaati: Tu falaa'n shakhs ke paas chali jaa aur usse mu'n kaala kar le, us muddat mein shauhar khud usse judaa rehta, aur usse ham-bistar na hota. Phir jab us ghair-mard se uska hamal zaahir ho jaata jisse usne mu'n kaala kiya tha, uske baad agar khaawind ki tabiyyat chaahti to usse sohbat karta aur aisa is liye karte the, taake unka ladka accha aur khoobsoorat paida ho. Ye nikah "نِكَاحَ الْاِسْتِبْضَا" *nikah-e-istibza* kehlaata tha. Teesri soorat ye thi ke chand aadmi jo dus (10) se kam hote kisi aurat ke paas baari-baari jaate aur un mein se har ek usse ham-bistar hota, phir jab wo aurat haamela ho jaati aur baccha janam deti to waz'-e-hamal ke chand din baad wo un tamaam mardo'n ko bulaati, us mauqa par un mein se koi aadmi inkaar nahi kar sakta tha. Chunache wo sab us aurat ke paas jamaa ho jaate to wo unse kehti ke tum apne haal ko khoob jaante ho! Ab maine ye baccha janam diya hai (phir wo kehti): Aye falaa'n! Ye baccha tera hai, wo jiska chaahti naam le leti, phir wo ladka uska samjha jaata aur wo shakhs usse inkaar ki jur-at nahi kar sakta tha. Chauthi soorat ye thi ke bohot se log ek (1) faahisha aurat ke paas aaya-jaaya karte the. Aurat apne paas kisi bhi aane waale ko nahi rokti thi. Ye faahisha hoti thee'n, jinho'n ne apne darwaazo'n par jhande lagaa rakhe the, jo unke liye imtiyaazi nishaan ki haisiyat rakhte the. Jo koi bhi unke paas jaane ki khwahish rakhta, unke paas chala jaata. Jab un mein se koi aurat haamela ho jaati aur baccha janam deti to uske paas aane-jaane waale sab log jamaa ho jaate

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[279] راجع: 2310

[280] Surah al Baqara: 232

[281] T: (شَوہَر دِیدَہ) Shaadi-shuda, shauhar-waali [RSB]

[282] Surah al Baqara: 221

[283] Surah an Noor: 32

aur kisi qiyaafa-shanaas[284] ko bulaate, wo jiske saath bacche ki mushaabahat dekhta, uske saath bacche ko laahiq kar deta, phir wo uska beta kaha jaata. Wo aadmi uska inkaar nahi kar sakta tha. Jab Hazrat Muhammad ﷺ ko haq ke saath mab-oos kiya gaya to aap ne jaahiliyyat ke tamaam nikah kal-adm[285] kar diye, sirf us nikah ko baaqi rakha jiska aaj-kal riwaaj hai.

[5128] Hazrat Ayesha ؓ se riwayat hai, unho'n ne darj-e-zel aayat-e-karima: "Wo Aayaat Jo Kitaab Mein Yateem Ladkiyo'n Ke Baare Mein Tumhe'n Padhkar Sunaai Jaati Hain Jinhe'n Tum Wo Kuch Nahi Dete Jo Unke Liye Muqarrar Ho Chuka Hai Aur Tum Chaahte Ho Ke Unse Nikah Karlo".[286] Ki tafseer karte hue farmaya: Ye aisi yateem ladki ke mutaalliq naazil hui thi jo kisi shakhs ke zer-e-parwarish hoti, shayad wo uske maal o jaaedaad mein shareek hoti aur wohi aadm ladki ka ziyaada haqdaar hota, jabke wo usse roo-gardaani karta, chunache uske maal ke baais kisi aur se uska nikah karne se bhi pehlu-tahi[287] karta, mabaada koi doosra uske maal mein shareek ho jaae. Is liye wo kisi mard se uski shaadi nahi hone deta tha, kyou'nke wo nahi chaahta tha ke koi doosra uske maal mein hissedaar bane.[288]

Faaeda: Is hadees se maaloom hua ke aurat ka nikah munaqqid hone ke liye wali ki ijaazat shart hai aur uske baghair uska nikah nahi hota. Chunache mazkoora hadees ke mutaabiq zer-e-parwarish ladki ka wali na khud uska nikah karta aur na kisi doosre hi se nikah karne deta. Isse bhi yehi maaloom hota hai ke wali ko nikah ka ikhtiyaar hai, agar aurat apna nikah khud kar sakti to wali usey kyou'nkar rok sakta tha, lehaaza nikah ke liye wali ka hona zaroori hai, albatta ek (1) hadees mein hai ke shauhar-deeda aurat apne nafs ke mutaalliq apne wali se ziyaada haq rakhti hai.[289]

[5129] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne bataaya ke jab Hazrat Hafsa bint Umar ؓ Hazrat Khunais bin Huzaafa Sahmi ؓ se bewa huee'n …wo (ibne huzaafa ؓ) Nabi ﷺ ke ashaab se the aur ghazwa-e-Badr mein shareek the, unki wafaat madina taiyyaba mein hui thi… Hazrat Umar ؓ ne kaha ke main Usman bin Affaan ؓ se mila aur unhe'n Hazrat Hafsa ؓ se nikah ki peshkash ki aur unse kaha: Agar aap chaahe'n to hafsa ka nikah aap se kar du'n? Hazrat Usman ؓ ne jawaab diya: Main is muaamale ke mutaalliq ghaur karu'nga. Chand din maine intizaar kiya, uske baad wo mujhse miley aur kaha: Mere liye ye zaahir hua hai ke main abhi nikah na karu'n. Hazrat Umar ؓ ne kaha: Phir main Hazrat Abu Bakar ؓ se mila aur unse kaha: Agar aap chaahe'n to main Hafsa ؓ ka nikah aap se kar du'n.[290]

Faaeda: Aurat ke nikah ke liye sarparast ki ijaazat bunyaadi haisiyat rakhti hai aur waazeh rahe ke wali se muraad baap hai, uski adm-maujoodgi mein dada, phir bhai, uske baad chacha hai. Ikhtelaaf ki soorat mein qaribi wali ko tarjeeh hogi. Agar dono wali baraabar haisiyat rakhte ho'n to ikhtelaaf ki soorat mein haakim ya panchayat ko haq-e-wilaayat hoga. والله أعلم

[5130] Hazrat Ma'qil bin Yasaar ؓ se riwayat hai, unho'n ne kaha ke ye aayat: "Aurto'n Ko (nikah karne se) Mat Roko".[291] Mere mutaalliq naazil hui. Hua you'n ke maine apni behen ka nikah ek (1) aadmi se kar diya, usne usey talaaq de di. Jab iddat khatam ho gai to wohi shakhs meri behen se dobaara nikah karne ka paighaam le kar aaya. Maine usey kaha ke maine tere saath (apni behen ka) nikah kar diya, usey teri biwi banaaya aur tumhe'n izzat di, lekin tum ne usey talaaq dedi. Ab phir tum usse nikah ka paighaam le kar aae ho, Allah ke Qasam! Ab aisa hargiz nahi hoga, main tumhe'n wo kisi soorat mein nahi du'nga. Wo shakhs koi bura admin a tha aur aurat ki bhi khwahihs thi ke wo uske paas chali jaae, us par Allah Ta'ala ne ye aayat-e-karima naazil farmaai: "Tum Aurto'n Ko (nikah karne se) Mat Roko". Maine kaha: Allah ke Rasool ﷺ! Main bhi is par amal-dar-aamad[292] karta hoo'n, chunache usne apni hamsheer ka nikah usse kar diya.[293]

[284] T: (قِیافہ شَناس) Haalaat, shakl, seerat waghaira se haqeeqat ko pehchaanne waala [Rekhta]
[285] T: (کالعَدم) Na hone ki misl, na hone ke baraabar, khatam aur fanaa [Rekhta]
[286] Surah an Nisa: 127
[287] T: (پَہْلُو تَہی کَرْنا) Kinaara-kashi, katraana, taal-matol [Rekhta]
[288] راجع: 2494
[289] Saheeh Muslim: an Nikah: H1421
[290] راجع: 4005
[291] Surah al Baqara: 232
[292] T: (دَر آمَد) Baahar ke mulko'n se maal-e-tijaarat waghaira ki aamad [Rekhta]
[293] راجع: 4529

Baab 38: Agar Aurat Ka Sarparast Khud Usse Nikah Karna Chaahe (to kya jaaez hai?)

Hazrat Mugheera bin Shu'ba ؓ ne ek (1) aurat ko nikah ka paighaam bheja, jabke wo khud hi uske qaribi rishtedaar the. Aakhir unho'n ne ek-doosre shakhs se kaha to usne unka nikah padha diya. Hazrat Abdur Rahman bin Awf ؓ ne Umme Hakeem bint Qaariz se kaha: Kya tum apna muaamala mere hawaale karti ho? Usne kaha: Ji haa'n! Hazrat Abdur Rahman bin Awf ؓ ne kaha: Maine tere saath nikah kar liya hai. Hazrat Ataa bin Abi Rabaah ne kaha: Aisi soorat mein do (2) gawaaho'n ke saamne us aurat se keh de ke maine tere saath nikah kar liya hai, ya aurat ke qabile waalo'n se kisi aadmi ko muqarrar karde. Hazrat Sahal bin Saad ؓ ne kaha ke ek (1) aurat ne Nabi ﷺ se arz ki: Main khud ko aap ke liye hiba karti hoo'n. Ek (1) aadmi ne arz ki: Allah ke Rasool ﷺ! Agar aap ko iski zaroorat nahi to aap mere saath iska nikah kar de'n.

[5131] Hazrat Ayesha ؓ se riwayat hai, unho'n ne darj-e-zel aayat ki tafseer karte hue farmaya: "Log Aap Se Aurto'n Ke Mutaalliq Fatwa Poochte Hain, Aap Unse Keh De'n Ke Allah Tumhe'n Unke Mutaalliq Masla Bataata Hai…".[294] Isse muraad wo yateem ladki hai jo kisi ke zer-e-kafaalat hoti aur wo uske maal mein bhi hissedaar hoti, wo usse nikah karne mein koi dilchaspi na rakhta aur na kisi doosre se nikah kar dena pasand karta. Mabaada wo bhi uske maal mein shareek ho jaae. Is binaa par wo ladki ko nikah se roke rakhta to Allah Ta'ala ne usse manaa farma diya.[295]

[5132] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke paas baithe the ke ek (1) aurat aai aur usne khud ko Aap ﷺ par pesh kiya. Aap ne us aurat ko oopar se neeche tak dekha, aap ka (usse shaadi ka) iraada na bana. Aap ke Sahaba Ikram ؓ mein se ek (1) shakhs ne arz ki: Allah ke Rasool ﷺ! Iska mere saath nikah kar de'n. Aap ne farmaya: "*Kya tere paas koi cheez hai?*" Usne arz kiya: Mere paas to kuch bhi nahi. Aap ne farmaya: "*Kya lohe ki angothi bhi nahi?*" Usne kaha ke lohe ki angothi bhi mere paas nahi, lekin main apni is chaadar ke do (2) tukde kar deta hoo'n, aadhi usey deta hoo'n aur aadhi aapne paas rakh leta hoo'n. Aap ne farmaya: "*Aisa to nahi ho sakta, accha bataao, tumhe'n kuch quraan yaad hai?*" Usne kaha: Haa'n. Aap ne farmaya: "*Jaao, us hifz-e-quran ke ewaz maine isse teri shaadi kardi*".[296]

Baab 39: Aadmi Apni Naa-baaligh Bacchi Ka Nikah Kar Sakta Hai

Irshad-e-Baari Ta'ala hai: "Aur Wo Aurte'n Jinhe'n Haiz Nahi Aaya".[297] Allah Ta'ala ne aurat ki bulooghat se pehle uski iddat teen (3) maah muqarrar ki hai.

[5133] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ne unse nikah farmaya jabke wo che (6) baras ki thee'n, aur unki rukhsati hui, jabke wo nau (9) baras ki thee'n, wo aap ke paas nau (9) baras rahee'n.[298]

Baab 40: Baap, Apni Beti Ka Nikah Haakim-e-Waqt Se Kar Sakta Hai

Hazrat Umar ؓ ne kaha ke Nabi ﷺ ne Hazrat Hafsa ؓ se nikah ka paighaam mere paas to maine unka nikah aap se kar diya.

[5134] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ne jab unse niaakh kiya to unki umar che (6) saal ki thi aur jab unki rukhsati hui to umar nau (9) saal ki thi. Hazrat Hisham ne kaha: Mujhe bataaya gaya ke Hazrat Ayesha ؓ Aap ﷺ ke yahaa'n nau (9) baras tak rahee'n.[299]

Baab 41: Haakim-e-Waqt Bhi Wali Hai

Nabi ﷺ ka irshad-e-giraami hai: "Ham Ne Is Quran Ke Badle Jo Tujhe Yaad Hai Us Aurat Ka Nikah Tujhse Kar Diya".

Wazaahat: Jis aurat ka koi bhi sarparast na ho to waqt ka haakim uska sarparast hota hai jaisa ke hadees mein hai ke wali ke baghair nikah jaaez nahi aur jiska koi wali na ho to haakim-e-waqt uska sarparast hoga.[300]

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[294] Surah an Nisa: 127

[295] راجع: 2494

[296] راجع: 2310

[297] Surah at Talaaq: 4

[298] راجع: 3894

[299] راجع: 3894

[300] Sunan Abu Dawood: an Nikah: H2084

[5135] Hazrat Sahal bin Saad ؓ se riwayat hai, unho’n ne kaha ke ek (1) aurat Rasool Allah ﷺ ke paas aai aur arz ki: Main khud ko aap ke liye hiba karti hoo’n, phir wo der tak wahaa’n khadi rahi. Itne mein ek (1) shakhs ne kaha: Agar aap ko iski zaroorat na ho to mujhse iska nikah kar de’n. Aap ﷺ ne dariyaaft farmaya: “*Kya tere paas ise maher dene ke liye koi cheez hai?*” Usne kaha: Mere paas is tah-band ke alaawa aur kuch nahi. Aap ne farmaya: “*Agar tum apna tah-band ise de doge to tumhare pehenne ke liye koi tah-band nahi hoga, koi aur cheez talaash karlo*”. Usne arz ki: Mere paas kuch bhi nahi. Aap ne farmaya: “*Kuch to talaash karo, agarche lohe ki angothi ho*”. Taaham usey wo bhi na mil saki, to aap ne farmaya: “*Kya tujhe kuch quran yaad hai?*” Usne kaha: Haa’n, falaa’n-falaa’n surah yaad hai, usne chand surah ka naam liya. Aakhir-kaar Aap ﷺ ne farmaya: “*Jaao, ham ne tera nikah is aurat se kar diya us quran ke badle jo tujhe yaad hai*”.[301]

Baab 42: Baap Aur Uske Alaawa Koi Doosra Kuwaari Ya Bewa Ka Nikah Unki Razamandi Ke Baghair Nahi Kar Sakta

[5136] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne bayaan kiya ke Nabi ﷺ ne farmaya: “*Bewa aurat ka nikah us waqt tak na kiya jaae jab tak usse pooch na liya jaae aur kuwaari aurat ka nikah us waqt tak na kiya jaae, jab tak uski ijaazat na li jaae*”. Sahaaba ne arz ki: Allah ke Rasool ﷺ! Kuwaari ki ijaazat kis tarah hogi? Aap ﷺ ne farmaya: “*(Paighaam-e-nikah sun kar) Uska khamosh rehna hi uski ijaazat hai*”.[302]

[5137] Hazrat Ayesha ؓ se riwayat hai, unho’n ne arz kiya: Allah ke Rasool ﷺ! Kuwaari ladki to sharmaati hai (is liye bol nahi sakti) To aap ne farmaya: “*Uski khamoshi hi uski razamandi hai*”.[303]

Baab 43: Agar Kisi Ne Apni Beti Ka (zabardasti) Nikah Kar Diya Jabke Wo Us (nikah) Ko Naa-pasand Karti Ho To Wo Nikah Baatil Hai

[5138] Hazrat Khansa bint Khidaam Ansariya ؓ se riwayat hai ke unke waalid ne unka nikah kar diya, jabke wo *thaiyyib* “ثَيِّبٌ” (shauhar-deeda) thee’n. Unhe’n ye nikah manzoor nahi tha, is liye Rasool Allah ﷺ ki khidmat mein haazir huee’n to Aap ﷺ ne uska nikah faskh kar daala.[304]

[5139] Hazrat Abdur Rahman bin Yazeed aur Mujammia bin Yazeed (مُجَمِّعَ بْنَ يَزِيْدَ) se riwayat hai ke Khidaam naami ek (1) aadmi ne apni ladki ka nikah karaaya tha, phir saabeqa hadees ki tarah bayaan kiya.[305]

Baab 44: Yateem Ladki Ka Nikah Karna

Irshad-e-Baari Ta’ala hai: “Agar Tumhe’n Andhes Ho Ke Yateem Ladkiyo’n Ke Haq Mein Insaaf Nahi Kar Sakoge, To (doosri aurto’n se) Nikah Karlo”.[306] Aur agar kisi ne sarparast se kaha ke mera nikah us ladki se kar do, to wali kuch der khamosh raha, ya kaha: Tere paas kya hai? Usne jawaab diya: Mere paas itna-itna hai, ya dono khamosh rahe, phir us (sarparast) ne kaha: Maine isse tera nikah kar diya, to aisa karna jaaez hai. Is silsile mein Hazrat Sahal ؓ ki hadees Nabi ﷺ se marwi hai.

[5140] Hazrat Urwah bin Zubair se riwayat hai, unho’n ne Hazrat Ayesha ؓ se poocha aur arz ki: Aye Amma Jaan! Is aayat-e-karima ki tafseer kya hai: “Aur Agar tumhe’n Ye Khatra Ho Ke Yateem Ladkiyo’n Ke Baare Mein Insaaf Na Kar Sakoge To Phir Doosri Aurto’n Se Jo Tumhe’n Pasand Aae’n Nikah Karlo…”.[307] Ummul Momineen Hazrat Ayesha ؓ ne farmaya: Aye mere bhaanje! Ye wo yateem ladki hai jo apne sarparast ki kafaalat mein hoti, wo uski maaldaari aur khoobsoorti mein dilchaspi rakhta. (Aur apne saath nikah kar leta) Lekin uske haq-e-maher mein kami kar deta, is liye aisi yateem bacchiyo’n se unhe’n nikah karne se rok diya gaya, magar ye ke unhe’n poora-poora haq-e-maher de’n. Nez, ba-soorat-e-deegar unhe’n doosri aurto’n se nikah karne ka hukum diya gaya. Hazrat Ayesha ؓ ne (silsila-e-guftagu jaari rakhte hue) farmaya: Uske baad logo’n ne Rasool Allah ﷺ se poocha to Allah Ta’ala ne unke liye ye aayat naazil farmaai: “Log Aap Se Aurto’n Ke Baare Mein Fatwa Poochte Hain. Aap Unse Keh De’n Ke Allah Ta’ala

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[301] راجع: 2310

[302] Dekhiye: 6968 6970

[303] Dekhiye: 6946 6971

[304] Dekhiye: 5139 6945 6969

[305] راجع: 5138

[306] Surah an Nisa: 3

[307] Surah an Nisa: 3

Tumhe’n Unke Mutaalliq Fatwa Deta Hai Aur Us Baare Mein Bhi Jo Yateem Aurto’n Se Mutaalliq Is Kitaab Mein Pehle Se Sunaaya Jaa Chuaka Hai, Jinke Muqarrara huqooq To Tum Dete Nahi Ho, Lekin Unse Nikah Karne Mein Bohot Dilchaspi Rakhte Ho”.[308] Allah Ta’ala ne unhe’n is aayat-e-karima mein farmaya ke yateem ladki jab khoobsoorat aur maaldaar ho to tum uske nikah, nasab, aur haq-e-maher mein dilchaspi rakhte ho, aur jab wo khoobsoorat na ho, aur kam maaldaari ki wajah se uske mutaalliq koi raghbat na ho, to usey chod dete ho. Aur unke alaawa doosri aurte’n apne hibaala-e-aqd[309] mein le aate ho. Hazrat Ayesha ؓ ne farmaya: Jaise wo adm-e-raghbar ki soorat mein chod dete hain to unke liye ye bhi jaaez nahi ke jab un mein dilchaspi rakhe’n to unse nikah kare’n, illa ye ke unse insaaf kare’n aur unhe’n poora-poora haq-e-maher adaa kare’n.[310]

Faaeda: Yateem ladkiyo’n ke sarparast unse nikah karne ke silsile mein kai tarah ki be-insaafiyo’n ka irtekaab karte the, jiska Allah Ta’ala ne Surah an Nisa: 3 mein notice liya. Phir un be-insaafiyo’n se bachne ke liye aisi yateem ladkiyo’n ke sarparasto’n ne ye mohtaat rawaiyya ikhtiyaar kiya, ke unse nikah karna hi chod diya, lekin ye rawaiyya bhi kai tarah se nuqsaan-deh saabit hua, kyou’nke jis qadar akhuwwat aur behtar sulook unhe’n saraparsto’n se nikah karne mein muyassar aasakta tha, ghairo’n ke saath nikah karne mein wo muyassar aahi na sakta tha. Baaz dafa unki zindagi intehaai talkh[311] ho jaati, is aakhri aayat ke zariye se sarparasto’n ko unke zer-e-kafaalat yateem ladkiyo’n se nikah karne ki ijaazat di gai, magar is shart ke saath ke unke haq-e-maher mein kami na ki jaae aur unse tae-shuda muaamalaat bhi zaroor poore kiye jaae’n. Phir doosre huqooq jo wiraasat waghaira se mutaalliq hain, unhe’n bhi zaroor poora kiya jaae.

Baab 45: Jab Paighaam-e-Nikah Dene Waala (kisi saparast se) Kahe: Mera Falaa’n Ladki Se Nikah Kar Do, To Wo Kahe: Maine Itne Haq-e-Maher Ke Ewaz Tere Saath Uska Nikah Kar Diya To Ye Jaaez Hai, Agar-che Wo Ye Na Kahe Kya Tu Raazi Hai Ya Toone Qubool Kiya?

[5141] Hazrat Sahal bin Saad ؓ se riwayat hai ke ek (1) aurat, Nabi ﷺ ki khidmat mein haazir hue aur khud ko aap par pesh kiya, to Aap ﷺ ne farmaya: “*Mujhe aaj-kal kisi doosri aurat ki haajat nahi*”. Ek (1) aadmi ne arz kiya: Allah ke Rasool ﷺ! Aap uska nikah mujhse kar de’n. Aap ne (usey) farmaya: “*Tere paas kya hai?*” Usne kaha: Mere paas kuch bhi nahi. Aap ne farmaya: “*Usey kuch na kuch to dena padega, khwah lohe ki angothi hi kyou’n na ho*”. Usne phir arz ki: Mere paas to kuch bhi nahi. Aap ne farmaya: “*Toone kuch quran yaad kiya hai?*” Usne kaha: Haa’n, itna-itna quran yaad hai. Aap ﷺ ne farmaya: “*Maine use tumhare nikah mein de diya us quran ke badle jo tumhe’n yaad hai*”.[312]

Baab 46: Koi Bhi Apne Bhai Ke Paighaam-e-Nikah Par Apna Paighaam Na Bheje Yahaa’n Tak Ke Wo Nikah Kare Ya Usey Tark Karde

[5142] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne mana farmaya ke ek (1) aadmi doosre ki khareed o farokht par khareed o farokht kare. Aur (isse bhi manaa farmaya ke) apne bhai ke paighaam-e-nikah par koi doosra paighaam bheje, hatta ke pehla paighaam dene waala usse pehle tark karde ya wo usey ijaazat de de.[313]

[5143] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Khud ko bad-gumaani se door rakho, kyou’nke bad-gumaani jhooti baat hai. Jaasoosi na karoa aur na kisi toh hi mein lagey raho. Ek-doosre se bughz bhi na rakho, bhai-bhai ban kar raho*”.[314]

[5144] (Nez aap ne farmaya:) Koi Aadmi apne bhai ki mangni par mangi na kare, yahaa’n tak ke wo nikah kare ya mangni tark karde.[315]

[308] Surah an Nisa: 127

[309] T: (حِبالَةُ عَقْد) Shaadi ka muaahada, nikah karna [RSB]

[310] راجع: 2494

[311] T: (تَلْخ) Naagawaar, naa-pasand (zindagi, tajraba, jawaab waghaira) [Rekhta]

[312] راجع: 2310

[313] راجع: 2139

[314] Dekhiye: 6064 6066 6724

[315] راجع: 3140

Faaeda: Ye imtinaai hukum us sooat mein hai ke aurat ka mailaan ho jaae aur mangni tae-paae kyou'nke Fatima bint Qais ko jab talaaq hui to iddat khatam hone ke baad Hazrat Muawiya bin Abu Sufyan aur Abu Jaham ؓ ne usey paighaam-e-nikah bheja, is silsile mein unho'n ne Rasool Allah ﷺ se mashwara kiya to aap ne Hazrat Usama bin Zaid ؓ se nikah karne ka mashwara diya. Kyou'nke us soorat mein Hazrat Fatima bin Qais ؓ ka mailaan kisi taraf nahi hua tha, is liye Rasool Allah ﷺ ne unhe'n Hazrat Usama ؓ se nikah karne ka mashwara diya.

Baab 47: Paighaam-e-Nikah Chod Dene Ki Wajah Bayaan Karna

[5145] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: …Jab Hazrat Hafsa ؓ bewa ho gaee'n… Hazrat Umar ؓ farmate hain ke main Hazrat Abu Bakar ؓ se mila aur unse kaha ke agar tum chaaho to main apni beti Hafsa ka nikah aap se kar deta hoo'n. Main kai raate'n aap ki taraf se jawaab ke intizaar mein raha, us dauraan mein Rasool Allah ﷺ ne Hafsa ؓ se nikah ka paighaam diya. Hazrat Abu Bakar ؓ ki mujhse mulaqaat hui to farmane lagey: Bila-shubha tumhari peshkash ke jawaab mein koi cheez haael nahi thi, siwaae iske, ke mujhe Rasool Allah ﷺ ke mutaalliq ilm tha ke aap ek (1) martaba Hazrat Hafsa ؓ ka zikr farma rahe the aur main aap ke raaz ko ifsha nahi kar chaahta tha. Agar Aap ﷺ chod dete to main aap ki peshkash qubool kar leta.

Yunus, Moosa bin Uqba, aur Ibne Abi Ateeq ne Zohri se riwayat karne mein Shuaib ki mataaba-at ki hai.

Baab 48: Khutba-e-Nikah Ka Bayaan

[5146] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke do (2) aadmi mashriq ki jaanib se aae aur un dono ne (moassir[316]) khutba padha to Nabi ﷺ ne farmaya: "*Baaz bayaan jaadu-asar hote hain*".[317]

Faaeda: Un mein se ek (1) ka naam Zabarqaan aur doosre ka Amr tha, ye dono Banu Tamim qabile se taalluq rakhte the. Ye dono hazraat apni kisi zaroorat ke pesh-e-nazar Rasool Allah ﷺ ki khidmat mein haazirhue aur haajat ke waqt khutba padhna, arab ke yahaa'n ek (1) qadeem rasm hai, taake logo'n ke dil maael[318] ho'n, ghaliban is liye aqd-e-nikah ke waqt khutba padha jaata hai. Imam Bukhari ؒ ne is hadees se ishaara farmaya hai ke khutba-e-nikah bhi saaf-saaf aur mutawassit[319] hona chaahiye, us mein takalluf aur banaawat waghaira na ho. Phir usse maqsood kisi baatil ko saabit karna na ho, jaisa ke quwwat-e-goyaai mein maahir log karte hain. Aqd-e-nikah ke waqt khutbe ka maqsad ye ho ke logo'n ke dil maanoos[320] ho'n aur un mein nafrat ke jazbaat paida na ho'n. Aise mawaaqe par accha kalaam baais-e-masarrat aur asar-angez hota hai. Us mein nikah ki ehmiyat o ifaadiyat[321] aur muaasharati zindagi ke usool o zawaabit bayaan kiye jaae'n. Khutba-e-Nikah mein jin aayaat-e-quraniya ka intekhaab kiya jaata hai un mein yehi muaasharati usool bayaan hue hain. Ham aise mauqa par un usoolo'n ki khoob wazaahat karte hain wo usool hasb-e-zel hain. ✿ Har mauqa par Allah Ta'ala se darte rehna chaahiye. (Surah al Baqara). ✿ Sila-rehmi ki aadat ikhtiyaar ki jaae. (Surah an Nisa) ✿ Qaul o guftaar mein doghla pann na ho, balke wo qaul-e-sadeed[322] par mushtamil ho. (Surah al Ahzaab)

Baab 49: Nikah Aur Valima Ke Waqt Daff Bajaana

Wazaahat: Daff mein ghunghru ki jhankaar nahi hoti, balke wo mosiqi ke baghair saada hoti hai, khushi ke mauqa par usey bajane mein koi harj nahi. Dekhaato'n mein uska mutabaadil ghada aur paraat[323] waghaira hai jise aise mauqa par bajaaya jaata hai. Mosiqi ke saath gaana-bajaana aur haya-soz ghazaliya ash'aar padhna haraam aur naajaaez hai.

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316 T: (مُؤَثِّر) Asar karne waala, asar-andaaz, kaargar, taaseer waala [Rekhta]
317 Dekhiye: 5767
318 T: (مَائل) Mutawajja, raaghib [Rekhta]
319 T: (مُتَوَسِّط) Jo do (2) cheezo'n ke darmiyaan waaqe ho, darmiyaani [Rekhta]
320 T: (مَانُوس) Raaghib, ghul mil jaana, be-takalluf ho jaana [Rekhta]
321 T: (اِفَادِیت) Faaeda-mand, nafa-bakhsh [Rekhta]
322 T: Yaane aisi baat jis mein kajee aur inheraaf, dhoka aur fareb na ho. Balke sach aur haq ho - Surah Ahzab: 70, Tafseer Ahsan-ul-Bayaan [Darussalam] [RSB]
323 T: (پَرات) Kisi dhaat se bana hua, uthe hue kinaaro'n ki waza ka bartan [Rekhta]

[5147] Hazrat Khaalid bin Zakwaan se riwayat hai, wo Hazrat Rabee bint Muawwiz bin Afra ؓ se bayaan karte hain, unho'n ne kaha ke jab meri rukhsati hui to Nabi ﷺ tashreef laae aur mere bistar par baithe, jaise tu mere paas baitha hai. Us dauraan mein hamari choti-choti bacchiyo'n ne daff bajaana shuru kar diya aur mere aaba, jo ghazwa-e-Badr mein Shaheed ho chuke the, unka marsiya[324] padhne lage'n. Un mein se ek (1) bacchi ne achaanak keh diya: Ham mein ek (1) nabi hai, jo un baato'n ki khabar rakhta hai jo aainda kal hone waali hain. Aap ﷺ ne farmaya: "*Ye kehna chod do aur wohi kuch kaho jo pehle keh rahi thee'n*".[325]

Baab 50: Irshad-e-Baari Ta'ala "Aur Aurto'n Ko Unke Haq-e-Maher Khushi Se Adaa Karo"[326] Ka Bayaan

Ziyaada se ziyaada aur kam-az-kam jo maher ki miqdaar jaaez hai. Irshad-e-Baari Ta'ala hai: "Agar Tum Ne Un Mein Se Kisi Ko Maal-e-Kaseer Ataa Kiya Ho To (talaaq ke waqt) Us Mein Se Kuch Bhi Waapas Na Lo".[327] Nez farmaan-e-ilaahi hai: "Ya Tum Ne Unke Liye Kuch Muqarrar Kiya Hao".[328] Hazrat Sahal ؓ ne bayaan kiya ke Nabi ﷺ ne farmaya: "*(Kuch na kuch dhoondho) Khwah lohe ki angothi ho*".

[5148] Hazrat Anas ؓ se riwayat hai ke Hazrat Abdur Rahman bin Awf ؓ ne ek (1) aurat se ek (1) guthli ke wazan ke baraabar sone ke ewaz nikah kiya. Nabi ﷺ ne shaadi ki khushi un mein dekhi to unse poocha, unho'n ne kaha: Maine ek (1) aurat se ek (1) guthli ke baraabar (sone ke ewaz) nikah kiya hai.[329]

Hazrat Qatada ne Hazrat Anas ؓ se ye riwayat in alfaaz se naqal ki hai, ke Hazrat Abdur Rahman bin Awf ؓ ne ek (1) aurat se guthni ke wazan ke baraabar sone par nikah kiya tha.

Faaeda: Rasool Allah ﷺ ne Hazrat Abdur Rahman bin Awf ؓ ki wazaahat sun kar khamoshi ikhtiyaar ki, isse maaloom hota hai ke haq-e-maher ki miqdaar muaiyyan nahi, fariqain jis par ittefaaq kar le'n aur raazi ho jaae'n, wo maher mutasawwar[330] hoga. Lekin muqaam-e-afsos hai ke aaj-kal mahez naam o numood ki khaatir hazaaro'n laakho'n rupiye haq-e-maher bandh lete hain, baad mein uski adaaegi ka naam tak nahi lete. Biwi be-chaari rawadaari[331] mein khamosh rehti hai. Aise hazraat ko chaahiye ke wo utna hi haq-e-maher rakhe'n jise aasaani aur khushi ke saath adaa kar sake'n, is silsile mein anaaniyat aur jhooti izzat-e-nafs ko nazar-andaaz kare'n. Waazeh rahe ke haq-e-maher ladki ka haq hai, agar wo kisi dabaao ke baghair apnir aza o raghbat se tamaam ya kuch hissa moaaf karde to ye uski faiyyaazi aur dariya-dili hai.

Baab 51: Qurani Taaleem Ke Ewaz Nikah Karna Aur Maher Zikr Kiye Baghair Shaadi Rachaana

[5149] Hazrat Sahal bin Saad Saa'di ؓ se riwayat hai, unho'n ne kaha ke main sahaba ki jamaat ke hamraah Rasool Allah ﷺ ki khidmat mein haazir tha. Itne mein ek (1) khatoon khadi hui aur usne kaha: Allah ke Rasool ﷺ! Main khud ko aap ke liye hiba karti hoo'n. Aap us baare mein apni raae qaaem kar le'n. Aap ﷺ ne usey koi jawaab na diya. Wo phir khadi hui aur kaha: Allah ke Rasool ﷺ! Maine apne aap ko aap ke liye hiba kar diya hai, aap jo chaahe'n kare'n. Aap ﷺ ne us martaba bhi koi jawab na diya. Wo teesri martaba khadi hui aur arz ki: USne apna-aap, aap ke liye hiba kar diya hai, us mein apni raae dekhe'n. Tab ek (1) sahabi khade hue aur arz ki: Allah ke Rasool ﷺ! Iska nikah mujh se kar de'n. Aap ﷺ ne farmaya: "*Kya tere paas kuch hai?*" Usne kaha: Nahi. Aap ne farmaya: "*Jaao, talaash karo, agarche lohe ki angothi ho*". Chunache wo gaya aur talaash kiya, phir waapas aakar arz karne laga ke maine wahaa'n kuch nahi paaya, lohe ki angothi bhi nahi mili. Aap ﷺ ne dariyaaft kiya: "*Tumhare paas kuch quran hai?*" Usne kaha:

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[324] T: (مَرثِيَه) Wo nazm ya ash'aar jin mein kisi shakhs ki wafaat ya shahaadat ka haal ya uske saath uski museebato'n ka zikr ho. Maatam, rona-peetna, maayoosi ka zikr karna [Rekhta]

[325] راجع: 4001

[326] Surah an Nisa: 4

[327] Surah an Nisa: 20

[328] Surah al Baqara: 236

[329] راجع: 2049

[330] T: (مُتَصَوَّر) Jis ka tasawwur ya khayaal kiya jaae, jo qaabil-e-imkaan ho, khayaal kiya hua, tasawwur kiya hua, socha hua [Rekhta]

[331] T: (رَواداری) Karam-farmaai, tawaazo, inkisaar, akhlaaq, lihaaza [Urduinc]

Ji haa'n. Mujhe falaa'n-falaa'n surah yaad hain. Aap ﷺ ne farmaya: "*Jaao, maine tumhara nikah isse kar diya aur us quran ke ewaz jo tujhe yaad hai*".[332]

Faaeda: Is hadees se maaloom hua ke maali haq-e-maher ke baghair R Ane mahez quran ki taaleem dene par uska nikah kar diya. Imam Bukhari ؒ ne yehi saabit kiya ke nikah mein maaiq haq-e-maher ka hona zaroori nahi, balke fariqain jis par ittefaaq kar le'n wo haq-e-maher ho sakta hai.

Baab 52: Saamaan Aur Lohe Ki Angothi Bataur-e-Maher Dena

[5150] Hazrat Sahal bin Saad ؓ se riwayat hai ke Nabi ﷺ ne ek (1) aadmi se farmaya: "*Tum nikah karo, agarche lohe ki ek (1) angothi ke ewaz hi ho*".[333]

Baab 53: Nikah Ke Waqt Sharaaet Pesh Karna

Hazrat Umar ؓ ne farmaya: Huqooq ka qatai faisla sharaaet ko poora karne par mauqoof hai. Hazrat Miswar bin Makhrama ؓ ne kaha maine Nabi ﷺ ko apne daamaad ka zikr karte hue suna, aap ne damaadgi ke mutaalliq uski taareef ki aur khoob taareef farmaai. Chunache aap ne farmaya: "*Usne mere saath jo baat ki usey saccha kar dikhaaya aur mere saath jo waada kiya usey poora kar dikhaaya*".

Faaeda: Rasool Allah ﷺ ne jis daamaad ki taareef ki hai wo Hazrat Abul Aas bin Rabee hain, jo Hazrat Zainab ؓ ke shauhar-e-naamdaar hain. Rasool Allah ﷺ ne ghazwa-e-Badr ke mauqa par unhe'n is shart par rihaa kiya tha ke wo unki beti Hazrat Zainab ko waapas kar de ga, Rasool Allah ﷺ ne uske mutaalliq farmaya: "*Usne jo waada kiya usey nibhaaya aur jo baat ki usey saccha kar dikhaaya*".

[5151] Hazrat Uqba ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Wo sharaaet jin ka poora karna intehaai zaroori hai, wo hain jin ki badaulat tum logo'n ne sharm-gaaho'n ko halaal kiya hai*".[334]

Faaeda: Nikah ke waqt fariqain ke maa-bain jo sharaaet rakhi[335] jaae'n unka poora karna zaroori hai, haa'n. Agar koi shart kitaab o sunnat ke khilaaf ho to usey poora na kiya jaae.

Baab 54: Wo Sharte'n Jo Nikah Mein Jaaez Nahi

Hazrat Ibne Masood ؓ ne kaha: Koi Aurat (aqd-e-nikah ke waqt) apni behen (saukan) ki talaaq ki shart na lagaae.

[5152] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kisi aurat ke liye jaaez nahi ke wo apni kisi behen (saukan) ki talaaq ki shart lagaae, taake uska hissa khud samet le kyou'nke usey to wo kuch milega jo uske muqaddar mein hai*".[336]

Baab 55: Dulhe Ka Zard Rang Ka Istemaal Karna

Hazrat Abdur Rahman bin Awf ؓ ne is amr ko Nabi ﷺ bayaan kiya hai.

[5153] Hazrat Anas bin Maalik ؓ se riwayat hai ke Hazrat Abdur Rahman bin Awf ؓ Rasool Allah ﷺ (ki) khidmat mein haazir hue to un par zard rang ke nishanaat the. Rasool Allah ﷺ ne unse poocha to unho'n ne bataaya ke maine ek (1) ansari aurat se shaadi karli hai. Aap ne poocha: "*Usey haq-e-maher kitna diya hai?*" Unho'n ne kaha: Guthni ke wazan ke baraabar sona diya hai. Rasool Allah ﷺ ne farmaya: "*Valima zaroor kaor, khwah ek (1) bakri hi zibah karo*".[337]

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[332] راجع: 2310

[333] راجع: 2310

[334] راجع: 2721

[335] T: Urdu pdf mein "رکھی" ke baad typing ki ghalati se "ں" add ho gaya tha, jiski yahan tasheeh kardi gai hai. [RSB]

[336] راجع: 2140

[337] راجع: 2049

Baab 56: Bila-unwaan

[5154] Hazrat Anas ﵁ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ke Nabi ﷺ ne Hazrat Zainab ﵂ ka valima kiya to musalmano ko khoob sair ho kar khaana khilaaya. Phir aap baahar tashreef le gae, jaisa ke aap nikah ke mauqa par karte the aur ummahaat-ul-momineen ke gharo’n mein tashreef laae. Aap unke liye dua farmaate aur wo aap ke liye dua kartee’n. Phir aap waapas aae to wahaa’n do (2) aadmi dekhe to laut gae. (Hazrat Anas ﵁ kehte hain:) Mujhe yaad nahi ke maine ap ko bataaya ya kisi aur ne aap ko unke jaane ki khabar di.[338]

Baab 57: Dulhe Ko Kin Alfaaz Mein Dua Di Jaae?

[5155] Hazrat Anas ﵁ se riwayat hai ke Nabi ﷺ ne Hazrat Abdur Rahman bin Awf ﵁ par zardi ka nishaan dekha to farmaya: Ye kya hai? Unho’n ne kaha: Maine ek (1) aurat se guthli ki miqdaar sone ke ewaz nikah kiya hai, Aap ﷺ ne farmaya: “*Allah Ta’ala tumhe’n barkat de, valima karo, khwah ek (1) bakri hi ho*”.[339]

Faaeda: Daur-e-jaahiliyyat mein dulhe ko “رفاء” aur “بنين” ke alfaaz se dua di jaati thi, jiske maane hain ke tumhare andar ittefaaq rahe aur tumhe’n nareena aulaad mile. Rasool Allah ﷺ ne in alfaaz ke bajaae “بارك الله لك...” ke alfaaz se dua sikhaai hai. Choo’nke daur-e-jaahiliyyat ki dua mein Allah ka naam nahi tha us mein ladkiyo’n se bughz ki boo aati thi, is binaa par Rasool Allah ﷺ ne dulhe ke liye Allah ki taraf se khair o barkat ki dua sikhaai hai.

Baab 58: Jo Aurte’n Dulhan Ko Dulhe Ke Paas Le Jaae’n Unke Liye Aur Dulhan Ke Liye Dua Karna

[5156] Hazrat Ayesha ﵂ se riwayat hai ke Nabi ﷺ ne mujhse shaadi ki to mere saath meri waalida tashreef laaee’n unho’n ne mujhe ek (1) ghar mein pohoncha diya, jaha’n ansaar ki kuch khawateen maujood thee’n. Unho’n ne you’n dua di: Tumhara aana khair o barkat par ho aur Allah kare tumhara naseeb bhi accha ho.[340]

Baab 59: Jisne Jung Se Pehle Rukhsati Ko Pasand Kiya

[5157] Hazrat Abu Huraira ﵁ se riwayat hai ke Nabi ﷺ ne farmaya: “*Saabeqa Ambiya ﵈ mein se ek (1) nabi ne jung ka iraada kiya to apni qaum se kaha: Jis shakhs ne nikah kiya hai aur abhi tak biwi se sohbat nahi ki wo mere saath jung ke liye na jaae*”.[341]

Baab 60: Jisne Nau (9) Saal Ki Biwi Se Hambistari Ki

[5158] Hazrat Urwah se riwayat hai ke Nabi ﷺ ne Hazrat Ayesha ﵂ se nikah kiya, jabke wo che (6) baras ki thee'n aur aap ne unse khilwat farmaai jabke wo nau (9) baras ki thee’n aur wo Aap ﷺ ke saath nau (9) baras tak rahee’n.[342]

Is hadees se maaloom hota hai ke rukhsati ke waqt Hazrat Ayesha ﵂ ki umar nau (9) baras thi aur aap baaligh ho chuki thee’n. Dar-asl bulooghat ka mausam aur aab o hawaa ke saath bohot gehra taalluq hota hai. Garam khitto’n mein buloog jaldi aajaata hai, jabke sard ilaaqo’n mein us mein der ho jaati hai. Phir insaani sehat ka bhi us mein bohot amal-dakhal hai, kamzor aur naheef aurat jaldi baaligh ho jaati hai, jabke sehat-mand aurto’n ki der se buloogh aata hai. Baaz ahle ilm ne is muqaam par bohot takallufaat[343] se kaam liya hai, halaa’nke arab jaise ilaaqo’n mein nau (9) baras ki umar mein ladki ka baaligh hona baeed-az-aqal baat nahi hai. Hamara barre-sagheer ke ilaaqe mein mushaahada hai ke nau (9) baras mein kuch bacchiyaa’n baaligh ho jaati hain. والله أعلم

Baab 61: Dauraan-e-Safar Mein Shab-e-Zufaaf Manaana

[5159] Hazrat Anas ﵁ se riwayat hai ke Nabi ﷺ ne madina taiyyaba aur Khybar ke darmiyaan teen (3) din tak qiyaam farmaya. Wahaa’n aap ne Hazrat Safiyya bint Huyai ﵂ ke saath khilwat farmaai, maine musalmano ko aap ke valima mein bulaya, lekin us daawat mein roti aur gosht nahi tha. Aap ne dastarkhwan bichaane ka hukum diya aur us par khajoor, ghee, aur paneer rakh diya gaya. Yehi Aap ﷺ ka valima tha. Musalmano ne Hazrat Safiyya ﵂ ke mutaalliq kaha ke ye ummahaat-ul-momineen mein se hain ya aap ne unhe’n laundi hi rakha hai? Chunache unho’n ne (faisla

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[338] راجع: 4791
[339] راجع: 2049
[340] راجع: 3894
[341] راجع: 3124
[342] راجع: 3894
[343] T: (تَكَلُّفات) Wo bartaao jo sharm ya kisi aur wajah se hota jaae, ghairat, zehmat uthaa kar koi kaam karna, apne oopar takleef gawaara karna [Rekhta]

karte hue) kaha: Agar Aap ﷺ ne unko parde mein rakha to ummahaat-ul-momineen mein se hain aur agar parde mein na rakha to wo aap ki baandi hain. Jab safar ka aaghaaz hua to aap ne unke liye apni sawaari ke peeche jagah banaai aur unke aur logo'n ke darmiyaan parda daal diya.[344]

Baab 62: Sawaari Ya Raushni Ke Baghair Din Ke Waqt Nai Dulhan Se Khilwat Karna

[5160] Hazrat Ayesha ؓ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ ne mujhse nikah kiya to meri waalida mere paas aaee'n aur (tnha) mujhe ek (1) ghar mein pohoncha diya. Wahaa'n mujhe kisi baat se ghabraahat na hui, haa'n, Rasool Allah ﷺ achaanak mere pas chaasht ke waqt aae (aur mujhse khilwat farmaai).[345]

Baab 63: Aurto'n Ke Liye Makhmal Ke Bichone Ya Baareek Parde Lagaana

[5161] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Kya tum ne namde*[346] *bana liye hain?*" Maine arz ki: Allah ke Rasool ﷺ! Hamaare liye named kaha'n se aae? Aap ne farmaya: "*Anqareeb tumhare liye named ho'nge*".[347]

Baab 64: Wo Aurte'n Jo Dulhan Ko Shauhar Ke Paas Le JAae'n Aur Khair o Bakrat Ki Dua Kare'n

[5162] Hazrat Ayesha ؓ se riwayat hai ke wo ek (1) dulhan ko ansari dulha ke paas le gaee'n, to Nabi ﷺ ne farmaya: "*Ayesha! Kya tumhare paas koi dillagi ka saamaan nahi tha? Kyou'nke ansaar ko aise mauqa par dillagi pasand hoti hai*".

Baab 65: Dulhan Ko Tahaaef Dena

[5163] Hazrat Abu Usman ؓ se riwayat hai, unho'n ne kaha ke Hazrat Anas ؓ ka hamaare saamne se Banu Rifaa-ah (بني رِفَاعَةَ) ki masjid mein guzar hua. Maine suna, aap farma rahe the ke Nabi ﷺ ka maamool tha aap jab bhi Hazrat Umme Sulaim ؓ ke ghar ki taraf se guzarte to unke paas jaate aur unhe'n salaam karte. Uske baad Hazrat Anas ؓ bayaan karte hain ke Nabi ﷺ jab Hazrat Zainab ؓ ke dulha bane to mujhe (meri waalida) Umme Sulaim ؓ ne kaha: Us waqt ham Rasool Allah ﷺ ko koi tohfa bheje'n to behtar hai. Maine kaha: Theek hai, zaroor bheje'n. Chunache unho'n ne khajoor, ghee, aur paneer milaa kar ek (1) haandi mein halwa banaaya aur mujhe de kar Aap ﷺ ke paas rawaana kiya. Jab main wahaa'n pohoncha to aap ne farmaya: "*Usey rakh do*". Phir hukum diya: "*Falaa'n-falaa'n logo'n ko mere paas bula laao*" … Aap ne unka naam liya… "*Aur jo bhi aadmi tujhe raaste mein miley usey meri taraf se daawat de do*". Chunache mujhe aap ne jo hukum diya tha maine uski taameel ki. Jab main waapas aaya to kya dekhta hoo'n ke logo'n se ghar bhara hua hai. Maine Nabi ﷺ ko dekha ke aap ne dono haath us halwe par rakh diye aur jo Allah ko manzoor tha wo apni zubaan se padha, uske baad dus-dus aadmiyo'n ko khaane ke liye bulaana shuru kiya. Aap unse farmate the: "*Allah ka naam le kar har aadmi apne aage se khaae*". Bahar-haal sab log khaa kar ghar se baahar chal diye, albatta teen (3) aadmi ghar mein biathe baate'n karte rahe aur mujhe unke na jaane se ranj paida hua. Aakhira Nabi ﷺ apni biwiyo'n ke hujro'n ki taraf gae. Main bhi aap ke peeche-peeche gaya. Maine (Aap ﷺ se) kaha: Log apne gharo'n ko chale gae hain. Us waqt aap waapas aakar ghar mein daakhil hu aur parda latka diya. Main abhi hujre hi mein tha ke aap (Surah Ahzaab ki) ye aayaat padh rahe the: "Aye Imaan Waalo! Nabi Ke Gharo'n Mein Na Jaaya Karo, Magar Jab Khaane Kel Iye Andar Aane Ki Ijaazat Di Jaae, Wahaa'n Baith Kar Khaana Pakne Ka Intizaar Na Karo, Albatta Jab Tumhe'n Bulaya Jaae To Andar Jaao Aur Khaane Se Faarigh Hote Hi Waapas Chale Aao. Baato'n Mein Lag Kar Wahaa'n Baithe Na Raho, Ye Baat Nabi Ko Takleef Deti Hai Aur Wo Tum Se Sharm Karte Hain, Jabke Allah Ta'ala Haq Baat Kehne Se Nahi Sharmaata".[348] Abu Usman kehte hain ke Hazrat Anas ؓ farmaya karte the: Beshak maine dus (10) saal tak Rasool Allah ﷺ ki khidmat anjaam di hai.[349]

Faaeda: Dulha aur dulhan ko hadiya bhejna mustahab hai, qabl-az-islaam bhi unhe'n shaadi ke mauqa par tahaaef bheja karte the, islaam ne daur-e-jaahiliyyat ki is rasm ko barqaraar rakha aur usey pasandeeda qaraar diya hai. Tohfa agarche miqdaar mein kam ho, wo mohabbat aur ulfat mein izaafe ka baais banta hai, uske zariye se be-

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[344] راجع: 371

[345] راجع: 3894

[346] T: (نَمَدی) Namd ki jamaa, jhaalar-daar chaadar [RSB]

[347] راجع: 3631

[348] Surah al Ahzaab: 53

[349] راجع: 4791

takallufi ko farogh milta hai, jo baahami mel-jol ki bunyaad hai. Hazrat Umme Sulaim ﵂ ne isi usool ke mutaabiq qaleel miqdaar mein tohfa rawaana kiya, lekin Allah Ta'ala ne us mein khoob-khoob barkat daal di.

Baab 66: Dulhan Ke Liye Kapde Waghaira Musta-aar Lena

[5164] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne Hazrat Asma ﵂ se ek (1) haar musta-aar[350] liya aur wo kahee'n gumm ho gaya. Rasool Allah ﷺ ne chand Sahaba Ikram ko usey talaash karne ke liye rawaana kiya. Raaste mein namaz ka waqt ho gaya to unho'n ne wazoo ke baghair namaz adaa ki. Jab wo Nabi ﷺ ke paas aae to unho'n ne aap se shikaayat ki. Us waqt tayammum ki aayat naazil hui. Hazrat Usaid bin Huzair ﵁ ne kaha: Allah Ta'ala aap ko jazaa-e-khair de! Allah ki qasam! Jab aap par koi mushkil waqt aaya to Allah Ta'ala ne usse nikalne ka koi raasta paida kar diya aur musalmano ke liye wo khair o barkat ka zariya saabit hui.[351]

Faaeda: Jab Hazrat Ayesha ﵂ ne apni hamsheera se haar musta-aar liya to agarche aap us waqt dulhan na thee'n, magar aurat jab apne khaawind ke liye zeenat ki khaatir ashyaa musta-aar le sakti hai to dulhan ke liye to aisi cheeze'n lena bil-oola jaaez hua. Hamaare rujhaan ke mutaabiq is unwaan ke mutaabiq wo hadees hai jo Hazrat Ayesha ﵂ se hi marwi hai, ke mere paas ek (1) chaadar thi, jise har ek aurat zeenat ke liye mujhse musta-aar leti thi.[352] Imam Bukhari ؒ ne is hadees par baae'n-alfaaz unwaan qaaem kiya hai: "Shab-e-Zufaaf Ke Waqt Dulhan Ke Liye Koi Cheez Musta-aar Lena".[353] Hadees mein haar ka zikr hai, jabke unwaan mein kapde waghaira ke alfaaz hain, dar-asl haar aur kapde dono malbusaat se hain, jin se dulhan waghaira ko aaraasta kiya jaata hai, bana-baree'n aisi cheeze'n musta-aar li jaa sakti hain. والله أعلم

Baab 67: Jab Shauhar Apni Biwi Ke Paas Aae To Kya Kare?

[5165] Hazrat Ibne Abbas ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab koi insaan apni biwi se hambistar ho to ye dua padhe: "بِسْمِ اللهِ، اللَّهُمَّ جَنِّبْنِيْ الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا" Bismillah, Aye Allah! Mujhe shaitan se door rakh aur shaitan ko usse door rakh jo tu hame'n ataa kare". Phir agar us mauqa par unke liye baccha muqaddar ho ya uska faisla ho jaae to shaitan usey bhi nuqsaan nahi pohoncha sakega*".[354]

Baab 68: Valima Bar-haq Aur Saabit Hai

Hazrat Abdur Rahman bin Awf ﵁ ne bayaan kiya ke Nabi ﷺ ne mujhse farmaya: "*Valima karo, khwah ek (1) bakri hi ho*".

[5166] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ madina taiyyaba tashref laae to meri umar dus (10) bars thi, meri maa'en mujhe Nabi ﷺ ki khidmat karne ka hamesha hukum deti thee'n. Maine dus (10) saal Aap ﷺ ki khidmat ki. Nabi ﷺ ne wafaat paai to us waqt meri umar bees (20) baras thi. Jab parde ke ahkaam naazil hue to main unhe'n sab se ziyaada jaanne waala hoo'n, ke kab naazil hue. Sab se pehle parde ka hukum us waqt naazil hua jab Rasool Allah ﷺ Hazrat Zainab bint Jahash ﵂ ko nikah ke baad apne ghar laae aur Nabi ﷺ unke dulha bane the. Aap ne logo'n ki daawat ki aur unhe'n bulaya. Logo'n ne khana khaaya aur chale gae, lekin kuch log Rasool Allah ﷺ ke ghar mein der tak baithe rahe. Us dauraan mein Nabi ﷺ khade hue aur baahar tashreef le gae. Main bhi aap ke hamraah baahar chala gaya, taake ye log bhi chale jaae'n. Nabi ﷺ chalte rahe aur main bhi aap ke saath raha, hatta ke aap Hazrat Ayesha ﵂ ke hujre ke paas aae to aap ko khayaal aaya ke wo log chale gae ho'nge, is liye aap waapas aae to main bhi aap ke saath waapas aagaya. Jab aap Hazrat Zainab ﵂ ke ghar tashreef laae to dekha ke wo apni jagah baithe hue hain aur wahaa'n se nahi uthe, lehaaza aap wahaa'n se phir waapas tashreef laae aur main bhi aap ke saath waapas aaya. Jab aap Hazrat Ayesha ﵂ ke hujre ke darwaze par pohonche to maaloom hua wo log jaa chuke hain, chunache aap waapas aae to main bhi aap ke saath waapas aagaya. Ab wo log (waaqai) jaa chuke the. Uske baad Nabi ﷺ ne mere aur apne darmiyaan parda daal diya auar parde ki aayaat naazil huee'n.[355]

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[350] T: (مُسْتَعار) Udhaar liya hua, maanga hua [Rekhta]

[351] راجع: 334

[352] Saheeh Bukhari: Al Hiba: H2628

[353] Saheeh Bukhari: Al Hiba: Baab 34

[354] راجع: 141

[355] راجع: 4791

Faaeda: Valima mashroo aur saabit hai, us mein khaane ke mutaalliq kami-beshi ki koi qaid nahi, balke hasb-e-zaroorat aur hasb-e-taufeq walime ka khaana taiyyaar kiya jaa sakta hai. Rasool Allah ﷺ ne Hazrat Safiyya ؓ ke walime mein khajoor aur sattu ka ehtemaam kiya tha.[356] Lekin walime ka khana tanaawul karna zaroori nahi, jaisa ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Agar chaahe to khaae, agar chaahe to chod de*".[357] Daawat-e-valima mein ghair-sharai kaamo'n ka ehtemaam ho to us mein sharkat se ijtenaab karna chaahiye. والله أعلم

Baab 69: Valima Ka Ehtemaam Karna Agarche Ek (1) Bakri Se Ho

[5167] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Abdur Rahman bin Awf ؓ se poocha, jab unho'n ne ek (1) ansari aurat se shaadi ki: "*Tumne usey kitna maher diya hai?*" Unho'n ne kaha: Guthli ki miqdaar sona (bataur-e-maher diya hai). Ek-doosri riwayat mein hai ke Hazrat Anas ؓ ne kaha: Jab log hijrat karke madina taiyyaba aae to muhajireen ne ansaar ke yahaa'n qiyaam kiya. Hazrat Abdur Rahman bin Awf ؓ ne Hazrat Saad bin Rabee ؓ ke ghar rahaaish ikhtiyaar ki. Hazrat Saad ؓ ne unse kaha ke main aap ko aadha maal deta hoo'n aur aap ke liye apni ek (1) biwi se dast-bardaar ho jaata hoo'n. Hazrat Abdur Rahman ؓ ne unse kaha: Allah Ta'ala aap ke ahel o ayaal aur maal o asbaab mein barkat de. Phir wo baazaar gae, aur khareed o farokht karne lagey, unho'n ne wahaa'n se paneer aur ghee nafaa mein kamaaya. Uske baad unho'n ne shaadi ki to Nabi ﷺ ne unse farmaya: "*Daawat-e-valima ka ehtemaam karo, khwah ek (1) bakri hi se ho*".[358]

[5168] Hazrat Anas ؓ hi se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne Hazrat Zainab jaisa valima apni biwiyo'n mein se kisi ka nahi kiya. Unka valima aap ne ek (1) bakri zibah karke kiya tha.[359]

[5169] Hazrat Anas ؓ se ek (1) aur riwayat hai ke Rasool Allah ﷺ ne Hazrat Safiyya ؓ ko aazaad kiya, phir unse nikah kar liya aur unka aazaad karna hi haq-e-maher qaraar paaya, phir aap ne unka valima maleeda se kiya.[360]

[5170] Hazrat Anas ؓ hi se ek (1) aur riwayat hai, farmate hain ke Nabi ﷺ ne ek (1) khatoon se nikah kiya aur mujhe daawat dene ke liye bheja to maine logo'n ko ta'am[361] ke liye bulaya.[362]

Baab 70: Jisne Kisi Ek (1) Biwi Se Nikah Ke Waqt Doosri Biwi Se Ziyaada Valima Kiya

[5171] Hazrat Saabit se riwayat hai, unho'n ne kaha ke Hazrat Anas ؓ ke saamne Hazrat Zainab bint Jahash ؓ ke nikah ka zikr kiya gaya to unho'n ne farmaya: Maine Nabi ﷺ ko kisi biwi ka is qadr valima karte nahi dekha, jis qadr aap ne Hazrat Zainab ؓ ka wailma kiya tha. Aap ne unka valima ek (1) bakri se kiya tha.[363]

Baab 71: Jisne Ek (1) Bakri Se Kam Ka Valima Kiya

[5172] Hazrat Safiyya bint Shaiba ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne apni ek (1) biwi ka valima do (2) madd[364] jau[365] se kiya.

Baab 72: Daawat-e-Valima Aur Deegar Qism Ki Daawato'n Ko Qubool Karna Saabit Hai Aur Jisne Saat Ya Usse Kam o Besh Dino'n Tak Valima Jaari Rakha

Nabi ﷺ ne (valima ke liye sirf) ek (1) ya do (2) din muqarrar nahi farmae.

Faaeda: Daawat-e-valima qubool karna waajib hai aur uske alaawa deegar daawate'n qubool karna waajib nahi, balke mustahab hai aur daawat-e-valima ka qubool karna is liye waajib hai ke us mein nikah ka elaan aur izhaar hota hai. Valima ke liye dino'n ki taadaad sunnat se saabit nahi hai. Albatta ek (1) hadees ke mutaabiq pehle din valima haq hai aur doosre din maaroof, aur teesre din riyaakaari hai. Lekin ye hadees Imam Bukhari ؒ ke nazdeek saheeh

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[356] Jaame Tirmizi: an Nikah: H1095

[357] Saheeh Muslim: an Nikah: H1430

[358] راجع: 2049

[359] راجع: 4791

[360] راجع: 371

[361] T: (طَعام) Khaana, ghiza khuraak [Rekhta]

[362] راجع: 4791

[363] راجع: 4791

[364] T: (مُد) Ek (1) paimaane ka naam jis ki miqdaar do (2) ritl hoti hai [Rekhta]

[365] T: (جَو) Ek (1) qism ka anaaj jo zardi-maael safed rang ka chilkedaar hota hai, iski shakl gehoon se kisi qadar mukhtalif hoti hai [Rekhta]

nahi hai, jaisa ke unho'n ne apni taaleef At Taareekh-ul-Kabeer mein saraahat ki hai.[366] Bahar-haal hamaare rujhaan ke mutaabiq jaha'n tak mumkin ho valima karna zaroori hai, kisi majboori se na kar sakey to *amr-e-deegar-ast*[367] Agar Allah taufeeq de to ye daawat kai dino'n tak jaari rakhi jaa sakti hai, lekin numood o numaaish aur riyakaari ka shaaeba tak nahi hona chaahiye. Ba-soorat-e-deegar sawaab ke bajaae gunah hoga. والله أعلم

[5173] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se kisi ko daawat-e-valima ke liye bulaya jaae to usey zaroor jaana chaahiye*".[368]

[5174] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Qaidi ko rihaai dilaao. Daawat karne waale ki daawat qubool karo aur bimaar ki bimaar-pursi karo*".[369]

[5175] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne hame'n saat (7) kaam karne ka hukum diya aur saat (7) ashyaa se manaa farmaya: Aap ne hame'n bimaar-pursi karne, janaaza padhne, cheenk lene waale ko jawaab dene, qasam poori karne, mazloom ki madad karne, salaam kehne aur daai ki daawat qubool karne ka hukum diya, aur hame'n sone ki angothi pehenne, chaandi ke bartan istemaal karne, reshmi gadde, reshmi kapde, mote aur baareek resham ke istemaal se manaa farmaya.

Abu Awaana aur Shaibaani ne Ash-at (أَشْعَثَ) se lafz-e-"إِفْشَاءِ السَّلَامِ" riwayat karne mein Abul Ahwas ki mataaba-at ki hai.[370]

Faaeda: Mazkoora baate'n sirf che (6) hain, raawi se saatwee'n baat reh gai hai, aur wo khaalis reshmi kapda pehenne se manaa kiya hai.

[5176] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke Abu Usaid Saa'di ؓ ne Rasool Allah ﷺ ko apni shadi par daawat di. Us din Hazrat Abu Usaid ؓ ki biwi logo'n ki khidmat kar rahi thi aur wohi dulhan thi. Hazrat Sahal ؓ ne kaha: Tum jaante ho ke usne Rasool Allah ﷺ ko kaunsa mashroob pesh kiya tha? Unho'n ne raat ke waqt kuch khajoore'n paani mein bhigodi thee'n. Phir jab (subah ke waqt) Aap ﷺ khaane se faarigh hue to usne wohi mashroob nosh karne ke liye pesh kiya.[371]

Baab 73: Jis Ne (kisi ki) Daawat Qubool Na Ki To Usne Allah Aur Uske Rasool Ki Naa-farmaani Ki

[5177] Hazrat Abu Huraira ؓ se riwayat hai, wo kaha karte the, bad-tareen khaana us walime ka khana hai jiske liye daulatmand ko daawat di jaati hai, aur fuqaraa ko nazar-andaaz kar diya jaata hai aur jisne daawat tark kardi (qubool na ki) usne Allah aur uske Rasool ki naa-farmaani ki.

Baab 74: Jisne Siri-paae Ki Daawat Qubool Ki

[5178] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Agar mujhe siri-paae ki daawat di jaae to main usey zaroor qubool karu'nga aur agar mujhe siri-paae ka hadiya diya jaae to main zaroor qubool karu'nga*".[372]

Baab 75: Shaadi Waghaira Mein Daawat Dene Waale Ki Daawat Qubool Karna

[5179] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab tumhe'n us (walime) ki daawat di jaae to usey qubool karo*". Raawi ne kaha: Hazrat Abdullah bin Umar ؓ agar roze se hote to bhi shaadi aur ghair-shaadi ki daawat mein zaroor shirkat karte.[373]

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[366] Fath-ul-Baari: V9 P302

[367] T: Ye aur baat hai [RSB]

[368] راجع: 5179

[369] راجع: 3046

[370] راجع: 1239

[371] Dekhiye: 5182 5183 5591 5597 6685

[372] راجع: 2568

[373] راجع: 5173

Baab 76: Aurto'n Aur Baccho'n Ka Shaadi Mein Jaana

[5180] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne chand aurto'n aur baccho'n ko ek (1) shaadi se waapas aate dekha to aap maare khushi ke jaldi se khade ho gae aur farmaya: "*Allah ki qasam! Tum mujhe sab logo'n se ziyaad mehboob ho*".[374]

Baab 77: Jab Daawat Ke Mauqa Par Koi Khilaaf-e-Shara Kaam Dekhe To Kya Usey Waapas Aajaana Chaahiye?

Hazrat Abdullah bin Masood ﵁ ne (valima waale) ghar mein ek (1) tasweer dekhi to waapas aagae. Hazrat Abdullah bin Umar ﵁ ne Hazrat Abu Ayyub Ansari ki daawat ki to unho'n ne unke ghar mein deewaar par parda pada hua dekha. Hazrat Ibne Umar ﵁ ne (maazirat karte hue) kaha: Aurto'n ne hame'n majboor kar diya hai. Hazrat Abu Ayyub ﵁ ne farmaya: Doosre logo'n ke mutaalliq to mujhe andesha tha, lekin tumhare baare mein mujhe ye khayaal na tha. Allah ki qasam! Main tumhare yahaa'n khaana nahi khaau'nga phir wo waapas chale gae.

Faaeda: Hazrat Abdullah bin Umar ﵁ ne apne bete Hazrat Saalim ki shaadi ki, us mauqa par aurto'n ne ghar ki deewaaro'n par zeenat ke liye sabz parde latka diye. Hazrat Hazrat Abu Ayyub ﵁ aae to unho'n ne farmaya ke tum deewaaro'n par fuzool parde latkaate ho, uske baad aap waapas ho gae.[375]

[5181] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Syeda Ayesha ﵂ se riwayat hai ke unho'n ne ek (1) chota sa tasweero'n waala qaaleen khareeda. Jab Rasool Allah ﷺ ne usey (ghar mein latakte) dekha to darwaze hi par khade ho gae aur andar nag ae. Majhe aap ke chehra-e-anwar par karaahat ke aasaar mehsoos hue to maine arz ki: Allah ke Rasool ﷺ! Main Allah aur uske Rasool ke huzoor tauba karti hoo'n! Maine kaunsa gunaah kiya hai? Rasool Allah ﷺ ne farmaya: "*Ye qaaleen kaisa hai?*" Maine arz ki: Ye to maine aap ke liye khareeda hai, taake kabhi aap usko bicha kar baithe'n aur kabhi uska takiya bana le'n. Rasool Allah ﷺ ne farmaya: "*Ye tasweere'n banaane waale qiyaamat ke din azaab diye jaae'nge aur unse kaha jaaega: Jo tum ne banaaya hai us mein rooh daalo aur usey zinda karo*". Phir farmaya: "*Jis ghar mein ye tasweere'n ho'n wahaa'n rahat ke farishte yaqeenan nahi aate*".[376]

Baab 78: Shaadi-biyaah Mein Aurat Ka Mardo'n Ki Khidmat Ke Liye Khade Hona Aur Ba-zaat-e-khud Unki Khidmat Karna

[5182] Hazrat Sahal ﵁ se riwayat hai, unho'n ne farmaya: Jab Hazrat Abu Usaid Saa'di ﵁ ne shaadi ki to unho'n ne Nabi ﷺ aur aap ke Sahaba Ikram ﵃ ko daawat-e-ta'am di. Us mauqa par khaana unki dulhan Umme Usaid ﵂ ne khud hi taiyyaar kiya aur khud hi mardo'n ko pesh kiya. Unho'n ne patthar ke ek (1) bade pyaale mein raat ke waqt khajoore'n bhigodi thee'n, phir jab Nabi ﷺ khaane se faarigh hue to Umme Usaid ﵂ ne hi sharbat taiyyaar kiya aur Aap ﷺ ko bataur-e-tohfa pesh kiya.[377]

Faaeda: Isse maaloom hua ke ba-waqt-e-zaroorat dulhan bhi faraaez-e-mezbaani adaa kar sakti hai, aur parde ke saath wo ghar mein kaam-kaaj kar sakti hai, us mein chandaa'n harj nahi. Is hadees se biwi ka khaawind aur maduween[378] ki khidmat karna saabit hota hai. Khaawind ke alaawa doosre logo'n ki khidmat us waqt jaaez hai jab kisi qism ke fitne ka andesha na ho aur aurat bhi satar o hijab ki paabandi kare aur usse ye bhi maaloom hua ke khaawind apni biwi se us tarah ki khidmat le sakta hai.[379] والله أعلم

Baab 79: Shaadi Ke Mauqa Par Juice Aur Aisa Mashroob Pesh Karna Jo Nasha-aawar Na Ho

[5183] Hazrat Sahal bin Saad ﵁ se riwayat hai ke Hazrat Abu Usaid Saa'di ﵁ ne apni shaadi ke mauqa par Nabi ﷺ ko madoo[380] kiya to us din unki biwi hi maduween ki khidmat-guzaar thi, jabk wo abhi dulhan thi. Unho'n ne kaha:

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[374] راجع: 3785

[375] Fath-ul-Baari: V9 P310

[376] راجع: 2105

[377] راجع: 5176

[378] T: (مَدعُوئِین) Kisi takhreeb ya daawat mein bulaae gae log, wo log jinhe'n aane ki daawat di gai ho [Rekhta]

[379] Fatah-ul-Baari: V9 P312

[380] T: (مَدعُو) Bulaya gaya, daawat diya gaya, jise bulaya gaya, jise daawat di gai ho [Rekhta]

Kya tumhe'n maaloom hai ke maine kaunsa juice Rasool Allah ﷺ ke liye taiyyaar kiya tha? Maine raat ke waqt hi ek (1) patthar ke pyaale mein kuch khajoore'n bhigo dee'n. (aur unka juice Rasool Allah ﷺ ko pilaaya tha).[381]

Baab 80: Aurto'n Muaamale Mein Narmi Karna

Nabi ﷺ ne farmaya: "*Aurat pasli ki maanind hai*".

[5184] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Aurat pasli ki tarah hai, agar tum usey seedha karna chaahoge to usey tod baitho ge. Agar tum usse faaeda haasil karna chaahte ho to uske tedhe-pann ki maujoodgi mein faaeda haasil karte raho*".[382]

Baab 81: Aurto'n Se Husn-e-Sulook Ki Baabat Nabi ﷺ Ki Wasiyyat

[5185] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo shakhs Allah par imaan aur yaum-e-aakhirat par yaqeen rakhta ho, usey chaahiye ke wo apne padosi ko takleef na de*".[383]

[5186] "*Aur aurto'n ke mutaalliq bhalaaiki wasiyyat qubool karo, kyou'nke wo pasli se paida-shuda hain, aur pasli ka sab se tedha hissa oopar waala hota hai. Agar tum usey seedha karoge to tod doge aur agar usey chod doge to wo musalsil tedhi hoti chali jaaegi. Is liye aurto'n ke mutaalliq bhalaai ki wasiyyat qubool karo*".[384]

[5187] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ke ahd-e-mubarak mein apni biwiyo'n se khul-kar baate'n karne aur ziyaada be-takallufi se is andeshe ki bina par parhez karte the ke mabaada hamaare mutaalliq koi hukum naazil ho jaae. Jab Nabi ﷺ ki wafaat ho gai to phir ham ne unse khoob khul kar guftagu ki aur be-takallufi se khush-tab-ee[385] karne lagey.

Baab 82: (Irshad-e-Baari Ta'ala): "Tum Khudko Aur Apne Ahle-khaana Ko Jahannum Ki Aag Se Baccho"[386] Ka Bayaan

[5188] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Tum mein se har ek nigaan hai aur har ek se baaz-purs hogi. Haakim-e-waqt nigehbaan hai, usey bhi poocha jaaega. Mard, apne ahel-e-khaana ka nigraan hai, usse sawaal o jawaab hoga. Aurat apne khaawind ke ghar ki nigraan hai, usse bhi poocha jaaega. Aur ghulam apne aaqa ke maal ka nigraan hai, usse poocha jaaega. Algharz tum mein se har ek nigraan hai aur tum mein se har ek se sawaal hoga*".[387]

Baab 83: Biwi Ke Saath Accha Bartaao Karna

[5189] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Giyaara (11) aurto'n ka ek (1) ijtema hua aur unho'n ne ye tae kiya ke wo apne shauharo'n ke mutaalliq koi cheez makhfi nahi rakhe'ngi. Chunache pehli ne kaha: Mera shauhar ek (1) duble oont ka gosht hai, jo phaad ki choti par rakha hua ho, na to wahaa'n jaane ka raasta hamwaar hai ke aasaani se chadhkar usey laaya jaae aur na wo gosht aisa umda hai ke usey zaroor laaya jaae.

Doosri ne kaha: Main apne khaawind ka haal bayaan karu'n to kahaa'n tak karu'n! Main darti hoo'n ke sab kuch bayaan na kar saku'ngi, uske baawujood agar bayaan karu'n to uske khule aur chupe aeb sab bayaan kar sakti hoo'n.

Teesri ne kaha: Mera shauhar daraaz-qad, kamzor hai. Agar aeb bayaan karu'n to talaaq taiyyaar hai aur agar khamosh rahu'n to moallaq[388] rahu'ngi.

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[381] راجع: 5176

[382] راجع: 3331

[383] Dekhiye: 6018 6136 6437 6475

[384] راجع: 3331

[385] T: (خوش طَبْعی) Wo qaul ya amal jis se mazaah maqsood ho, hansi-mazaaq [Rekhta]

[386] Surah at Tahreem: 6

[387] راجع: 893

[388] T: (مُعَلَّق) Beech mein pada hua, jis ka koi faisla na ho saka ho [Rekhta]

Chauthi ne kaha: Mera khaawind shab-e-tihaama ki tarah motadil[389] hai, na garam hai, na thanda. Usse mujhe koi khauf hai na uktaahat ka andesha.

Paanchwee'n ne kaha: Mera shauhar agar ghar mein aae to cheete ki tarah hai aur baahar jaae to misl-e-sher hai. Ghar mein jo cheez chod jaata hai uske mutaalliq baaz-purs nahi karta.

Chatti ne kaha: Mera shauhar agar khaana shuru kare to sab kuch chatt kar jaata hai aur jab peene lagta hai to ek (1) boond bhi nahi chodta aur jab let-ta hai to tanha hi apne oopar kapda lapet leta hai, mere kapde mein kabhi haath nahi daalta ke mera dukh-dard maaloom kare.

Saatwee'n ne kaha: Mera khaawind jaahil ya mast[390] hai, sohbat ke waqt apna seena mere seene se lagaa kar aundha pad jaata hai. Duniya ki har bimaari us mein maujood hai. Agar tu baat kare to sar phod de, ya jism zakhmi karde ya dono hi kar guzre.

Aathwee'n ne kaha: Mera khaawind choone mein khargosh ki tarah naram hai, uski khushboo zaafraan ki khushboo hai.

Nawwi ne kaha: Mera khaawind oonche ghar waala, uska shamsheer-band bada daraaz, bohot raakh[391] waala aur uska ghar mehfil-khaane ke qareeb[392] hai.

Dawee'n ne kaha: Mera khaawind maalik hai aur maalik ke kya hi kehne! Usse behtar koi nahi dekha gaya. Uske oont baado'n mein jaane waala ziyaada hain aur charaah-gaaho'n mein jaane waale bohot kam hain. Jab wo baaje ki aawaaz sunte hain to unhe'n apne zibah hone ka yaqeen ho jaata hai.

Giyaarwee'n ne kha: Mera shauhar Abu Zara' (أَبُوْ زَرْعٍ), Abu Zara' ke kya kehne! Usne zewaraat se mere kaan bhar diye. Mujhe khila-khila kar mere dono baazu charbi se bhar diye. Mujhe usne aisa khush-o-khurram rakha ke main khud-pasandi aur ajab mein mubtalaa hoo'n. Mujhe usne ek (1) aise (ghareeb) gharaane mein paaya tha jo badi tangi ke saath chand bakriyo'n par guzaara karte the, wahaa'n se mujhe aise khush-haal khandaan mein le aaya ke mujhe ghodo'n, oonto'n aur khet-khaliyaan sab ka maalik bana diya. Wo khush akhlaaq is qadar hai ke meri kisi baat par mujhe bura-bhala nahi kehta. Uske yahaa'n main jab soti hoo'n to subah kar deti hoo'n, jab main peeti hoon to khoob itminaan se saeraab ho kar peeti hoo'n.

Abu Zara' ki ma'n! To main uski kya khoobiyaa'n bayaan karu'n. Uske bade-bade bartan hamesha bhar-poor rehte hain, uska bhar bhi bohot wasee[393] hai.

Abu Zara' ka beta, wo kaisi shaan waala hai! Wo charere badan waala ke nangi talwaar ke baraabar uske sone ki jagah hai, choti bakri ke ek (1) bacche ki dasti se uska pait bhar jaata hai.

Abu Zara' ki beti, uske kya kehne! Wo apne baap ki farma-bardaar, maa ki itaa-at guzaar, moti-taazi, bharpoor kapde zeb-tann karne waali ke saukan ke liye jalan ka baais hai.

Abu Zara' ki laundi! Wo bhi bohot shaan o shaukat waali hai. Ghar ki baat baahar jaakar nahi karti. Khaane tak ki cheez bila-ijaazat nahi leti aur hamaara ghar khass o khashaak[394] se nahi bharti.

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[389] T: (مُعْتَدِل) Seedja, etedaal waala, etedaal pasand [Rekhta]
[390] T: (مَست) Be-warwaah, madhosh, magan [Rekhta]
[391] T: راکھ
[392] T: Uske yahaa'n khaana is qadar pakta hai raakh ke dher ke dher jamaa hain (gharibo'n aur mehmaano'n ko khoob khilaata hai) [RSB]
[393] T: (وَسِیع) Kushaada, bohot lamba-chauda [Rekhta]
[394] T: (خَس و خَاشَاک) Ghaas-poos, tinke, kooda-karkat [Rekhta]

Usne apni baat jaari rakhte hue kaha: Abu Zara' baahar gaya, jabke doodh se bartan bhare hue the aur unse makkhan nikaala jaa raha tha, us dauraan mein usne ek (1) aurat dekhi jiske do (2) bacche cheeto'n ki tarah the aur uski kamar ke neeche do (2) anaaro'n se khel rahe the. Mere shauhar ne mujhe talaaq de kar usse nikah kar liya.

Uske baad maine ek (1) doosre shareef maaldaar se nikah kar liya jo arbi ghode par sawaari karta aur haath mein neza pakadta tha. Usne mujhe bohot si nemate'n aur har qism ke jaanwar diye, nez maal o asbaab mein se har qism ka joda, joda ataa kiya. Usne ye bhi kaha: Aye Umme Zara'! Tum khud bhi khaao-piyo, aur apne azeez o aqaarib ko bhi khilaao pilaao. Lekin baat ye hai ke agar main uski tamaam ataao'n ko jamaa karu'n to Abu Zara' ka chote se chota bartan bhi na bhar sakey.

Hazrat Ayesha ﵂ ne kaha: Rasool Allah ﷺ ne farmaya: "*Ayesha! Main bhi tere liye aisa hi hoo'n jaisa ke Umme Zara' ke liye Abu Zara' tha*".

(Ek (1) riwayat ke mutaabiq raawi-e-hadees) Hazrat Hishaab ne ye alfaaz bayaan kiye hain: "*Wo laundi hamaare ghar mein kooda-kachra jamaa karke usey maela-kuchaila nahi karti*".

Abu Abdulalh (Imam Bukhari ﵀) farmate hain: Kuch raawiyo'n ne "فَأَتَقَنَحُ" ko noon "ن" ke bajaae meem "م" ke saath yaane, "فَأَتَقَمَّحُ" padha hai aur ye ziyaada saheeh hai.

Faaeda: Is waaqia mein daur-e-jaahiliyyat mein androon-e-khaana ki khoob akkaasi[395] ki gai hai. Imam Bukhari ﵀ ka maqsood to Abu Zara' ke kirdaar ko numaaya'n karna hai, kyou'nke aurto'n se husn-e-muaasharat ko usi kirdaar se saabit kiya gaya hai. Dar-asl auratzaat apne khaawind ke silsile mein kuch bakheel saabit hoti hai, wo uski fidakaari, jaanisaari aur wafadaari ko khule dil se tasleem nahi karti. Ek (1) hadees mein hai ke aksar aurte'n jo jahannum ka indhan bane'ngi, un mein yehi "naasepaasi[396]" hogi, lekin is hadees ke mutaabiq Umme Zara' ne to kamaal kar dikhaaya hai, usne Abu Zara' hi ki taareef nahi ki, balke usne Abu Zara' ki maa, uske bete, uski beti, aur uski laundi ki bhi khoob-khoob taareef ki hai. Abu Zara' ki mohabbat to dil ke nahaa'n-khaane mein is tarah paewast ho chuki thi ke talaaq milne ke baad bhi usey faramosh nahi kar paai. Balke uski maher-e-wafa ko bade khoobsoorat alfaaz mein bayaan kiya hai, jaisa ke Haafiz Ibne Hajar ﵀ ne likha hai: "*Mohabbat to pehle habeeb hi ke liye hoti hai*".[397]

[5190] Hazrat Ayesha ﵂ hi se riwayat hai, unho'n ne kaha ke habshi log apne chote-chote nezo'n se khel rahe the, Rasool Allah ﷺ ne mujhe chupa liya aur main unke kartab dekh rahi thi. Main musalsal mehzooz[398] hoti rahi, hatta ke khud hi thak kar laut aae. Tum ek (1) nau-khez ladki ki raghbat ka andaaza karo jo der tak unka kehl dekhti rahi aur unke naghme sunti rahi ho.[399]

Baab 84: Shauhar Ke Muaamalaat Mein Aadmi Ka Apni Lakht-e-Jigar Ko Naseehat Karna

[5191] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha: Mere dil mein ye khwahish rahi ke main Hazrat Umar bin Khattab ﵁ se Nabi ﷺ ki un do (2) biwiyo'n ke mutaalliq sawaal karu'n jin ke baare mein Allah Ta'ala ne ye aayat naazil farmaai: "Agar Tum Dono (biwiyaa'n) Allah Ke Huzoor Tauba Karti Ho To Behtar Hai, Kyou'nke Tumhare Dil Raah-e-Raast Se Hat Gae Hain"[400]. Hatta ke aap ne hajj kiya aur main bhi aap ke hamraah hajj ke liye gaya, chunache jab wo ek (1) dafa raaste se ek (1) taraf hue to main bhi paani ka ek (1) bartan le kar unke hamraah raaste se alag ho gaya. Phir jab wo qaaza-e-haajat se faarigh ho kar waapas aae to maine unke haatho'n par paani daala, unho'n ne wazoo kiya to main unse arz ki: Aye Ameer-ul-Momineen! Nabi ﷺ ki azwaaj-e-mutaahharaat mein so wo do (2) kaunsi thee'n jin ke mutaalliq Allah Ta'ala ne farmaya: "Agar Tum Dono Allah Ki Taraf Rujoo KAro To Behtar Hai Kyou'nke Tumhare Dil Raah-e-Raast Se Kuch Hat Gae Hain". Hazrat Umar bin Khattab ﵁ ne farmaya: Aye Ibne Abbas! Tum par hairat hai, wo Hazrat Ayesha aur Hazrat Hafsa ﵅ hain.

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[395] T: (عَکّاسی) Kisi haalat ya kaifiyat ka hoo-ba-hoo izhaar [Rekhta]

[396] T: (نا سِپاسی) Naashukra pan, ehsan faramoshi, namak-haraami [Rekhta]

[397] Fath-ul-Baari: V9 P341

[398] T: (مَحْظُوظ) Khush, lutf-andoz [Rekhta]

[399] راجع: 454

[400] Surah at Tahreem: 4

Phir aap ne tafseel se ye waaqia bayaan karna shuru kiya. Unho'n ne farmaya: Main aur mere ansari padosi jo Banu Umaiyya bin Zaid se the, ham awaali madina mein rehte the. Ham ne Nabi ﷺ ki khidmat mein haazir hone ke liye baari muqarrar kar rakhi thi. Ek (1) din wo haazri dete aur doosre din main aap ki khidmat mein haazir hota. Jab main aata to us din ki wahee waghaira ki khabre'n usey bataata aur jab wo aata to wo bhi usi tarah karta. Ham quriashi log apni aurto'n par rob aur dabdaba rakhte the, lekin jab ham madina taiyyaba aae to dekha ke ansaar ki aurte'n un par ghaalib rehti hain. Chunache hamaare aurte'n ansari aurto'n ke aadaab seekhne lagee'n. Ek (1) din maine apni biwi ko daa'nta to usne mujhe turki-ba-turki jawaab diya. Maine uske jawaab dene par jab naagawaari ka izhaar kiya to usne kaha: Mera jawaab dena tumhe'n bura kyou'n laga hai? Allah ki qasam! Nabi ﷺ ki biwiyaa'n bhi aap ko jawaab deti hain, hatta ke baaz to aap se din se raat tak alag rehti hain. Main ye baat sun kar kaa'np utha aur kaha: Un mein se jisne bhi ye rawaiyya ikhtiyaar kiya hai wo yaqeenan bade khasaare mein hai. Phir maine apne kapde pehne aur madina ki taraf rawaana hua. Phir main Hafsa رضي الله عنها ke ghar gaya aur usse kaha: Aye Hafsa! Kya tum mein se kuch biwiyaan din se raat tak Nabi ﷺ ko naaraaz rakhti hain? Unho'n ne kaha: Ji haa'n. Maine kaha: Phir tum ne khud ko khasaare mein daal liya hai aur saraasar nuqsaan mein rakha hai. Kya tumhe'n is amr ka andesha nahi hai ke Rasool Allah ﷺ ke ghusse ki wajah se Allah Ta'ala naaraaz ho jaaega, phir tum tabaah ho jaaogi. Khabardaar! Tum Nabi ﷺ se ziyaada mutaalibaat na kiya karo aur na kisi muaamale mein aap ko jawaab hi diya karo aur na aap se alaaheda hi raho. Agar tumhe'n koi zaroorat ho to mujhse maang liya karo. Tumhari saukan[401] jo tumnse ziyaada khoobsoorat hai aur Nabi ﷺ ko tumse ziyaada pyaari hai, uski wajah se tum kisi ghalat-fehmi mein mubtalaa na ho jaao. Unka ishaara Hazrat Ayesha رضي الله عنها ki taraf tha. Hazrat Umar رضي الله عنه ne apni baat jaari rakhte hue farmaya: Hame'n maaloom hua tha ke ghassaani hamaare saath ladaai karne ke liye ghodo'n ki naal-bandi[402] kar rahe hain. Hua you'n ke ek (1) din mere ansari saathi apni baari ke din darbaar-e-risaalat gae hue the, wo raat gae waapas aae to mera darwaaza zor-zor se khatkhataana shuru kar diya aur kaha: Kya Umar ghar mein maujood hain? Main ghabraahat ke aalam mein baahar nikla to usne kaha: Aaj to bohot bada haadisa ho gaya hai. Maine kaha: Kya baat hui? Kya ghassani chadh aae hain? Unho'n ne kaha: Nahi, balke muaamala usse bhi ziyaada haulnaak aur khatarnaak hai. Rasool Allah ﷺ ne apni biwiyo'n ko talaaq de di hai. Maine (apne dil mein) kaha: Hafsa tu nuqsaan mein pad gai aur naa-muraad ho gai. Main to pehle hi khayaal kiya karta tha ke anqareeb aisa ho jaaega. Phir maine apne kapde pehen liye aur namaz-e-fajr Nabi ﷺ ke hamraah adaa ki. Aap to baala-khaane mein tashreef le gae aur wahaa'n jaakar tanhaai ikhtiyaar Karli. Main hafsa ke paas gaya, kya dekhta hoo'n ke wo ro rahi hai. Maine kaha: Ab roti kya ho? Maine tumhe'n pehle mutanabbe[403] nahi kiya tha? Kya Nabi ﷺ ne tumhe'n talaaq de di hai? Unho'n ne kaha: Mujhe maaloom nahi hai. Aap ﷺ to is waqt baala-khaane mein tashreef rakhe hue hain.

Main wahaa'n se nikla aur mimbar ke paas aaya. Wahaa'n mimbar ke ird-gird kuch Sahaba Ikram رضي الله عنهم baithe hue ro rahe the. Main thodi der tak unke hamraah baitha raha, phir jab pareshaani ka mujh par ghalba hua to main us baala-khaane ke paas aaya jahaa'n Nabi ﷺ tashreef farma the. Maine aap ke ek (1) habshi ghulam se kaha: Umar ke liye andar jaane ki ijaazat lo. Ghulam andar gaya aur Nabi ﷺ se guftagu karke waapas aagaya. Usne mujhse bayaan kiya ke maine Nabi ﷺ se arz ki thi aur tumhara zikr bhi kiya tha, lekin aap ne khamoshi ikhtiyaar ki. Hazrat Umar رضي الله عنه ne kaha: Main phir waapas un logo'n ke paas jaakar baith gaya jo mimbar ke ird-gird the. Phir jab pareshaani ne zor maara to dobaara aakar ghulam se kaha: Umar kel iye andar aane ki ijaazat lo. Us ghulam ne waapas aakar dobaara kaha ke maine Aap ﷺ se tumhara zikr kiya to aap khamosh rahe. Main phir waapas aagaya, mimbar ke paas jo log the unke saath baith gaya. Mera gham phir ghaalib aaya to maine phir ghulam ke paas aakar usse kaha: Umar ke liye ijaazat talab karo. Ghulam andar gaya aur waapas aakar usne jawaab diya ke maine Aap ﷺ se tumhara zikr kiya, to

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[401] T: (سَوکَن) Wo biwi jo pehli biwi par laai jaae, ek (1) khaawwind ki do (2) biwiyaa'n baaham saukan kehlaati hain [Rekhta]

[402] T: (نَعل بَندی) Bael, khacchar, ya ghodo'n ke sumo'n mein na'al chadhaana [Rekhta]
Sumo'n = Sum ki jamaa, ghode, gadhe ke paao'n ka wo hissa jo sakht hota hai aur beech mein se chira ya phataa hua nahi hota (jo phata hota hai usey khur kehte hain jaise gaae, bhaens, bhed-bakri waghaira) [Rekhta]

[403] T: (مُتَنَبِّه) Aagaah kiya gaya, tambeeh kiya gaya, khabardar kiya gaya [Rekhta]

aap khamosh rahe. Main wahaa'n se waapas aaraha tha ke ghulam ne mujhe aawaaz di aur kaha ke Nabi ﷺ ne aap ko ijaazat dedi hai.

Main jab Rasool Allah ﷺ ki khidmat mein haazir hua to dekh ake aap rassiyo'n se bani hui chataai par lete hue the, jism-e-mubarak aur chataai ke darmiyaan koi bichona na tha, baan ke nishanaat aap ke pehlu-mubarak par pade the. Aur jis takiye par aap tek lagaae hue the us mein khajoor ki chaal bhari hui thi. Maine aap ko salaam kiya aur khade-khade arz ki: Allah ke Rasool ﷺ! Aap ne apni biwiyo'n ko talaaq dedi hai? Aap ne meri taraf ek (1) nazar uthaa kar farmaya: "*Nahi*". Maine (khushi ki wajah se) naara-e-takbeer buland kiya aur aap ko khush karne ke liye kaha: Allah ke Rasool ﷺ! Aap ko maaloom hai ke ham quraish ke log aurto'n ko dabaa kar rakhte the. Phir jab ham madina taiyyaba mein in logo'n ke paas aae to yahaa'n un par inki aurto'n ka ghalba tha. Ye sun kar Nabi ﷺ muskura diye. Phir maine kaha: Allah ke Rasool ﷺ! Aap ko maaloom hai ke main ek (1) dafa Hafsa ؓ ke paas gaya tha aur usse kaha tha: Apni us saukan ki wajah se kisi ghalat-fehmi mein mubtalaa na hona, kyou'nke wo aap se ziyaada khoobsoorat aur aap se ziyaada Nabi ﷺ ko pyaari hai. Unka ishaara Syed Ayesha ؓ ki taraf tha. Meri ye baat sun kar Nabi ﷺ dobaara muskura diye. Maine jab aap ka tabassum dekha to baith gaya. Phir maine nazar utha kar Aap ﷺ ke ghar ka jaaeza liya, Allah ke Qasam! Maine wahaa'n teen kacchi khaalo'n ke alaawa aur koi cheez na dekhi.

Maine arz ki: Allah ke Rasool ﷺ! Aap Allah se dua kare'n ke Allah aap ki ummat par wus-at[404] kare, faaras aur rome ke logo'n ko wus-at aur faraakhi[405] di gai hai, aur unhe'n duniya ka waafir[406] hissa diya gaya hai, halaa'nke wo Allah ki ibaadat nahi karte. Nabi ﷺ abhi tak tek lagaae hue the, lekin ab seedhe baith gae aur farmaya: "*Aye Ibne Khattab! Tumhari nazar mein bhi ye cheese ehmiyat rakhti hain? Ye to wo log hain jinhe'n jo bhalaai milne waali thi wo sab is duniya mein dedi gai hai*". Maine arz ki: Allah ke Rasool ﷺ! Mere liye Allah Ta'ala se maghfirat ki dua kare'n.

Bahar-haal Nabi ﷺ ne apni biwiyo'n se unteen (29) din tak ilahidgi ikhtiyaar kiye rakhi. Hazrat Hafsa ؓ ne Hazrat Ayesha ؓ se Aap ﷺ ka ek (1) raaz ifsha kar diya tha. Aap ﷺ ne farmaya tha: "*Main mahina-bhar apni azwaaaj ke paas nahi jaau'nga*". Kyou'nke jab Allah Ta'ala ne aap par itaab[407] farmaya to aap ko uska bohot ranj hua tha. Phir jab unteen (29) din guzar gae to aap Syeda Ayesha ؓ ke ghar tashreef le gae aur biwiyo'n ke gharo'n mein jaane ki ibteda unse ki. Hazrat Ayesha ؓ ne arz ki: Allah ke Rasool ﷺ! Aap ne to qasam uthaai thi ke hamaare gharo'n mein mahina-bhar tashreef nahi laae'nge, aaj aap ne unteesween (29) raat ki subah ki hai, maine to gin-gin kar ye din guzaare hain. Aap ﷺ ne farmaya: "*Ye mahina unteen (29) ka hai*". Waaqai wo mahina unteen (29) din hi ka tha. Hazrat Ayesha ؓ ka bayaan hai ke phir Allah Ta'ala ne aayat-e-takhaiyyir naazil farmaee'n aur aap apni tamaam azwaaj mein sab se pehle mere paas tashreef laae. Maine aap hi ka intekhaab kiya. Uske baad aap ne apni tamaam doosri azwaaj ko ikhtiyaar diya to sab ne wohi kuch kiya jo Ummul Momineen Ayesha ؓ ne kiya tha.[408]

Baab 85: Shauhar Ki Ijaazat Se Biwi Ka Nafli Roza Rakhna

[5192] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Agar shauhar ghar mein maujood ho to koi aurat uski ijaazat ke baghair (nafli) roza na rakhe*".[409]

Baab 86: Jab Koi Aurat Apne Khaawind Se Naaraaz Ho Kar Alaaheda Raat Guzaare

[5193] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab koi shauhar apni biwi ko apne bistar par bulaae aur wo aane se inkaar karde to farishte subah tak us par laanat karte rehte hain*".[410]

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[404] T: (وُسعَت) Ifraat, bohtaat, phailaawo, kushaadgi, raqba, jihat [Rekhta]

[405] T: (فَراخی) Chaudaai, phailaao, kushaadgi [Rekhta]

[406] T: (وَافِر) Ziyaada, kaseer, kasrat se, bohot [Rekhta]

[407] T: (عِتاب) Khafgi, naaraazi, ghussa, qahar, malaamat karna [Rekhta]

[408] راجع: 89

[409] راجع: 2066

[410] راجع: 3237

[5194] Hazrat Abu Huraira ﵁ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Jab koi aurat apne shauhar ke bistar se alag ho kar raat guaare to uske waapas aane tak farishte us par laanat karte rehte hain*”.[411]

Baab 87: Shauhar Ki Ijaazat Ke Baghair Aurat Kisi Ko Ghar Mein Na Aane De

[5195] Hazrat Abu Huraira ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Kisi aurat ke liye jaaez nahi ke wo shauhar ki ijaazat ke baghair roza rakhe, jabke uska shauhar maujood ho aur uski ijaazat ke baghair kisi ko ghar mein aane ki ijaazat na de aur jo shauhar ki ijaazat ke baghair kharch kare to shauhar ko bhi uska aadha sawaab milega*”.[412]

Is hades ko Abu Zinaada ne bhi Moosa se, unho’n ne apne waalid se, aur unho’n ne Hazrat Abu Huraira ﵁ se roza rakhne ke mutaalliq bayaan kiya hai.

Faaeda: Shauhar ki ijaazat ke baghair kisi ko ghar aane ki ijaazat dene se uske dil mein bad-gumaani paida hona ka khatra hai, jo aainda aaeli-zindagi[413] mein zeher ghol sakti hai. Lekin is mumaaneat se zarooriyaat mushtashna[414] hai. Masalan: Kisi ka us ghar mein haq ho, ya koi jagah ho jo mehmaano’n ke liye makhsoos ho.

Baab 88: Bila-unwaan

[5196] Hazrat Usama ﵁ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: “*Main jannat ke darwaze par khada hua to beshtar log jo us mein aae the wo masakeen the, jabke maaldaar logo’n ko jannat ke darwaze par rok diya gaya tha. Albatta ahle jahannum ko jahannum mein jaane ka hukum diya gaya tha aur main jahannum ke darwaze par khada hua to us mein daakhil hone waali aksar aurte’n thee’n*”.[415]

Baab 89: Asheer, Yaane Khaawind Ki Naashukri Karna

Asheer, shareek ko bhi kehte hain. Ye lafz muaashara se maakhuz[416] hai, jiske maane mila dene ke hain. Is baab mein Hazrat Abu Saeed Khudri ﵁ ne Nabi ﷺ se riwayat bayaan ki hai.

[5197] Hazrat Abdullah bin Abbas ﵄ se riwayat hai, unho’nne kaha ke Rasool Allah ﷺ ke ehed-e-mubarak mein sooraj ko grahan laga to Rasool Allah ﷺ ne logo’n ke saath namaz-e-grahan padhi. Aap ne Surah al Baqara padhne ki miqdaar taweel qiyaam kiya, phir lamba rukoo kiya, rukoo se sar uthaa kar phir lamba qiyaam farmaya aur ye qiyaam pehle qiyaam se kuch mukhtasar tha. Phir aap ne doosra taweel rukoo kiya, jo pehle rukoo se kam tha. Phir sar uthaaya, uske baad sajda kiya aur khade ho gae. Phir taweel qiyaam kiya jo pehli rakat ke qiyaam se mukhtasar tha. Phir aap ne taweel rukoo kiya jo pehli rakat ke rujoo se kam tha, phir apna sar uthaaya aur taweel qiyaam kiya. Ye qiyaam pehle se kuch kam tha, phir rukoo kiya aur ye rukoo pehle rukoo se kuch kam taweel tha. Phir sar uthaaya aur sajde mein chale gae. Jab aap namaz se faarigh hue to sooraj raushan ho chuka tha. Uske baad aap ne farmaya: “*Sooraj aur chaand Allah ki nishaaniyo’n mein se do (2) nishaaniya’n hain, unhe’n kisi ki maut o hayaat ki wajah se grahan nahi lagta, is liye jab tum grahan dekho to Allah ko yaad karo*”.

Sahaba Ikram ﷺ ne arz ki: Allah ke Rasool ﷺ! Ham ne aap ko dekha ke aap apni jagah khade koi cheez pakad rahe the. Phir ham ne aap ko dekha ke aap peeche hatt rahe hain. Aap ﷺ ne farmaya: “*Maine jannat dekhi thi, ya mujhe dikhaai gai thi. Maine uska khosha todne ke liye haath badhaaya tha. Agar main usey tod leta to tum rehti duniya tak usey khaate rehte aur main dozakh ko bhi dekha. Maine aaj jaisa qabeen manzar kabhi nahi dekha tha. Maine mushaahada kiya ke dozakh mein aksariyat aurto’n ki thi*”. Logo’n ne arz ki: Allah ke Rasool ﷺ! Aisa kyou’n tha? Aap ne farmaya: “*Unke kufr ki wajah se*”. Kaha gaya: Kya wo Allah ke saath kufr karti hain? Farmaya: Nahi, balke wo apne shauhar ki naashukri karti hain aur uske ehsaan ko faramosh kar deti hain. Agar tum un mein se kisi ek (1) ke saath

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[411] راجع: 3237
[412] راجع: 2066
[413] T: (عائلِی زندگی) Khandaan se mutaalliq, khandaani [Rekhta]
[414] T: (مُسْتَثْنیٰ) Alag, judaa [Rekhta]
[415] Dekhiye: 6547
[416] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]

zindagi bhar bhi husn-e-sulook ka muaamala karo, phir wo tumhari taraf se koi taqseer dekhe to fauran keh deti hai ke maine to tum se kabhi bhalaai dekhi hi nahi.

[5198] Hazrat Imran bin Hussain ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Maine jannat mein jhaank kar dekha to us mein aksariyat naadaar*[417] *logo'n ki thi. Phir maine ek (1) nazar dozakh ko dekha to uske andar rehne waali aksar aurte'n thee'n*". Is riwayat ko Abu Raja se bayaan karne mein Ayyub aur Salm (سَلْم) bin Zareer ne Awf ki mataaba-at ki hai.[418]

Faaeda: Aurto'n ki askariyat ka dozakh mein hona unke daakhil hone ke waqt hai aur uska sabab khaawind ki naashukri aur ehsaan-faramoshi hai. Aakhir-kaar mukhtalif sifarishaat aur shafa-aat se unhe'n dozakh se nikaal liya jaaega. Aurto'n ko chaahiye ke wo apne rawaiyye par nazar-e-saani kare'n aur apne khaawindo'n ke huqooq ki adaaegi mein kotaahi na kare'n, balke unki khidmat-guzaari aur itaa-at sheaari ko apna nasbul-aen[419] banaae'n. والله المستعان

Baab 90: Teri Biwi Ka Tujh Par Haq Hai

Ise Hazrat Abu Juhaifa ؓ ne Nabi ﷺ se bayaan kiya hai.

[5199] Hazrat Abdullah bin Amr bin al Aas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Aye Abdullah! Mujhe tere mutaalliq ye khabar pohonchi hai ke tum din mein roze se rehte ho aur raat ko namaz mein khade rehte ho, kya ye saheeh hai?*" Maine kaha: Allah ke Rasool ﷺ! Ye saheeh hai. Aap ne farmaya: "*Aisa mat karo, roza bhi rakho aur iftaar bhi karo. Raat ko qiyaam bhi karo aur aaraam bhi karo. Yaqeenan tumhare jism ka tum par haq hai, tumhari aankh ka bhi tum par haq hai, aur tumhari biiw ka bhi tum par haq hai*".[420]

Baab 91: Aurat Apne Shauhar Ke ghar Ki Nigraan Hai

[5200] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum sab nigehbaan ho aur tum sab se apni riaayaa ke mutaalliq baaz-purs hogi. Haakim-e-waqt bhi nigehbaan hai aur aadmi apne ahle-khaana ka nigehbaan hai. Aurat apne shauhar ke ghar aur uske bacch'n ki nigraan hai. Al-gharz tum mein se har ek nigehbaan hai aur har ek se uski nigehbaani ke mutaalliq sawaal kiya jaaega*".[421]

Baab 92: Irshad-e-Baari Ta'ala "Mard, Aurto'n Ke Muaamalaat Ke Muntazim o Nigraan Hain"[422] Ka Bayaan

[5201] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne qasam uthaai ke ek (1) maah tak apni biwiyo'n ke paas nahi jaae'nge, chunache aap apne baala-khaana mein gosha-nasheen ho gae. Phir untees (29) din ke baad neeche aue to aap se arz ki gai: Allah ke Rasool ﷺ! Aap ne to ek (1) maah ki qasam uthaai thi? Aap ne farmaya: "*Beshak mahina unteen (29) din ka bhi hota hai*".[423]

Baab 93: Nabi ﷺ Ka Apni Biwiyo'n Ko Chodkar Unke Gharo'n Ke Alaawa Doosri Jagah Sukoonat Ikhtiyaar Karna

Muawiya bin Haidah ؓ se marfoo riwayat hai: "Aurat se tanhaai ghar hi mein ho". Lekin pehle maane ziyaada saheeh hain.

Faaeda: Unwaan-e-saabeqa mein jis aayat ko zikr kiya gaya tha us mein aurto'n se alaahedgi ikhtiyaar karne ka zikr tha. Ab ye gosha-nashini ghar mein ho ya ghar ke alaawa doosri jagah mein bhi ho sakti hai. Imam Bukhari ؒ ka mauqif hai ke ghar ke alaawa doosri jagah mein bhi ho sakti hai, jaisa ke eela (ایلاء)[424] ke mauqa par Rasool Allah ﷺ

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[417] T: (نادار) Muflis, Mohtaj, ghareeb, mohtaj, kangaal [Rekhta]

[418] راجع: 3241

[419] T: (نَصبُ العَینی) Maqsad-e-asli, dili-mansha, pesh-e-nazar [Rekhta]

[420] راجع: 1131

[421] راجع: 893

[422] Surah an Nisa: 34

[423] راجع: 378

[424] T: (ایلاء) Mard ka qasam khana ke main apni aurat ke paas na jaau'nga [Urduinc]

ne iske mutaabiq amal kiya tha aur jis hadees mein ghar ke andar tanhaai ikhtiyaar karne ka zikr hai wo Imam Bukhari ؒ ke nazdeek saheeh nahi hai.[425]

[5202] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ se qasam uthaai ke aap apni baaz biwiyo'n ke ghar mein mahina bhar nahi aae'nge, lekin jab untees (29) din guzar gae to subah ya shaam ke waqt unke ghar tashreef le gae. Aap se arz ki gai: Allah ke Rasool ﷺ! Aap ne to qasam khaai thi ke mahina bhar unke ghar tashreef nahi laae'nge? Aap ﷺ ne farmaya: "*Beshak mahina untees (29) roz ka bhi hota hai*".[426]

[5203] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Ek (1) din ham ne subah ke waqt dekha ke Nabi ﷺ ki biwiyaa'n ro rahi hain. Un mein se har ek ke saath uske ahle-khaana bhi jamaa the. Main masjid mein gaya, kya dekhta hoo'n ke masjid logo'n se bhari hui hai. Hazrat Umar ؓ tashreef laae to Nabi ﷺ ki taraf gae, jabke aap baala-khaane mein the, lekin unhe'n kisi ne jawaab na diya. Unho'n ne phir salaam kiya to bhi kisi taraf se jawaab na aaya. Phir salaam kiya to bhi jawaab na aaya. Phir jab kisi ne unhe'n aawaaz di to wo Nabi ﷺ ke paas oopar pohonch gae aur jaate hi arz ki: Aap ne apni biwiyo'n ko talaaq de di hai? Aap ne jawaab diya: "*Nahi, albatta mahina bhar unke paas na jaane ki qasam uthaai hai*". Uske baad aap untees (29) din tak baala khaane mein thehre, phir apni biwiyo'n ke paas tashreef le aae.

Baab 94: Aurto'n Ko Maarne Ki Karaahat

Irshad-e-Baari Ta'ala: "Un Aurto'n Ko Maaro"[427], isse muraad aisi maar hai jo sakht na ho.

[5204] Hazrat Abdulah bin Zama'h ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum mein se koi shakhs bhi apni biwi ko is tarah na peete jis tarah ghulam ko peeta jaata hai, phir doosre din usse ham-bistari bhi karni hoti hai*".[428]

Faaeda: Hadees ke mutaabiq biwi ko maarna durust nahi, jabke quran mein uski ijaazat di gai hai. Un mein tatbeeq ki ye soorat hai ke aisi maar na ho jisse zakhm aajaae'n. Chunache hadees mein iski saraahat hai ke aurte'n khuli be-hayaai kare'n to unhe'n bistaro'n se alaaheda kar do aur aisi maar maar do ke unhe'n chot na aae.[429] Bahar-haal chand sharaaet ke saath aurto'n ko maarne ki ijaazat hai: ✿ Usey ghulamo'n ki tarah be-tahaasha na maare. ✿ Mu'n par na maare. ✿ Aisi maar na ho jisse koi zakhm aajaae ya koi haddi-pasli toot jaae, in hudood o quyood ke saath khaawind ko iztiraari[430] haalat mein biwi ko maarne ki ijaazat di gai hai. Waazeh rahe ke darj-e-zel wujuhaat ki binaa par khaawind apni biwi ko maar sakta hai: ✿ Namaz chodne par. ✿ Ghusl bar-waqt na karne par. ✿ Zeenat tark karne par. ✿ Apne paas bulaane ke baawujood uske na aane par. ✿ Bila-ijaazat ghar se baahar jaane par. Is bina par biwi ko chaahiye ke wo apne khaawind ki ramz-shanaas[431] ho aur har hukum ki itaa-at guzaar ho, ba-sharte-ke wo kaam tarteeb ke khilaaf na ho.

Baab 95: Koi Aurat Gunaah Ke Kaam Mein Apne Khaawind Ki Itaa-at Na Kare

[5205] Hazrat Ayesha ؓ se riwayat hai ke qabila-e-ansaar ki ek (1) aurat ne apni beti ki shaadi ki. Us (be-chaari) ke sar ke baal bimaari ki wajah se gir gae. Wo Nabi ﷺ ki khidmat mein haazir hue aur aap se uska zikr kiya aur kaha ke uske shauhar ne mujhe uske baalo'n ke saath masnooi baal jodne ka hukum diya hai. Aap ﷺ ne farmaya: "*Aisa mat karo, kyou'nke is tarah baal milaane waali aurto'n par laanat ki gai hai*".[432]

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[425] Fath-ul-Baari: V9 P372

[426] راجع: 1910

[427] Surah an Nisa: 34

[428] راجع: 3377

[429] Jaame Tirmizi: Ar Razaa (الرضاع) H1163

[430] T: (اِضْطِرارِی) Majboori ka, ghair-iraadi [Rekhta]

[431] T: (رَمْز شَناس) Ishaara samajhne waali, kisi baat ya masle ke naazuk pehluo'n ko samajh lene waali [Rekhta]

[432] راجع: 5934

Baab 96: Irshad-e-Baari Ta'ala "Agar Auart Ko Apne Khaawind Se Bad-sulooki Ya Be-rukhi Ka Andesha Ho"[433] Ka Bayaan

[5206] Hazrat Ayesha ؓ se riwayat hai, unho'n ne darj-e-zel aayat ki tafseer karte hue farmaya: "Agar Koi Aurat Apne Khaawind Ki Taraf Se Nafrat Ya Roo-gardaani Ka Khatra Mehsoos Kare". Unho'n ne farmaya: Is aayat-e-karima mein aisi aurat ka bayaan hai jo kisi mard ke paas ho jo usse mel-jol na rakhta ho, balke usey talaaq dene ka iraada rakhta ho, aur uske alaawa kisi doosri aruat se shaadi rachaane ka program rakhta ho lekin uski maujooda biwi apne kahwind se kahe: Mujhe apne saath hi rakho aur talaaq na do, tum mere alaawa kisi bhi aurat se shaadi kar sakte ho, mere naan-o-nafqa se bhi tum aazaad ho, nez tum par meri baari ki bhi koi paabandi nahi. Is aayat-e-karima mein is qism ki baato'n ka zikr hai: "Un Par Koi Gunaah Nahi Agar Wo Baahami Sulah Kar Le'n Aur Sulah Bahar-haal Behtar Hai".[434]

Baab 97: A'zl (الْعَزْلِ) Ka Bayaan

[5207] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha ke ham Rasool Allah ﷺ ke ahd-e-mubarak mein a'zl kiy akarte the.[435]

[5208] Hazrat Jaabir ؓ se riwayat hai, wo farmate hain ke:Ham a'zl kiya karte the, jabke quran naazil ho raha tha.[436]

[5209] Hazrat Jaabir ؓ hi se ek (1) aur riwayat hai, wo farmate hain ke Rasool Allah ﷺ ke zamaana-e-mubarak mein ham a'zl kiya karte the, jabke quran naazil ho raha tha.[437]

[5210] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Qaidi aurte'n hamaare haath lagee'n to ham ne unse a'zl kiya. Phir ham ne Rasool Allah ﷺ se uske mutaalliq dariyaaft kiya to aap ne farmaya: "*Kya tum waaqai aisa karte ho?*" Teen (3) martaba aap ne ye kalimaat farmae. Phir goya hue: "*Qiyaamat tak jo rooh bhi paida hone waali hai, wo paida ho kar rahegi*".[438]

Faaeda: Jab khaawind biwi se ham-bistar ho to inzaal ke waqt aala-e-tanaasul baahar kar leta hai, taake maadda[439]-e-manwiyya[440] rehmm mein nag ire aur biwi haamela na ho, is amal ko a'zl kaha jaata hai. Daur-e-haazir mein aalami satah par mansooba-bandi ke mutaalliq bohot propaganda kiya jaata hai. Is silsile mein a'zl ko bataur-e-daleel pesh kiya jaata hai. Is liye ham iski sharai-haisiyat[441] waazeh karna chaahte hain.

Ye haqeeqat hai ke tehreek zabt-e-wilaadat[442] ki bunyaad roz-e-awwal hi se qawaneen-e-fitrat se tasaadum aur ahkaam-e-shariyat se baghaawat par rakhi gai hai, kyou'nke uske pas-manzar mein ye soch kaar-farma hai ke zamini paidawaar aur wasaail-e-moaash intehaai mahdood hain aur uske muqaable mein sharah-e-paidaaish ghair-mahdood hai. Lehaaza is "bohraan[443]" par qaabu paane ke liye zaroori hai ke bacche kam-az-kam paida kiye jaae'n. Taake meyaar-e-zindagi pasth hone ke bajaae buland ho. Lekin Quran-e-Kareem sire se is andaaz-e-fikr hi ko ghalat qaraar deta hai aur baar-baar is baat ka elaan karta hai ke rizq dena Allah Ta'ala ki zimmedaari hai, jisne insaan ko paida kiya hai, wo sirf Khaaliq hi nahi, balke Raaziq bhi hai. Insaan ka sirf itna kaam hai ke wo Allah Ta'ala ke paida-karda khazaano'n se apna rizq talaash kare ke liye mehnat kare.

Mansooba-bandi ki ye tehreef is liye bhi mizaaj-e-islaam ke khilaaf hai ke Allah Ta'ala ko ummat-e-muslima ki salaamti se badh kar aur koi cheez aziz nahi hai, wo nahi chaahta ke be-shumaar dushmano mein ghire hue mutthi bhar musalman har waqt khatre mein pade rahe'n. Is liye wo musalmano ko apni afraadi quwwat badhaane ke liye

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[433] Surah an Nisa: 128

[434] راجع: 2450

[435] Dekhiye: 5208 5209

[436] راجع: 5207

[437] راجع: 5207

[438] راجع: 2229

[439] T: (مادَّہ) Wo cheez jis se koi cheez taiyyaar ki jaae [Rekhta]

[440] T: (مَنَوِیَہ) Mani [Rekhta]

[441] T: Shariyat mein uska muqaam [RSB]

[442] T: (ضَبْطِ وِلادَت or ضَبْطِ تَولید) Izaafa-e-nasl ko rokna, aisa tareeqa ikhtiyaar karna ke sobhat ke baawujood hamal na ho [Rekhta]

[443] T: (بُحْران) Waaqiaat aur haalaat ke sangeen marhale par pohonchne ki soorat-e-haal [Rekhta]

bataur-e-khaas hukum deta hai. Chunache hadees mein hai ke tum nikah ke liye aisi aurto'n ka intekhaab karo jo ziyaada mohabbat ke saath-saath bacche ziyaada janne waali ho'n. Qiyaamat ke din Rasool Allah ﷺ kasrat-e-ummat ki binaa par deegar tamaam ambiya se badh kar ho'nge.[444] Yehi wajah hai ke Rasool Allah ﷺ ne bila-wajah mujarrad zindagi basar karne se manaa farmaya hai.[445]

Allah Ta'ala ne mard ko kaasht-kaar uar aurat ko uski kheti qaraar diya hai, Irshad-e-Baari Ta'ala hai: "Aurte'n Tumhari Khetiyaa'n Hain"[446] Koi bhi aqalmand apni kehti ko barbaad nahi karta, balke usse paidawaar lene ke liye apne wasaail ba-roo-e-kaar[447] laata hai. Lekin mansooba-bandi ki tehreek ka maqsad us kheti ko Banjar aur bekaar karna hai. Daur-e-jaahiliyyat mein andhesha-e-muflisi aur hadd se badhe hue jazba-e-ghairat ke pesh-e-nazar zabt-e-wilaadat ke liye qatl ka tareeqa raaej tha, islaam ne aate hi us zaalimaana tareeqe ko beekh o bunn[448] se ukhaad phenka.

Musalmano mein chand makhsoos haalaat ke pesh-e-nazar a'zl ka rujhaan paida hua, jiski darj-e-zel wujohaat thee'n: ❁ Aazaad aurat se is liye a'zl kiya jaata tha ke unke nazdeek istiqraar-e-hamal[449] se sheer-khwaar bacche ko nuqsaan pohonchne ka andesha tha. ❁ Laundi se is liye kiya jaata tha ke usse aulaad na ho, kyou'nke umme walad hone ki soorat mein usey farokht nahi kiya jaa sakta, balke usey apne paas rakhna hoga. Choo'nke ibteda mein a'zl ke a'dm-e-jawaaz ke mutaalliq kitab o sunnat mein koi saraahat na thi, is binaa par baaz Sahaba Ikram ؓ ne apne makhsoos haalaat ke pesh-e-nazar a'zl ki zaroorat mehsoos ki aur us par amal bhi kiya, jaisa ke Hazrat Ibne Abbas, Hazrat Saad bin Abi Waqqas, aur Hazrat Abu Ayyuf Ansari ؓ ke mutaalliq riwayaat mein hai.[450] Rasool Allah ﷺ ko jab baaz sahaaba ke zariye se iski khabar hui to aap ne sukoot ikthiyaar farmaya aur aap ki khamoshi ko raza par mahmool[451] karte hue us par amal kiya gaya, jaisa ke Hazrat Jaabir ؓ farmate hain: Ham Rasool Allah ﷺ ke ahd-e-mubarak mein a'zl karte the, Rasool Allah ﷺ ko uski khabar pohonchi, lekin uske baawujood aap ne hame'n manaa nahi farmaya.[452]

Jab Rasool Allah ﷺ se iske mutaalliq dariyaaft kiya gaya to aap ne mukhtalif haalaat ke pesh-e-nazar mukhtalif jawabaat diye, jiski tafseel hasb-e-zel hai: ❁ Izhaar-e-taajjub karte hue farmaya: "*Kya tum waaqai aisa karte ho? Qiyaamat tak jo bacche paida hone waale hain wo to paida ho kar rahe'nge*".[453]❁ "*Agar tum aisa na karo to tumhara kuch nuqsaan nahi hoga*".[454] ❁ Raawi keht ahai ke "لا علیکم" Laa a'laikum ke alfaaz nahee "نهی"[455]ke ziyaada qareeb hain. Ek-doosra raawi kehta hai ke is andaaz-e-guftagu ke zariye se aap ne a'zl ke irtekaab se daa'nta hai.[456] ❁ Tum aisa kyou'n karte ho? Kyou'nke Allah Ta'ala ne jis nas (ji) ko paida karna hai wo zaroor paida hoga.[457] ❁ Tum chaaho to a'zl karlo, magar jo aulaad taqdeer mein likhi hai wo to ho kar rahegi.[458] ❁ Aisa karna khufiya taur par aulaad ko zinda dargor[459] karna hai.[460]

In riwayaat ke pesh-e-nazar ahle ilm Sahaba Ikram ise makrooh khayaal karte the, jaisa ke Imam Tirmizi ne saraahat ki hai.[461] Hazrat Abdullah bin Umar ؓ bhi a'zl ko accha khayaal nahi karte the.[462] In mukhtalif jawaab mein se kisi ek (1) jawaab ko chant kar us par tehreek zabt-e-tauleed[463] ki bunyaad rakhna aqalmandi nahi hai. Ziyaada se ziyaada

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[444] Saheeh Ibne Hibban: V7 P136
[445] Musnad Ahmad: V3 P158
[446] Surah al Baqara: 223
[447] T: (بَرُوئے کار) Maidaan-e-amal mein laana [Rekhta]
[448] T: (بِیْخ و بُن) Naaped, barbaad, fanaa kar dena [Urduinc]
[449] T: (اِسْتِقْرارِ حَمَل) Haamela hona, pait mein baccha ho jaana [Rekhta]
[450] Al Muwatta Imam Maalik: at Talaaq: Baabul A'zl
[451] T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [Rekhta]
[452] Saheeh Muslim: An Nikah: H1440
[453] Saheeh Bukhari: an Nikah: H5209
[454] Saheeh Muslim: An Nikah: H1438
[455] T: (نَہی) Wo hukum jo kisi kaam ko rokne ke liye de'n [Rekhta]
[456] Saheeh Muslim: An Nikah: H1438
[457] Saheeh Muslim: An Nikah: H1438
[458] Musnad Ahmad: V3 P312
[459] T: (دَرْگور) Zinda zameen mein dafan karna [RSB]
[460] Saheeh Muslim: An Nikah: H1442
[461] Jaame Tirmizi: H1138
[462] Al Muwatta Imam Maalik: at Talaaq: Baab al A'zl
[463] T: (ضَبْطِ وِلادَت or ضَبْطِ تَولِید) Izaafa-e-nasl ko rokna, aisa tareeqa ikhtiyaar karna ke sobhat ke baawujood hamal na ho [Rekhta]

infiraadi taur par kisi majboori ke pesh-e-nazar zabt-e-wilaadat ke liye daleel banaaya jaa sakta hai, lekin ek (1) umoomi[464] tehreek jaari kar dene ka jawaaz isse kasheed[465] nahi kya jaa sakta.

Hamaare nazdeek maujooda tehreek aur a'zl mein kai tarah se farq kiya jaa sakta hai. Jiski tafseel hasb-e-zel hai: ✿ Apne makhsoos haalaat ki binaa par a'zl karna biwi-khaawind ka en (1) infiraadi muaamala hai. Masalan: Hamal theherne mein aurat ki jaan ko khatra ho, ya uski sehat ko ghari-maamooli nuqsaan pohonchne ka andesha ho to aise haalaat mein agar kisi maahir imaandaar doctor ke mashware se zabt-e-wilaadat ke liye a'zl ya koi uar jaded tareeqa ikhtiyaar kar liya jaae to jaaez hai aur biwi-khaawind ka ek (1) private muaamala hai, lekin ek (1) qaumi policy ke taur par unke huqooq par shab-khoon[466] maarne ki ijaazat nahi di jaa sakti, aur na bataur-e-fashion hi usey amal mein lane ki gunjaaish hai. ✿ A'zl par amal karne se hamal ka na hona yaqeenai nahi, balke mutasawwar[467] hai, jaisa ke Rasool Allah ﷺ ke ahd-e-mubarak mein ek (1) waaqia se maaloom hota hai. Unke yahaa'n ehtiyaat ke baawujood hamal theher gaya tha, lekin mansooba bandi ka jo tareeq-e-kaar hai uske mutaabiq amal karne se hamal ka na hona yaqeeni hai. Lehaaza a'zl ko mansooba-bandi ke liye daleel ke taur par pesh karna ya us par qiyaas karna qiyaas ma'l faariq[468] hai. ✿ Jis aurat se a'zl kiya gaya ho agar uska khaawind faut ho jaae ya usey talaaq mil jaae to talab-e-aulaad ke liye usse shaadi ki jaa sakti hai. Uske liye koi rukaawat nahi, jabke baaz haalaat mein mansooba-bandi par amal karne waali khatoon ke liye ye mushkil pesh aasakti hain, yaane agar usne hamesha ke liye aulaad na hone waali adwiyaat[469] ya aalaat[470] istemaal kiye hain to usse aulaad ka talabgaar kyou'nkar shaadi karega. Bahar-haal mansooba-bandi ke naajaaez aur haraam hone ke liye yehi kaafi hai ke agar tehreek-e-mansooba-bandi par amal karte hue wasee paimaane par aise tareeqo'n ko logo'n mein aam kar diya jaae ya aise aalaat o adwiyaat ko aam logo'n ki dastaras mein de diya jaae jin se mard jinsi be-raah-rawi se baaham lazzat-andoz to hote rahe magar istiqraar-e-hamal ka andesha na ho jaisa ke aaj-kal gali koocho'n mein uske maraakiz khole jaa rahe hain to uska anjaam kasrat se be-hayaai aur akhlaaqi tabaahi ki soorat mein roonuma hoga, jaisa ke ab wo mumaalik us tehreek-e-mansooba-bandi ke anjaam-e-badd se cheekh rahe hain jin mein uska tajraba kiya gaya hai. Lehaaza ek (1) khuddaar aur baa-ghairat musalman ke shaayaan-e-shaan nahi ke wo is be-deeni aur be-hayaai par mabni tehreek ko sahaara de. Allah Ta'ala hame'n is wabaa se mehfooz rakhe. آمین

Baab 98: Iraada-e-Safar Ke Waqt Biwiyo'n Ke Darmiyan Qura-andaazi Karna

[5211] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ jab safar mein jaane ka iraada karte to apni biwiyo'n mein qura-andaazi karte, chunache ek (1) dafa ummul momineen Hazrat Ayesha ؓ aur Ummul Momineen Hazrat Hafsa ؓ ka qura nikla. Nabi ﷺ raat ko dauraan-e-safar mein Hazrat Ayesha ؓ se guftagu farmaya karte the. Ek (1) martaba Hazrat Hafsa ؓ ne Hazrat Ayesha ؓse kaha ke aaj tum mere oont par sawaar ho jaao aur main aap ke oont par sawaari karti hoo'n, taake tum bhi na manaazir dekh sako aur main bhi nae manaazir ka mushaahada karu'n? Unho'n ne tajweez qubool Karli aur wo oont par sawaar ho gaee'n. Uske Baad Nabi ﷺ Hazrat Ayesha ؓ ke oont ke paas tashreef laae aur us par Hazrat Hafsa ؓ sawaar thee'n. Aap ﷺ ne unhe'n salaam kiya, phir (wahaa'n se) rawaana hue, hatta ke jab ek (1) muqaam par padaao kiya to Ummul Momineen Syeda Ayesha ؓ ne Aap ﷺ ko gumm paaya, logo'n ke padaao ke waqt Hazrat Ayesha ؓ ne apne paao'n izkhir ghaas mein daal diye aur kehne lagee'n. Aye Allah! Mujh par koi bicchu ya saanp musallat karde jo mujhe das le. Meri taaqat nahi ke main Aap ﷺ ko iske mutaalliq kuch keh saku'n.

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[464] T: (عُمُومی) Aam [Rekhta]
[465] T: (کَشِید) Kisi cheez ke arq nikaalne ka amal, kheenchi hui, banaai hui (sharaab waghaira) [Rekhta]
[466] T: (شَب خُون مارْنا) Raat ko hamla karna, be-khabri mein dushman par hamla karna, chaapa maarna [Rekhta]
[467] T: (مُتَصَوَّر) Jis ka tasawwur ya khayaal kiya jaae, khayaal kiya hua, khayaal mein laaya hua, mutasawwur kiya hua [Rekhta]
[468] T: (قیاس معَ الفارِق) Do (2) baeed-ul-qiyaas cheezo'n ko ek (1) samajhna, mantiqi mughaalte mein mubtalaa hona [Rekhta]
[469] T: (اَدْوِیات) Dawa ki jamaa, jadi-booti ya doosre ajza se banaai hui cheez jisse bimaari ka ilaaj kiya jaae [Rekhta]
[470] T: (آلات) Aala ki jamaa, jaise copper IUD's waghaira [RSB]

Faaeda: Hazrat Ayesha ؓ Rasool Allah ﷺ ke firaaq[471] ki wajah se chaahti thee'n ke koi zehreela jaanwar mujhe das le, taake maut ki bina par firaaq-e-nabawi ke alam[472] se najaat mil jaae, ya meri museebat ka sun kar aap tashreef le aae'n, jisse firaaq ka gham door ho jaae. Lekin Rasool Allah ﷺ to pehle tashreef laae the, magar Hazrat Ayesha ؓ apni kotaahi ki wajah se khud mehroom reh gaee'n. Hazrat Hafsa ؓ ka bhi us mein koi qusoor nahi tha, is liye maare ranj ke khud ko kosne lagee'n aur apne paao'n ghaas mein daal liye jis mein zehreele keede ba-kasrat rehte the.

Baab 99: Koi Aurat Apni Baari Apni Saukan Ko Hiba Karde To Phir Taqseem Kaise Hogi?

[5212] Hazrat Ayesha ؓ se riwayat hai ke Hazrat Sauda bin Zama'h ؓ ne apni baari Hazrat Ayesha ؓ ke liye hiba kardi thi aur Nabi ﷺ Hazrat Ayesha ؓ ke paas khud unki baari ke din aur Hazrat Sauda ؓ ki baari ke din rehte the.[473]

Baab 100: Biwiyo'n Ke Darmiyaan Masawaat Karna

Irshad-e-Baari Ta'ala: "Tumhe'n Apni Biwiyo'n Ke Darmiyan Adl Aur Baraabari Karne Ki Taaqat Nahi … Aur Allah Badi Wus-at Waala, Khoob Hikmat Waala Hai".[474]

Faaeda: Imam Bukhari ؒ ne unwaan saabit karne ke liye sirf aayat-e-karima par iktefa[475] kiya hai. Hadees unki shart ke mutaabiq na thi, lehaaza usey zikr nahi kiya. Shariyat ne chaar (4) aurto'n ko ba-yak-waqt apne aqd mein rakhne ki ijaazat di hai, lekin uske saath adl o insaaf ki taakeed ki hai. Kyou'nke aam haalaat mein mutaaddid biwiyo'n ke darmiyan insaaf qaaem rakhna mushkil ho jaata hai. Is soorat mein sirf ek (1) biwi par iktefa karne ki taakeed hai. Agar insaaf kiya jaae to ba-yak-waqt chaar biwiyaa'n rakhne ki ijaazat hai, usse ziyaada biwiyaa'n rakhna haraam aur naajaaez hai.

Baab 101: Jab Shauhar-deeda Ki Maujoodgi Mein Kisi Kuwaari Se Nikah KAre

[5213] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Agar main chaahu'n to keh sakta hoo'n ke Nabi ﷺ ne farmaya, lekin unho'n ne kaha: Sunnat ye hai ke jab aadmi kisi (shauhar-deeda biwi ki maujoodgi mein) kuwaari se shaadi kare to uske paas saat (7) din guzaare aur jab kuwaari ki maujoodgi mein shauhar-deeda se shaadi kare to uske paas teen (3) din rahe.[476]

Baab 102: Jab Kuwaari Biwi Ki Maujoodgi Mein Kisi Shauhar-deeda Se Shaadi Kare

[5214] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Sunnat ye hai ke jab koi shakhs shauhar-deeda biwi ki maujoodgi mein kisi kuwaari se shaadi kare to uske yahaa'n saat (7) din tak qiyaam kare, phir baari ka aaghaaz kare aur jab kisi kuwaari biwi ki maujoodgi mein kisi shauhar-deeda se shaadi kare to uske saath teen (3) din tak qiyaam kare, phir baari ka ehtemaam kare.

Abu Qilaaba ne kaha: Agar main chaahu'n to keh sakta hoo'n ke Hazrat Anas ؓ ne ye hadees Nabi ﷺ se marfooan bayaan ki hai.

(Raawi-e-hadees) Khalid ne kaha: Agar main chaahu'n to keh sakta hoo'n ke Hazrat Anas ؓ ne ye hadees Nabi ﷺ se marfooan bayaan ki hai.[477]

Baab 103: Jisne Apni Biwiyo'n Se Sohbat Karke Aakhir Mein Ek (1) Hi ghusl Kiya

[5215] Hazrat Anas ؓ se riwayat hai, unho'n ne khabar di ke Nabi ﷺ (baaz auqaat) ek (1) raat mein apni tamaam biwiyo'n ke paas jaate aur un dino'n aap ki nau (9) biwiyaa'n thee'n.[478]

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[471] T: (فِراق) Judaai, alaahadgi [Rekhta]
[472] T: (اَلَم) Museebat, gham, takleef, dard [Rekhta]
[473] راجع: 2593
[474] Surah an Nisa: 129-130
[475] T: (اِکْتِفا) Kifaayat, qanaa-at, kaafi [Rekhta]
[476] Dekhiye: 5214
[477] راجع: 5213
[478] راجع: 268

Baab 104: Mard Ka Apni Biwiyo'n Ke Paas Din Ke Auqaat Mein Jaana

[5216] Hazrat Ayesha se riwayat hai ke Rasool Allah jab namaz-e-asr se faarigh hote to apni biwiyo'n ke paas tashreef le jaate aur un mein se kisi ek (1) ke qareeb hote. Aap ek (1) roz Hazrat Hafsa ke paas tashreef le gae to pehle jitna waqt thehra karte the usse ziyaada waqt unke paas thehre.[479]

Baab 105: Agar Mard Ayyaam-e-Marz Kisi Ek (1) Biwi Ke Yahaa'n Guzaarne Ke Liye Doosri Biwiyo'n Se Ijaazat Le Aur Wo Uski Ijaazat De De'n

[5217] Hazrat Ayesha se riwayat hai, Rasool Allah ki jis bimaari mein wafaat hui, us mein poocha karte the: "*Kal mei baari kiske paas hai? Main kal kahaa'n jaau'nga?*" Aap ko Hazrat Ayesha ki baari ka intizaar tha, chunache aap ko tamaam azwaaj ne ijaazat de di ke aap jahaa'n chaahe'n qiyaam farmae'n. Aap ne Hazrat Ayesha ke ghar ka intekhaab kiya, hatta ke unke yahaa'n aap ki wafaat hui. Hazrat Ayesha ne bayaan kiya ke Aap ne usi din wafaat paai jis din mere ghar mein aap ke aane ki baari thi. (Ye husn-e-ittefaaq tha ke) Allah Ta'ala ne jab aap ko wafaat di to aap ka sar-e-mubarak mere seene aur gardan ke darmiyaan tha aur aap ka luaab-e-dahan mere luaab-e-dahan se mil gaya tha.[480]

Baab 106: Aadmi Ka Apni Biwiyo'n Mein Se Kisi Ek (1) Biwi Ke Saath Ziyaada Mohabbat Karna

[5218] Hazrat Umar se riwayat hai ke wo Hazrat Hafsa ke paas gae aur unse kaha: Aye meri pyaari beti! Ye khatoon tujhe maghroor na karde jise apne husn aur Rasool Allah ki uske saath mohabbat par bohot naaz hai. Aap ka ishaara Hazrat Ayesha ki taraf tha. (Hazrat Umar kehte hain ke) Maine yehi baat Rasool Allah ke saamne dohraai to aap muskura diye.[481]

Faaeda: Rasool Allah Syeda Ayesha se doosri biwiyo'n ki nisbat ziyaada mohabbat karte the, Hazrat Umar ne ye baat Rasool Allah ke saamne kahi to aap ne uska inkaar nahi kiya, jiska maane ye hai ke ye andaaz qaabil-e-malaamat nahi hai. Jab koi aadmi apni doosri biwiyo'n ke saath naan-o-nafqa ke muaamale mein masawaat karta hai lekin tab-ee mailaan[482] aur qalbi jhukaao kisi ek (1) taraf ziyaada hai to us mein koi harj nahi hai. Rasool Allah usi mohabbat ke pesh-e-nazar farmate the: "*Aye Allah! Jiska mujhe ikhtiyaar nahi, balke tere ikhtiyaar mein hai uske mutaalliq mujhe malaamat na karna*".[483]

Baab 107: Naa-yaafta[484] Ke Baawujood Khud Ko Sair Zaahir Karna Aur Saukan Ke Liye Jalan Ka Saamaan Paida Karna Jaaez Nahi

[5219] Hazrat Asma bint Abi Bakar se riwayat hai ke ek (1) aurat ne arz ki: Allah ke Rasool! Meri ek (1) saukan hai, kya mujhe gunaah to nahi hoga, agar main apne khaawind ki di hui cheez ko khoob badha-chadha kar zaahir karu'n? Rasool Allah ne farmaya: "*Jo na diya jaae uska khoob badha kar izhaar karne waala aisa hai jaise jhoot ke do (2) kapde pehenne waala hai*".

Baab 108: Ghairat Ka Bayaan

Warraad ne Hazrat Mugheera se bayaan kiya ke Hazrat Saad bin Ubadah ne (Rasool Allah se) kaha: Agar main kisi aadmi ko apni biwi ke saath dekh lu'n to zarra bhar darguzar kiye baghair usey fauran qatl kar du'n? Nabi ne farmaya: "*Tum Saad ki ghairat par izhaar-e-hairat karte ho, main usse badh kar ghairat-mand hoo'n. Allah ki qasam! Allah Ta'ala mujhse ziyaada ghiyyoor hai*".

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[479] راجع: 4912

[480] راجع: 890

[481] راجع: 89

[482] T: (طَبْعی مَیلان) Fitri jhukaao, fitri raghbat [Rekhta]

[483] Sunan Abu Dawood: an Nikah: H2314

[484] T: (نَایَافْتَه) Jhoot-moot koi cheez nahi mili usko bayaan karna ke mil gai (Tarjuma Maulana Dawood Raaz) [RSB]

[5220] Hazrat Abdullah bin Masood ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala se badh kar koi doosra ghairat-mand nahi, yehi wajah hai ke usne be-hayaai ke kaamo'n ko haraam kiya aur Allah Ta'ala se badh kar koi doosra apni taareef pasand karne waala nahi*".[485]

[5221] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Aye Ummat-e-Muhammad! Allah se badh kar koi bhi ghairat-mand nahi ke wo apne bande ya bandi ko bad-kaari mein mubtalaa dekhe. Aye Ummat-e-Muhammad! Agar tum wo jaan lo jo kuch main jaanta hoo'n to yaqeenan tum bohot thoda haso aur ziyaada rote raho*".[486]

[5222] Hazrat Asma ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna ke aap ne farmaya: "*Allah Ta'ala se ziyaada ghairat-mand koi nahi*".

[5223] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ghairat karta hai aur Allah ko ghairat us par aati hai jab banda-e-momin wo kaam kare jise Allah Ta'ala ne haraam kiya hai*".

[5224] Hazrat Asma bint Abi Bakar ؓ se riwayat hai, unho'n ne kaha: Hazrat Zubair ؓ ne mujhse shaadi ki to unke paas paani lane waale ek (1) oont aur ek (1) ghode ke siwa rooe zameen par koi maal, koi ghulam, al-gharz koi cheez na thi. Main hi unke ghode ko chaara daalti aur paani pilaati thi, nez unka dol seeti aur aata goondhti thi. Main acchi tarah roti nahi paka sakti thi. Meri hamsaaiyaa'n[487] ansari aurte'n rotiyaa'n paka deti thee'n. Wo badi acchi aur baawafa khawateen thee'n. Hazrat Zubair ؓ ki wo zameen jo Rasool Allah ﷺ ne unhe'n di thi, main wahaa'n se apne sar par guthliyaa'n uthaa kar laati thi. Ye zameen mere ghar se do (2) meel ke faasle par thi. Ek (1) roz main aarahi thi, jabke guthliyaa'n mere sar par thee'n ke raaste mein Rasool Allah ﷺ se mulaqaat ho gai. Aap ke hamraah qabila-e-ansaar ke chand log bhi the. Aap ne mujhe bulaya aur apne oont ko bithaane ke liye ikh-ikh "إِخْ إِخْ" kiya. Aap chaahte the ke mujhe apne peeche sawaar kar le'n, lekin mujhe mardo'n ke hamraah chalne mein sharm mehsoos hui aur Hazrat Zubair ؓ ki ghairat ka bhi khayaal aaya. Hazrat Zubair ؓ bohot hi baa-ghairat insaan the. Rasool Allah ﷺ bhi samajh gae ke main sharm mehsoos kar rahi hoo'n, is liye aap aage badh gae. Uske baad main Hazrat Zubair ؓ ke paas aai to unse us waaqie ka zikr kiya ke raaste mein Rasool Allah ﷺ se meri mulaqaat hui thi, jabke mere sar par guthliyaa'n thee'n. Aap ke hamraah chand Sahaba Ikram ؓ bhi the. Aap ﷺ ne mujhe sawaar karne ke liye apna oont bithaaya lekin mujhe sharm daaman-geer[488] hui aur tumhari ghairat ka bhi khayaal aaya. Hazrat Zubair ؓ ne kaha: Allah ke Qasam! Tumhara sar par guthliyaa'n uthaana mujhe Aap ﷺ ke saath sawaar hone se ziyaada giraa'n tha. Wo Hazrat Asma ؓ kehti hain ke uske baad Hazrat Abu Bakar ؓ ne ek (1) ghulam mere paas bhej diya, wo ghode ke mutaalliq sab kaam karne laga aur main be-fikr ho gai goya unho'n ne mujhe aazaad kar diya.[489]

[5225] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ apni ek (1) biwi ke yahaa'n tashreef rakhe hue the, us waqt ek-doosri biwi ne aap ke liye ek (1) pyaale mein khaane ki koi cheez bheji. Jis biwi ke ghar mein aap tashreef farma the, usne khaadim ke haath ko maara to pyaala gir-kar tukde-tukde ho gaya. Nabi ﷺ ne pyaale ke tukde jamaa kiye, phir jo khaana us pyaale mein tha usey bhi jamaa karne lagey, phir farmaya: "*Tumhari maa ko ghairat aagai hai*". Phir khaadim ko rok rakha, hatta ke us biwi ke ghar se pyaala laaya gaya, jiske paas aap qiyaam-pazeer the. Uske baad saheeh pyaala us biwi ko bheja jiska pyaala tod diya gaya tha, aur shikasta (toota hua) pyaala us biwi ke ghar rehne diya jisne usey toda tha.[490]

[5226] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Main jannat ke andar daakhil hua ya jannat mein pohoncha to wahaa'n maine ek (1) mahel dekha. Maine poocha ye mahel kiska hai? Farishto'n ne kaha: Ye mahel Hazrat Umar bin Khattab ؓ ka hai. Maine chaaha ke uske andar jaau'n, lekin ruk*

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[485] راجع: 4634

[486] راجع: 1044

[487] T: (ہَمسائی) Pados mein rehne waali, padosan [Rekhta]

[488] T: (شَرْم دامَن گِیر ہونا) Sharm aana, nadaamat mehsoos hona [Rekhta]

[489] راجع: 3151

[490] راجع: 2481

gaya, kyou'nke tumhari ghairat ka mujhe ilm tha". Hazrat Umar ؓ ne kaha: Allah ke Rasool ﷺ! Mere maa-baap aap par fida ho'n, aye Allah ke Nabi! Kya maine aap par ghairat karna thi?[491]

[5227] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke ham Rasool Allah ﷺ ke paas baihte hue the ke Rasool Allah ﷺ ne farmaya: "*Maine khud ko ba-haalat-e-khwaab jannat mein dekha, kya dekhta hoo'n ke ek (1) aurat mahel ke kone mein baithi wazoo kar rahi thi. Maine poocha: Ye mahel kiska hai? Farishte ne kaha: Ye mahel Hazrat Umar bin Khattab ؓ ka hai. Mujhe Umar ؓ ki ghairat yaad aagai to wahaa'n se waapas chala aaya*". Hazrat Umar ؓ jo majlis mein the ro-pade aur arz ki: Allah ke Rasool ﷺ! Kya main aap par ghairat kar sakta hoo'n?[492]

Baab 109: Aurto'n Ka Ghairatnaak Karna Aur Unka Ghazabnaak Hona

[5228] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke (ek (1) dafa) Rasool Allah ﷺ ne mujhse farmaya: "*Main khoob jaanta hoo'n jab tum mujh par khush hoti ho aur jab mujh par naaraaz hoti ho*". Maine arz ki: Allah ke Rasool ﷺ! Aap ko ye kyou'nkar maaloom hota hai? Aap ne farmaya: "*Jab tum mujhse khush hoti ho to kehti ho, nahi, nahi, mujhe Rabb-e-Muhammad ki qasam! Aur jab tum mujhse naaraaz hoti ho to kehti ho, nahi, nahi Hazrat Ibrahim ؑ ke Rabb ki qasam!*" Maine arz ki: Haa'n Allah ke Rasool ﷺ!, Allah ke Qasam! Ghusse ke waqt bhi main sirf aap ka naam zubaan par nahi laati. (Dil mein aap ki mohabbat mein gharq hoti hoo'n).[493]

[5229] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke mujhe Rasool Allah ﷺ ki kisi biwi par itni ghairat nahi aati thi jis qadar Hazrat Khadeeja ؓ par ghairat aati thi. Kyou'nke Rasool Allah ﷺ ba-kasrat unka tazkira aur unki taareef kiya karte the. Rasool Allah ﷺ ki taraf is amr ki wahee ki gai ke aap Hazrat Khadeeja ؓ ko jannat mein ek (1) aise ghar ki khush-khabri de de'n jo motiyo'n se banaaya gaya hai.[494]

Baab 110: Insaaf o Ghairat Ke Pesh-e-Nazar Mard Ka Apni Beti Ki Taraf Se Difaa Karna

[5230] Hazrat Miswar bin Makhrama ؓ se riwayat hai unho'n ne kaha ke maine Rasool Allah ﷺ ko mimbar par khade farmate hue suna: "*Hisham bin Mugheera ke khandaan ne mujhse ijaazat talab ki hai ke wo apni beti ka nikah Hazrat Ali bin Abi Taalib ؓ se kar de'n. Main ijaazat nahi deta, phir ijaazat nahi deta. Ek (1) baar bhi ijaazat nahi deta. Haa'n agar Ibne Abi Taalb ka program hai to wo meri beti ko talaaq de kar unki beti se nikah kar le. Fatima ؓ to mera jigar-gosha hai, jo cheez usey pareshaan karti hai wo mujhe bhi karti hai aur jo uske liye takleef-deh hai, wo mere liye bhi baais-e-aziyyat hai*".[495]

Baab 111: Mard Kam Reh Jaae'nge Aur Aurte'n Ziyaada Hoti Chali Jaae'ngi

Hazrat Abu Moosa Ahsari ؓ Nabi ﷺ se bayaan karte hain, ke aap ne farmaya: "*Tu ek (1) aadmi ko dekhega ke chaalees (40) aurte'n uski hamraahi mein ho'ngi aur uski panaah mein rahe'ngi, kyou'nke mard kam reh jaae'nge aur aurte'n ziyaada ho jaae'ngi*".

[5231] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke main tumhe'n ek (1) hadees bayaan karta hoo'n jo maine Rasool Allah ﷺ se suni thi. Mere alaawa koi doosra tumhe'n ye hadees bayaan nahi karega. Maine Rasool Allah ﷺ se suna, aap ne farmaya: "*Qiyaamat ki nishaaniyo'n mein se ye hai ke ilm-e-deen utha liya jaaega, jahaalat ziyaada ho jaaegi, bad-kaari ba-kasrat hogi, sharaab-noshi ziyaada hogi, mard kam reh jaae'nge aur aurte'n ziyaada ho jaae'ngi, hatta ke pachaas (50) aurto'n ka ek (1) hi muntazim[496] hoga*".[497]

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[491] راجع: 3679

[492] راجع: 3242

[493] Dekhiye: 6078

[494] راجع: 3816

[495] راجع: 972

[496] T: (مُنتَظِم) Sarbaraah, mohtamim, manager [Rekhta]

[497] راجع: 80

Baab 112: Mahram Ke Alaawa Koi Aadmi Kisi Ajnabi Aurat Se Khilwat Na Kare, Nez Jis Ka Khaawind Ghayab Ho Uske Yahaa'n Daakhila Bhi Mamnoo Hai

[5232] Hazrat Uqba bin Aamir ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Khud ko ajnabi aurto'n ke paas jaane se door rakho*". Ek (1) ansari ne dariyaaft kiya: Allah ke Rasool ﷺ! Dewar, Jeth ke mutaalliq aapka kya khayaal hai? Aap ne farmaya: "*Dewar to maut hai*".

Faaeda: "حَمْوُ" se muraad shauhar ke wo rishtedaar hain jo uske baap aur beto'n ke alaawa ho'n, yaane shauhar ke bhai, bhatije, bhaanje, aur chacha, maamu waghaira. Kyou'nke ye ristedaar aurat ke mahram nahi hain. Agar shauhar faut ho jaae ya biwi ko talaaq mil jaae to unke saath nikah ho sakta hai. Rasool Allah ﷺ ne un rishtedaaro'n ko maut qaraar diya hai ke aam taur par unse tasaahul[498] kiya jaata hai, is binaa par khatarnaak najaaij saamne aate hain. Ye hazraat khaawind ki adm maujoodgi mein uski biwi se khilwat karte hain to agar muaamala bos-o-kinaar tak mehood ho to deen ki halaakat aur agar bad-kaari tak naubat pohonch jaae to jaan ki halaakat hai. Is mein aurat ki bhi halaakat hai ke shauhar ko pataa chalne ke baad wo usey talaaq de-dega ya ghair mein aakar qatl kar de ga.

[5233] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Koi mard kisi ajnabi aurat se tanhaai mein na miley magar jab qaribi rishtedaar maujood ho'n*". Ek (1) aadmi aath (8) kar arz karne laga: Allah ke Rasool ﷺ! Meri biwi hajj ke diraade se safar par jaa rahi hai jabke mera naam falaa'n-falaa'n jung mein shirkat ke liye likh liya gaya hai. Aap ne farmaya: "*Tum waapas chale jaao aur apni biwi ke saath hajj karo*".[499]

Baab 113: Mard, Logo'n Ki Maujoodgi Mein Ajnabi Aurat Se Tanhaai Kar Sakta Hai

[5234] Hazrat Anas ؓ se riwayat hai ke ek (1) ansari aurat Nabi ﷺ ki khidmat mein haazir hui to aap ne usse tanhaai mein guftagu ki aur farmaya: "*Allah ki qasam! Bila-shubha tum sab logo'n se mujhe ziyaada mehboob ho*".[500]

Faaeda: Ek (1) riwayat mein hai ke aurat ke saath uski aulaad bhi thi aur Rasool Allah ﷺ ne mazkoora baat teen (3) dafa irshaad farmaai.[501] Is hadees se maaloom hua ke ajanabi aurat ka tanhaai mein kisi se raaz ki baat karna jaaez hai jabke fitne ka khauf na ho. Lekin is qism ki tanhaai logo'n ke saamne ho, aise haalaat mein is hadd tak khilwat karne ki ijaazat hai ke haazireen mein se koi bhi us aurat ki baat na sun sakey aur na kisi ko uska shikwa hi maaloom ho. Hadees mein agarche logo'n ki maujoodgi ka zikr nahi hai, taaham itna to pata chalta hai ke Hazrat Anas ؓ ne Rasool Allah ﷺ ka kalam suna tha. Usse unki maujoodgi saabit hoti hai.[502]

Baab 114: Jo Log Aurto'n Ki Mushaabat Ikhtiyaar Karte Hain, Unka Aurat Ke Paas Jaana Manaa Hai

[5235] Hazrat Umme Salama ؓ se riwayat hai ke Nabi ﷺ ek (1) dafa unke yahaa'n tashreef farma tha, jabke ghar mein ek (1) mukhannas (hijda) bhi tha. Usne Hazrat Umme Salama ؓ ke bhai Abdullah bin Umaiyya se kaha: Agar kal Allah Ta'ala ne tumhe'n Taif mein fatah di, to main tumhe'n Ghailaan ki beti dikhau'nga. Jab wo saamne se aati hai to uske pait par chaar (4) shikan padte hain aur jab peeche phirti hai to ye shikan aath (8) ho jaate hain. Nabi ﷺ ne (uski baat sun kar) farmaya: "*Aainda ye mukhannas tumhare paas na aae*".[503]

Baab 115: Aurat Ahle Habash (ajnabiyo'n) Ko Dekh Sakti Hai, Ba-sharte-ke Kisi Fitne Ka Andesha Na Ho

[5236] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Maine dekha ke Nabi ﷺ mere liye apni chaadar se parda kiye hue the aur main habshi logo'n ko dekh rahi thi jo masjid mein jungi kartab ka muzaahira kar rahe the. Aakhi-kaar main hi thak gai. Is waaqia se tum khud andaaza laga lo ke ek (1) kam-umar ladki jise khel-tamaasha dekhne ka shuaq ho, kitni der tak dekhti rahi hogi.[504]

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[498] T: (تَساہُل) Ghaflat, be-parwaai, susti [Rekhta]

[499] راجع: 1862

[500] راجع: 3786

[501] Saheeh Bukhari: Al Imaan o An Nuzoor: H6645

[502] Fath-ul-Baari: V9 P413

[503] راجع: 4324

[504] راجع: 454

Baab 116: Aurto’n Ka apne Kaam-kaaj Ke Liye Baahar Nikalna

[5237] Hazrat Ayesha ﵄ se riwayat hai, unho’n ne kaha: Ummul Momineen Hazrat Sauda ﵄ raat ke waqt baahar nilee’n to Hazrat Umar ﵁ ne unhe’n dekha aur pehchaan gae. Phir kaha: Allah ke Qasam! Aye Sauda! Tu hamse chup nahi sakti ho. Hazrat Sauda ﵄ jab Nabi ﷺ ke paas waapas aaee’n to unho’n ne Aap se is amr ka zikr kiya, jabk Aap ﷺ us waqt mere ghar mein shaam ka khaana khaa rahe the. Aap ke haath mein gosht waali ek (1) haddi thi, us waqt aap par nuzool-e-wahee ka aaghaaz hua. Jab ye kaifiyat khatam hui to aap ne farmaya: “*Allah Ta’ala ne tumhe’n ijaazat di hai ke tum apni zarooriyaat ke liye baahar jaa sakti ho*”.[505]

Baab 117: Aurat Ka Masjid Waghaira Ki Taraf Jaane Ke Liye Shauhar Se Ijaazat Talab Karna

[5238] Hazrat Abdullah bin Umar ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Jab tum mein se kisi ki biwi masjid jaane ke liye ijaazat talab kare to wo (khaawind) usey na roke*”.[506]

Baab 118: Rishta-e-Razaa-at Ki Binaa Par Aurto’n Ke Paas Aana Aur Unhe’n Dekhna Halaal Hai

[5239] Hazrat Ayesha ﵄ se riwayat hai, unho’n ne kaha ke mera razaai chacha aaya aur usne mujh se andar aane ki ijaazat talab ki, to maine usey ijaazat dene se inkaar kar diya, ta-aa’nke maine Rasool Allah ﷺ se pooch na loo’n. Jab Rasool Allah ﷺ tashreef laae to maine aap se iske mutaalliq sawaal kiya. Aap ne farmaya: “*Bila-shubha wo tumhara chacha hai aur usey andar aane do*”. Maine arz ki: Allah ke Rasool ﷺ! Mujhe to aurat ne doodh pilaaya hai (uske) mard ne doodh nahi pilaaya. Rasool Allah ﷺ ne farmaya: “*Wo tumhara chacha hai aur wo tumhare paas aasakta hai*”. Hazrat Ayesha ﵄ farmati hain: Ye waaqia ham par parde ki paabandi aaed hone ke baad ka hai. Hazrat Ayesha ﵄ ne ye bhi farmaya: Doodh pilaane se bhi wohi rishte haraam hote hain jo wilaadat se haraam hote hain.[507]

Baab 119: Koi Aurat Doosri Se (be-satar ho kar) Na Chimte Ke Wo Apne Khaawind Se Uski Tasweer-kashi Kare

[5240] Hazrat Abdullah bin Masood ﵁ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Aisa nahi hona chaahiye ke koi aurat doosri aurat se be-satar*[508] *chimte, phir wo apne khaawind se is tarah tasweer-kashi kare goya wo usey dekh raha hai*”.[509]

Faaeda: Rasool Allah ﷺ ne ye hukum-e-imtinaai[510] is liye jaari farmaya ke agar koi aurat apne khaawind se kisi doosri aurat ka husn o jamaal bayaan karegi to usey ibtela[511] se guzarne ka andesha hai. Kyou’nke agar usey doosri aurat ka husn pasand aagaya to wo apni biwi ko talaaq de kar usse nikah karne ki koshish karega. Agar wo pehle se mankooha hai to bhi apni biwi se maraasim[512] kharaab ho jaae’nge aur uski qadr o manzilat na rahegi aur agar usne kisi aurat ki bad-soorti bayaan ki hai to ye gheebat ke zumre mein aaegi, jo shar-an haraam hai

[5241] Hazrat Abdullah bin Masood ﵁ hi se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Kisi aurat ko doosri aurat se (be-satar ho kar) is tarah nahi milna chaahiye ke wo uska hulya apne shauhar se bayaan kare, goya wo usey dekh raha hai*”.[513]

Bab 120: Kisi Mard Ka Ye Kehna Ke Aaj Raat Main Apni Tamaam Biwiyo’n Ke Paas Zaroor Jaau’nga

[5242] Hazrat Abu Huraira ﵁ se riwayat hai, unho’n ne kaha ke Hazrat Sulaiman bin Dawood ﵇ ne farmaya: Aaj raat main apni sau (100) biwiyo’n ke paas zaroor jaau’nga. Har biwi ek (1) ladka janam degi, to sau (100) ladke aise paida ho’nge jo Allah ke raaste mein jihaad kare’nge. Farishte ne unse kaha: In sha Allah keh leejiye, lekin unho’n ne in sha Allah na kaha aur wo bhool gae. Chunache wo tamaam biwiyo’n ke paas gae, lekin ek (1) ke siwa kisi biwi ke yahaa’n

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[505] راجع: 146
[506] راجع: 865
[507] راجع: 2644
[508] T: (بے ستر) Be libaas, be-parda, barhana [Rekhta]
[509] Dekhiye: 5241
[510] T: (حُکْمِ اِمْتِناعی) Kisi kaam se baaz rakhne ka hukum, mumaaneat ka hukum [Urduinc]
[511] T: (اِبْتِلا) Balaa, museebat, aafat, aazmaaesh, imtehaan [Rekhta]
[512] T: (مَراسِم) Baahami mel-jol, taalluqaat [Rekhta]
[513] راجع: 5240

baccha paida na hua. Usne bhi adhoora baccha janam diya. Nabi ﷺ ne farmaya: "*Agar wo in sha Allah keh lete to unki muraad bar-aati aur unki khwahish poori hone ki ummeed ziyaada hoti*".[514]

Baab 121: Jab Koi Lambi Ghair-haazri Kare To Raat Ke Waqt Apne Ahle-khaana Ke Paas Na Aae, Aisa Karne Se Andesha Hai Ke Unhe'n Khiyaanat Ki Taraf Mansoob Karega Ya Unki Laghzishe'n Talaash Karega

[5243] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ kisi shakhs ke raat ke waqt apne ghar aane par naa-pasandidgi ka izhaar farmaate the.[515]

[5244] Hazrat Jaabir bin Abdullah ؓ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum se agar koi ziyaada der tak ghar se door raha ho, to yaka-yak raat ke waqt apne ghar na aajaae*".[516]

Faaeda: Ek hadees mein iski illat[517] bayaan hui hai ke taweel ghair-haazri ki wajah se ahle-khaana ki laghzishe'n[518] na pakdi jaae'n, phir ghar ka nizaam darham-barham ho jaaega. Aaj-kal ke taraqqi yaafta daur mein door-daraaz se aane waale hazraat is hadees par is tarah amal kar sakte hain ke ba-zariye phone ya mobile apne ahle-khaana ko ittela kar de'n ke ham falaa'n din itne baje tak ghar aae'nge, agar hadees par amal karne ki niyyat hogi to ummeed hai ye ittela baais-e-sawaab hogi. والله أعلم

Baab 122: Farzand Talab Karna

[5245] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha ke main ek (1) ghazwe mein Rasool Allah ﷺ ke hamraah tha. Jab ham waapas aae to main apne sust-raftaar oont ko tez chalaane ki koshish kar raha tha. Us dauraan mein mere peeche se ek (1) sawaar mere qareeb aaya. Maine mudhkar dekha to wo Rasool Allah ﷺ the. Aap ne farmaya: "*Is qadr jaldi kyou'n kar rahe ho?*" Maine arz ki: Maine nai-nai shaadiki hai. Aap ne farmaya: "*Kuwaari aurat se shaadi ki hai ya shauhar-deeda ko biyaah laae ho?*" Maine kaha: Bewa se nikah kiya hai. Aap ne farmaya: "*Kuwaari se kyou'n na shaadi ki, taake tum uske saath dillagi karte aur wo tere saath khelti?*" Hazrat Jaabir ؓ ne kaha: Phir jab ham madina taiyyaba pohonch aur apne gharo'n mein jaana chaaha to Aap ﷺ ne farmaya: "*Zara theher jaao, raat hone ke baad ghar jaana, taake paraaganda baalo'n waali kanghi kar le'n aur jin ke khaawind ghyaab the wo zer-e-naaf baal saaf kar le'n*".

Raawi kehta hai ke mujh se ek (1) motabar raawi ne bayaan kiya ke Aap ﷺ ne ye bhi farmaya tha: "*Aye Jaabir! Khoob-khoob kes* (كَيْسَ) *karo*". Kes ke maane jimaa ke waqt aulaad ki talab karna hai.[519]

[5246] Hazrat Jaabir ؓ hi se riwayat hai ke Nabi ﷺ ne farmaya: "*Jab tum raat ke waqt (apne shahr) aao to apne ahle-khaana ke paas raat ke waqt mat aao, jab tak wo aurte'n jin ke khaawind taa-der baahar rahe hain apne zer-e-naaf baal saaf na kar le'n, aur paraaganda baalo'n mein kanghi na kar le'n.* Hazrat Jaabir ؓ ne kaha ke Rasool Allah ﷺ ne ye bhi farmaya: "*Mujh par jimaa karne se farzand ki talab zaroori hai*".[520]

Obaidullah ne Wahb "وَهْب" aur Hazrat Jaabir ؓ ke zariye se Nabi ﷺ se kes "كَيْس" ke alfaaz bayaan karne mein Sha'bi ki mataaba-at ki hai.

Faaeda: Insaan ko nikah karte waqt ye gharz rakhni chaahiye ke nek aulaad paida ho, jo marne ke baad duniya mein acchi nishaani ke taur par baaqi rahe, iske liye Allah Ta'ala se dua karta rahe. Baaqiyaat us Saalehaat mein nek-aulaad ko pehla darja haasil hai. Allah Ta'ala hame'n nek aur farmabardaar aulaad ataa farmae. آمين

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[514] راجع: 2819

[515] راجع: 443

[516] راجع: 443

[517] T: (عِلَّت) Wo cheez jo kisi doosri cheez ke wujood ka sabab ho, wajah, sabab [Rekhta]

[518] T: (لَغْزِش) Laghzish ki jamaa, khata, nisyaan, bhool-chook [Rekhta]

[519] راجع: 443

[520] راجع: 443

Baab 123: Khaawind Safar Se Aae To Aurat Zer-e-Naaf Baal Saaf Kare Aur Paraaganda Baalo'n Mein Kanghi Kare

[5247] Hazrat Jaabir (z) se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah ek (1) ghazwe mein the. Waapsi ke waqt jab ham madina taiyyaba ke qareeb pohonche to main apne sust-raftaar oont ko tez chalaane laga to mere peeche se ek (1) sawaar aaya aur mere qareeb pohonch kar apni chadi se mere oont ko thonka. Usne mera oont badi acchi chaal chalne laga, jaisa ke tum ne acchi chaal chalne waale oont ko dekha hoga. Maine palat kar dekha to wo Rasool Allah ﷺ the. Maine arz ki: Allah ke Rasool ﷺ! Meri nai-nai shaadi hui hai. Aap ne farmaya: "*Tum ne shaadi bhi karli hai?*" Arz kiya: Ji haa'n. Aap ne farmaya: "*Kuwaari se shaadi ki hai ya bewa se nikah kiya hai?*" Maine kaha: Shauhar-deeda se nikah kiya hai. Aap ne farmaya: "*Kuwaari se shaadi kyou'n na ki? Tum uske saath khelte wo tere saath kehlti*". Phir jab ham madina taiyyaba pohonche to apne gharo'n mein jaane lagey. Aap ne farmaya: "*Theher jaao, isha ke waqt gharo'n ko jaao, taake bikhre baalo'n waali aurat kanghi kar le aur shahr se ghayab khaawind waali aurat apne zer-e-naaf baal saaf kar le*".[521]

Baab 124: Irshad-e-Baari Ta'ala "Aurte'n Apni Zeenat Ko Khaawindo'n Ke Alaawa Kisi Par Zaahir Na Hone De'n"[522] Ka Bayaan

[5248] Hazrat Abu Haazim se riwayat hai, unho'n ne kaha ke logo'n ne is amr mein ikhtelaaf kiya ke ghazwa-e-uhud mein Rasool Allah ﷺ ke zakhm ki marham-patti kis cheez se ki gai thi? Unho'n ne is silsile mein Hazrat Sahal bin Saad Saa'di ؓ se raabta kiya …wo madina taiyyaba mein Nabi ﷺ ke Sahaba Ikram ؓ mein se aakhri sahaabi the, jo baaqi rahe… Unho'n ne farmaya: Waaqai logo'n mein koi bhi baaqi nahi raha, jo is muaamale mein mujhse ziyaada jaanne waala ho. Syeda Fatima ؓ Aap ﷺ ke chehra-e-anwar se khoon saaf karti thee'n aur Hazrat Ali ؓ apni dhaal mein paani laate the. (Jab khoon band na hua to) phir ek (1) boriya jalaa kar uski raakh se zakhm bhar diya gaya.[523]

Faaeda: Imam Bukhari ؒ ne unwaan mein zikr kiya hai ke aurat, apne khaawind ke saamne apni zeenat ka izhaar kar sakti hai, is hadees mein Syeda Fatima ؓ ke saath unke shaurhar-e-naamdaar Hazrat Ali ؓ bhi maujood the, jo paani lane ki khidmat sar-anjaam de rahe the. Is silsile mein Syeda Fatima ؓ ne apni zeenat, yaane chehra aur haath waghaira chupaane ka koi ehtemaam nahi kiya, isi se Imam Bukhari ؒ na apna mudda-aa[524] saabit kiya hai. والله أعلم

Baab 125: Irshad-e-Baari Ta'ala "Wo Bacche Jo Abhi Baaligh Nahi Hue" Ka Bayaan

[5249] Hazrat Ibne Abbas ؓ se riwayat hai, unse kisi aadmi ne poocha: Kya tum eid-ul-adha ya eid-ul-fitr ke mauqa par Rasool Allah ﷺ ke hamraah the? Unho'n ne kaha: Haa'n. Aur agar mera muqaam o martaba Aap ﷺ ke yahaa'n na hota to main apni sighar-sini[525] ki wajah se aise mauqa par haazir nahi ho sakta tha. Unho'n ne bayaan kiya ke Rasool Allah ﷺ baahar tashreef le gae, logo'n ko namaz-e-eid padhaai aur khutba diya. Unho'n ne us namaz ke liye azaan o iqaamat[526] ka zikr nahi kiya. Phir aap aurto'n ke paas aae, unhe'n waaz o naseehat farmaai. Nez, unhe'n sadqa o khairaat karne ka hukum diya. Maine unko dekha ke wo apne kaano'n aur galey ki taraf haath badha rahi thee'n. Apne zewaraat Hazrat Bilal ke hawaale kar rahi thee'n. Uske baad Aap ﷺ aur Hazrat Bilal ؓ dono apne ghar waapas tashreef le aae.[527]

Faaeda: Unwaan ka matlab ye hai ke jo bacche abhi sinn-e-bulooghat ko nahi pohonche wo aurto'n ke paas jaa sakte hain aur unhe'n dekh sakte hain, unse parda karne ki zaroorat nahi. Chunache is hadees mein hai ke Hazrat Ibne Abbas ؓ ne aurto'n ko apne zewaraat ki taraf haath adhaate dekha. Yaane apne haar aur baaliyaa'n utaar kar Hazrat Bilal ؓ ke hawaale kar dee'n, maqsad ye hai ke is mauqa par jo kuch aurto'n se roonuma hua uska Hazrat Ibne Abbas ؓ ne mushaahada kiya, kyou'nke wo kamsin the aur wo unse parda na karti thee'n.

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[521] راجع: 443

[522] Surah an Noor: 31

[523] راجع: 243

[524] T: (مُدَّعا) Wo cheez jis par daawa ho, maqsad, gharz [Rekhta]

[525] T: (صِغَر سِنی) Bachpan [Rekhta]

[526] T: (اِقامَت) Takbeer-e-namaz-e-baajamaat [Rekhta]

[527] راجع: 98

Baab 126: Aadmi Ka Apne Saathi Se Kehna: Kya Tum Ne Aaj Jimaa Kiya Hai? Aur Kisi Aadmi Ka Ghusse Ki Wajah Se Apni Beti Ki Kamar Mein Chok Maarna

[5250] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Ek (1) dafa Hazrat Abu Bakar ؓ ne mujhe daa'nta aur ghusse ki wajah se meri kamar mein apne haath se chok[528] maarne lagey. Main is liye harkat na kar sakti ke Rasool Allah ﷺ ne apna sar-e-mubarak meri raan par rakha hua tha.[529]

Faaeda: Is unwaan ke do (2) hisse hain: Ek (1) aadmi ka doosre saathi se kehna ke aaj tum ne jimaa kiya hai? Aadmi ka apni beti ke pehlu mein ghusse ke waqt haath maarna. Doosri hissa to zikr karda hadees se saabit ho raha hai, albatta pehle hisse ke mutaalliq koi daleel nahi zikr ki gai. Iske mutaalliq Haafiz Ibne Hajar ؒ ne likha hai ke Imam Bukhari ؒ iske mutaalliq koi hadees likhna chaahte the, lekin waqt na mila ya shart ke mutaabiq riwaayat na mil saki, is liye bayaaz[530] chod diya.[531] Lekin hame'n is mauqoof se ittefaaq nahi hai. Hamaare rujhaan ke mutaabiq basa-auqaat Imam Bukhari ؒ tasheez-e-azhaan[532] ke liye hadees zikr nahi karte, taake qaaraeen khud apne zehen par zor de kar us khula ko pur kare'n. Chunache Hazrat Umme Sulaim ؓ ka waaqia hai ke unka beta faut ho gaya, to unho'n ne apne bete ki wafaat ke mauqa par apne khaawind Abu Talha ؓ se ajeeb o ghareeb muaamala kiya. Hazrat Abu Talha ؓ jab subah ke waqt Rasool Allah ﷺ ki khidmat mein haazir hue to aap ne farmaya: "*Kya tum ne aaj raat jimaa kiya hai?*" Abu Talha ne arz kiya: Ji haa'n. Imam Bukhari ؒ ne ye waaqia tafseel se bayaan kiya hai.[533] Imam Bukhari ؒ ne is hadees ko mutaadid martaba apni saheeh mein bayaan kiya hai, uske baad ye kehna ke aap ko apni shart ke mutaabiq koi hadees na mil saki, is liye bayaaz chod diya, usey kyou'nkar tasleem kiya jaa sakta hai. Phir Saheeh Bukhari likhne ke baad nawwe-hazaar (90,000) talaameza ko is Saheeh Bukhari ka dars diya to is daawa ko kaise tasleem kiya jaa sakta hai ke waqt na mil saka, is liye unwaan ke mutaabiq hadees zikr na kar sakey. Bahar-haal hamaare nazdeek Imam Bukhari ؒ ne bataur-e-qiyaas is unwaan ke pehle hisse ko saabit kiya hai, ya tashheez-e-azhaan ke taur par usey hadees ke baghair rehne diya hai, taake qaari khud apni istedaad[534] ko ba-rooe-kaar[535] aur hadees ko darj kare. والله أعلم

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[528] T: (چوکا) Thes, zarb, jhatka, malaamat [Rekhta]
[529] راجع: 334
[530] T: (بَیاض) Kora, saaf, baghair likha [Rekhta]
[531] Fath-ul-Baari: V9 P428
[532] T: Haafze ya aqal ki quwwato'n ko tez karne ke liye [RSB]
[533] Saheeh Bukhari: Al Aqiqa H5470
[534] T: (اِسْتِعْداد) Salaahiyat, qaabiliyat [Rekhta]
[535] T: (بَرُوئے کار) Maidaan-e-amal mein laana [Rekhta]

بسم الله الرحمان الرحيم

68: Kitab ut Talaaq (Talaaq Se Mutaalliq Ahkaam o Masaael) كِتَابُ الطَّلَاقِ

Baab 1: Irshad-e-Baari Ta'ala "Aye Nabi! Jab Tum Aurto'n Ko Talaaq Do To Iddat Ke Aaghaaz Mein Talaaq Do Aur Iddat Ka Shumaar Rakho"[536] Ka Bayaan

"أَحْصَيْنَاهُ"[537] ke maane hain: Ham ne isko mehfooz kiya aur usey shumaar kiya.

Sunnat ke mutaabiq ye hai ke haalat-e-tuhr[538] mein aurat se milaap kiye baghair usey talaaq de, phir talaaq par do (2) gawaah muqarrar kare.

[5251] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke unho'n ne Rasool Allah ﷺ ke ahd-e-mubarak mein apni biwi ko ba-haalat-e-haiz talaaq de di. Hazrat Umar bin Khattab ﷺ ne Rasool Allah ﷺ se uske mutaalliq poocha to aap ne farmaya: "*Abdullah se kaho ke wo apni biwi se rujoo kar le. Phir apne nikah mein baaqi rakhe hatta ke wo haiz se paak ho jaae. Phir usey haiz aae, phir usse paak ho jaae, phir uske baad agar chaahe to usey rok rakhe aur agar chaahe to milaap kiye baghair usey talaaq de de. Ye wo iddat hai jiska Allah Ta'ala ne hukum diya hai ke iska lihaaza rakhte hue aurto'n ko talaaq di jaae*".[539]

Faaeda: Zikr-karda hadees mein talaaq ka masnoon tareeqa bataaya hai ke khaawind jis tuhr mein talaaq dena chaahe us mein apni biwi se milaap na kare, phir ek (1) hi baar ki talaaqko kaafi samjhe aur poori iddat guzar jaane de. Is tarah aurat par talaaq-e-baain[540] waaqe ho jaaegi, uske alaawa ghair-masnoon talaaq ki soorate'n darj-e-zel hain: ✿ Haalat-e-haiz mein talaaq di jaae. ✿ Aise tuhr mein talaaq di jaae jis mein milaap kar chuka hai. ✿ Ba-yak-waqt teen (3) talaaqe'n de. ✿ Ek (1) tuhr mein hi alag-alag mauqa par teen (3) talaaqe'n de. Un mein fuqaha ka ittefaaq hai ke ye tareeqa-e-talaaq haraam hai, khaawind isse gunaahgaar hoga, taaham talaaq waaqe ho jaaegi, agarche khaawind ne maasiyat aur haraam ka irtekaab kiya hai.

Baab 2: Jab Haaeza Ko Talaaq Dedi Jaae To Ye Talaaq Bhi Shumaar Hogi

[5252] Hazrat Ibne Umar ﷺ se riwayat hai ke unho'n ne apni biwi ko haiz ki haalat mein talaaq de di. Hazrat Umar ﷺ ne iska zikr Nabi ﷺ se kiya to aap ne farmaya: "*Usey chaahiye ke rujoo kare*". (Raawi kehta hai ke) Maine Ibne Umar ﷺ se poocha: Us talaaq ko shumaar kiya jaega? Unho'n ne jawaab diya aur kya hoga?[541]

Qatada ne Yunus bin Jubair ke zariye se Hazrat Ibne Umar ﷺ se riwayat kiya ke Aap ﷺ ne farmaya: "*Usey hukum do ke rujoo kare*". Maine poocha: Kya ye talaaq shumaar ki jaaegi? Hazrat Ibne Umar ﷺ ne jawaab diya: Tu kya samajhta hai, agar Abdullah aajiz ho jaae aur himaaqat ka murtakib ho to kya talaaq waaqe na hogi?

[5253] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne Ibne Umar ﷺ se bayaan kiya ke aap ne farmaya: Ye talaaq mujh par shumaar ki gai.[542]

Faaeda: Dauraan-e-haiz mein di gai talaaq ke mutaalliq ikhtelaaf hai ke naafiz hogi ya nahi? Jamhoor ahle ilm ka mauqif hai ke is andaaz se talaaq dena agarche khilaaf-e-sunnat hai, taaham talaaq waaqe ho jaati hai. Iske bar-aks kuch hazraat ka khayaal hai ke dauraan-e-haiz mein di hui talaaq naafiz nahi hogi, kyou'nke ye talaaq khilaaf-e-sunnat hai aur khilaaf-e-sunnat kaam mardood hota hai. Albatta Imam Bukhari ﷺ ka mauqif jamhoor ahle ilm ke mutaabiq hai ke dauraan-e-haiz mein di gai talaaq naafiz ho jaati hai.

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[536] Surah at Talaaq: 1

[537] Surah Yaseen: 12

[538] T: (طُہْر) Haiz se paaki nez wo muddat jis mein haiz na ho, do (2) haiz ke darmiyaan ke ayyaam [Rekhta]

[539] راجع: 4908

[540] T: (طَلاقِ بائِن) Qatai talaaq, teen (3) martaba talaaq [Rekhta]

[541] راجع: 4908

[542] راجع: 4908

Baab 3: Jis Ne Aurat Ko Talaaq Di Aur Kya Talaaq Dete Waqt Biwi Se Mukhatib Hona Zaroori Hai?

[5254] Hazrat Auzaai bayaan karte hain ke maine Imam Zohri se dariyaaft kiya: Nabi ﷺ ki wo kaunsi biwi thi jisne Aap ﷺ se panaah maangi thi? To unho'n ne kaha ke mujhe Hazrat Urwah ne bataaya, unho'n ne Hazrat Ayesha ؓ se riwayat kiya ke dukhtar-e-jaun[543] ko jab Rasool Allah ﷺ ke paas laaya gaya aur Aap ﷺ uske qareeb gae to usne kaha: Main Aap se Allah ki panaah maangti hoo'n. Aap ﷺ ne farmaya: "*Toone badi azeem zaat ke zariye se panaah maangi hai, lehaaza tu apne ahle-khaana ke yahaa'n chali ja*".

Abu Abdullah (Imam Bukhari ؒ) ne farmaya: Is hadees ko Hajjaaj bin Abi Manee' (حَجَّاجُ بْنُ أَبِي مَنِيعٍ) ne apne dada se, unho'n ne Imam Zohri se, aur unho'n ne Urwah se bayaan kiya ke Hazrat Ayesha ؓ ne farmaya.

[5255] Hazrat Abu Usaid ؓ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah baahar nikle. Chalte-chalte ham aise baagh mein pohonch gae jise *Ash-Shautu* "الشَّوْطُ" kaha jaata tha. Ham uske dar o deewaar ke darmiyaan jaakar baith gae. Nabi ﷺ ne farmaya: "*Tum log yahaa'n baith jaao*". Aur aap andar tashreef le gae. Wahaa'n jauniya laai gai thi. Usey ek (1) ghar mein bithaaya gaya jo khajooro'n ke jhund mein tha aur wo Umaima bint Noman bin Sharaheel ka tha. Uske saath dekh-bhaal ke liye ek (1) daaya bhi thi. Jab Nabi ﷺ uske paas tashreef le gae to aap ne farmaya: "*Tu apne aap ko mere hawaale karde*". Usne jawaab diya: Kya koi shehzaadi apne aap ko ek (1) aam aadi ke hawaale kar sakti hai? Aap ﷺ ne apna haath badhaaya aur uske sar par rakha, taake usey sukoon haasil ho. Usne kaha: Main tumse Allah ki panaah maangti hoo'n. Aap ﷺ ne farmaya: "*Toone aisi zaat ki panaah maangi hai jiske zariye se panaah maangi jaati hai*". Uske baad Aap ﷺ baahar hamaare paash tashreef le aae aur farmaya: "*Aye Abu Usaid! Usey do (2) raazqiya[544] kapde pehna kar uske ghar waalo'n ke paas pohoncha do*"[545]

[5256 5257] Hazrat Sahal bin Saad aur Abu Usaid ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Umaima bint Sharaheel se nikah kiya tha, phir jab wo aap ke paas laai gai to aap ne uski taraf apna haath badhaaya, jise usne naapasand kiya. Chunache Aap ﷺ ne Hazrat Abu Usaid ؓ ko hukum diya ke usko saamaan de kar taiyyaar kare aur usey do (2) raazqi kapde pehenne ke liye de de.[546]

Hazrat Abbas bin Sahal bin Saad se riwayat hai, wo apne baap Hazrat Sahal bin Saad ؓ se is hadees ko bayaan karte hain.[547]

Faaeda: Rasool Allah ﷺ ka "Bint-e-Jaun" se baa-zaabta nikah hua tha, lekin khilwat ke waqt usey shaitan ne warghalaaya to usne aap ke haq mein gustaakhi ka irtekaab kiya. Rasool Allah ﷺ ne uski kaifiyat aur rawaiyya dekh kar kinaae[548] ke taur par talaaq de di aur izzat o aabru ke saath usey rukhsat kar diya. Riwayaat mein hai ke wo aurat zindagi bhar naadim rahi aur kehti rahi ke main intehaai bad-bakht hoo'n. Afsos ke dushmanaan-e-islaam ne is waaqea ko bohot uchaala hai, halaa'nke is mein koi aisi baat nahi jo khilaaf-e-aqal ho. Hazrat Sahal bin Saad waali hadees ko Imam Bukhari ؒ ne doosre muqaam par tafseel se bayaan kiya hai, usey ek (1) nazar mulaahaza kar liya jaae.[549]

[5258] Abu Ghallaab Yunus bin Jubair se riwayat hai, unho'n ne kaha ke maine Hazrat Ibne Umar ؓ se arz ki: Ek (1) shaks ne apni biwi ko us waqt talaaq di jab wo ba-haalat-e-haiz thi? Unho'n ne kaha: Tum Ibne Umar ko jaante ho? Ibne Umar ne apni biwi ko haiz ki haalat mein talaaq di thi. Phir Hazrat Umar ؓ Nabi ﷺ ki khidmat mein haazir hue

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[543] T: In ka naam Asma bint Noman tha, inka nikah Rasool Allah ﷺ ke saath hua, jab Aap ﷺ unke paas gae to unho ne bezaari ka izhaar kiya. Jis par Aap ﷺ ne unhe'n sohbat se pehle hi talaaq de kar alaaheda kar diya. Hazrat Usman ؓ ke daur-e-khilaafat mein intiqaal hua. [RSB]

[544] T: "رازقيه" (رَازِقِيَّيْنِ) Angrezi mein ise Linen kaha jaata hai [RSB]

[545] Dekhiye: 5857

[546] راجع: 5255

[547] Dekhiye: 5637

[548] T: (كِنائے) Kinaaya lughat mein posheeda baat karne ko kehte hain aur istelaah ilm-e-bayaan mein aise kalme ko kehte hain jis ke laazmi maane muraad hon aur agar haqiqi maane muraad liye jaae'n to bhi jaaez hai (ye tafseel maine Urdunotes website se li hai] [RSB]

[549] Saheeh Bukhari: Al Ashriba: H5637

aur uske mutaalliq aap se dariyaaft kiya to aap ne unhe’n hukum diya ke wo biwi se rujoo kare. Phir jab wo haiz se paak ho jaae to us waqt agar wo chaahe to talaaq de de. Saail ne poocha: Kya Aap ﷺ ne usey talaaq shumaar kiya tha? Hazrat Ibne Umar ؓ ne kaha: Agar koi aajiz rahe aur himaaqat ka suboot de, to uska kya ilaaj hai?[550]

Baab 4: Jis Ne Teen (3) Talaaqe’n Dena Jaaez Qaraar Diya

Irshad-e-Baari Ta’ala hai: “Talaaq Do (2) Baar Hai, Phir Ya To Seedhi Tarah Usey Apne Paas Rakha Jaae Ya Bhale Tareeqe Se Usey Rukhsat Kar Diya Jaae”.[551]

Hazrat Abdullah bin Zubair ؓ ne kaha: Agar kisi bimaari shakhs ne apni biwi ko talaaq-e-baain di to uski waaris nahi hogi. Imam Sha’bi ne kaha ke wo waaris hogi. Hazrat Ibne Shubruma ne (Imam Sha’bi se) kaha: Kya wo aurat iddat guzarne ke baad doosre khaawind se nikah kar sakti hai? Unho’n ne kaha: Haa’n. Ibne Shubruma ne kaha: Agar uska doosra khaawind bhi mar jaae to (kya wo dono ki waaris hogi?) Us par Imam Sha’bi ne apne fatwe se rujoo kar liya.

[5259] Hazrat Sahal bin Saad Saa’di ؓ se riwayat hai ke Hazrat Uwaimir Ajlaani ؓ, Hazrat Aasim bin Adi Ansari ؓ ke paas aae aur unse kaha: Aye Aasim ؓ! Tumhara kya khayaal hai, agar koi shakhs apni biwi ke saath kisi ghair-mard ko paae to kya wo usey qatl kar sakta hai. Us soorat mein tum us (shauhar) ko bhi qatl kar doge, ya phir wo (shauhar) kya kare? Aye Aasim! Mere liye ye masla Rasool Allah ﷺ se pooch kar bataao, chunache Hazrat Aasim ؓ ne jab ye masla Rasool Allah ﷺ se poocha to Rasool Allah ﷺ ne is qism ke sawalaat ko naa-pasand farmaya aur unhe’n maa-yoob qaraar diya, hatta ke Hazrat Aasim ؓ par ye baat bohot giraa’n guzri, jo unho’n ne Rasool Allah ﷺ se suni thi. Jab Hazrat Aasim ؓ apne ghar aae to Hazrat Uwaimir ؓ ne aakar unse poocha: Aye Aasim! Rasool Allah ﷺ ne aapse kya farmaya hai? Hazrat Aasim ؓ ne kaha: Tumne to mujhe aafat mein daal diya hai, kyou’nke jo sawaal tumne poocha wo Rasool Allah ﷺ ko bohot naagawaar guzra. Hazrat Uwaimir ؓ ne kaha: Allah ke Qasam! Main Rasool Allah ﷺ se ye masla pooche baghair nahi rahu’nga, chunache wo rawaana hue aur Rasool Allah ﷺ ki khidmat mein pohonche. Us waqt aap logo’n ke darmiyan tashreef farma the. Hazrat Uwaimir ؓ ne arz ki: Allah ke Rasool ﷺ! Agar koi shakhs apni biwi ke saath kisi ghair ko paae to aap ka kya khayaal hai? Kya wo usey qatl kar de? Us soorat mein aap log usey bhi qatl kar de’nge, ya phir usey kya karna chaahiye? Rasool Allah ﷺ ne farmaya: “*Allah Ta’ala ne tere aur teri biwi ke baare mein wahee naazil farmaai hai, is liye tum jaao aur apni biwi ko bhi saath laao*”. Hazrat Sahal ؓ ka bayaan hai ke phir dono miya-biwi ne liaan[552] kiya. Main us waqt logo’n ke saath Rasool Allah ﷺ ke paas maujood tha. Jab dono liaan se faarigh hue to Hazrat Uwaimir ؓ ne kaha: Allah ke Rasool ﷺ! Agar (ab bhi) main ise apne paas rakhu’n to (iska matlab ye hai ke) maine is par jhoot bola tha, chunache unho’n ne Rasool Allah ﷺ ke hukum se qabl hi apni biwi ko teen (3) Talaaqe’n de daalee’n.

Ibne Shihaab ne kaha: Phir liaan karne waalo’n ke liye yehi tareeqa jaari ho gaya.[553]

Faaeda: Is hadees se maaloom hota hai ke yakbaargi[554] teen (3) talaaqe’n di jaa sakti hain, lekin kya teeno’n naafiz ho’ngi ya ek (1) is hadees se kuch bhi saabit nahi hota. Hamaare rujhaan ke mutaabiq Hazrat Uwaimir ؓ ne jazbaat mein ye kaam kar daala, shayad unko maaloom na tha ke khud liaan hi se khaawind aur biwi ke darmiyaan judaai ho jaati hai. Rasool Allah ﷺ ne us par is wajah se inkaar nahi kiya ke liaan karne se wo aurat uski biwi nahi rehti, lehaaza teen (3) talaaqe’n kya, agar wo hazaar (1000) talaaq bhi de-de to bhi be-sood aur bekaar hain. Haa’n, agar liaan na hota to aap uska zaroor inkaar karte jaisa ke hadees mein hai. Hazrat Mahmood bin Labeed ؓ se riwayat hai ke Rasool Allah ﷺ ke saamne ek (1) aadmi ne apni biwi ko ekatthi teen (3) talaaqe’n de dee’n, to aap bohot naaraaz hue aur aap ne bar-afrokhta[555] ho kar farmaya: “*Meri maujoodgi mein tum logo’n ne Allah ki kitaab ke saath khelna*

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[550] راجع: 4908

[551] Surah al Baqara: 229

[552] T: (لِعان) Ek-doosre par laanat karna, aurat par shauhar ki jaanib se zina ke ilzaam ke mauqa par dono ka haakim-e-sharaa’ ke saamne chaar (4) baar qasam khaa kar paanchwee’n baar ye dua karna ke agar main is mein darogh-goi ka murtakib hoo’n to mujh par laanat [Rekhta]

[553] راجع: 423

[554] T: (یَکْ بارْگی) Ek (1) dafa mein, ek (1) baar mein, ek (1) martaba, achaanak, dafatan [Rekhta]

[555] T: (بَر اَفْروخْتَه) Ghusse se surkh, barham, mushta-il [Rekhta]

shuru kar diya". Aap ki barhami dekh kar ek (1) aadmi ne arz kiya: Allah ke Rasool ﷺ! Aap mujhe ijaazat de'n main ise qatl kar du'n.[556] Jo hazraat is hadees se ye masla kasheed[557] karte hain ke yakbaar[558] teen (3) talaaqe'n dene se teeno waaqe ho jaati hain, unka ye mauqif intehaai mahal-e-nazar[559] hai. والله أعلم

[5260] Hazrat Ayesha ؓ se riwayat hai ke Rifaa-ah Qurazi (رِفَاعَةَ الْقُرَظِيِّ) ؓ ki biwi, Rasool Allah ﷺ ki khidmat mein haazir hue aur arz ki: Allah ke Rasool ﷺ! Rifaa-ah ؓ ne mujhe talaaq di hai, wo bhi aisi jisse hamaare taalluqaat khatam ho gae hain. Maine uske baad Abur Rahman bin Zubair ؓ se nikah kar liya hai. Uske paas to kapde ke phande ki tarah hai. Rasool Allah ﷺ ne farmaya: "*Shayad tum Rifaa-ah ke paas dobaara jaana chaahti ho? Lekin ab tu uske paas nahi jaa sakti ta-aa'nke wo tera maza na chakh le aur tu usse lutf-andoz na ho jaae*".[560]

[5261] Hazrat Ayesha ؓ se riwayat hai ke ek (1) aadmi ne apni biwi ko teen (3) talaaqe'n de dee'n. Uski biwi ne kisi aur shakhs se nikah kar liya. Doosre khaawind ne bhi usey talaaq de di. Nabi ﷺ se sawaal kiya gaya: Kya pehle shuahar ke liye ab ye aurat halaal hai? Aap ne farmaya: "*Nahi, yahaa'n tak ke doosra shauhar usse lutf-andoz ho, jaisa ke pehla shauhar hua tha*".[561]

Faaeda: Masla-e-Talaaq intehaai nazaakat[562] ka haamil hai, lekin ham is silsile mein bohot ghaflat[563] ka shikaar hain. Jab bhi ghar mein koi naa-chaaqi[564] sangeen soorat-e-haal ikhtiyaar karti hai to ham bar-afrokhta ho kar fauran talaaq, talaaq, talaaq bol dete hain. Ya talaaq-e-salaasa ek (1) hi kaaghaz par likh kar usey apne aap par haraam kar lete hain. Phir jab hosh aata hai to dar-dar ki khaak chaanna shuru kar dete hain. Baaz ahle ilm ki taraf se kaha jaata hai ke ba-yak-waqt di hui teen (3) talaaqe'n teeno hi naafiz ho jaati hai aur hamesha ke liye talaaq-dahinda[565] ki biwi us par haraam ho jaati hai, phir usko uske liye halaal karne ki khaatir nang-akhlaaq[566], haya-soz[567], bad-naam-e-zamaana halaala ka mashwara diya jaata hai. Jo naa sirf be-sharmi aur be-hayaai hai, balke mukhalifeen-e-islaam ko is qism ki imaan-shikan[568] harkaat ki aad mein islaam par hamla-aawar hone ka mauqa milta hai.

Agar socha jaae to halaala to talaaq-dahinda ka hona chaahiye tha, jisne ye harkat ki hai. Lekin hamaare yahaa'n aurat ko takhta-e-mashq[569] banaaya jaata hai aur uski ismat o izzat ko daaghdaar kiya jaata hai. Jabke hadees mein halaala karne aur jiske liye halaala kiya jaata hai, dono ko mal-oon kaha gaya hai.[570] Aur Rasool Allah ﷺ ne halaala nikaalne waale ko kiraae ka sand kaha hai.[571] Hazrat Umar ؓ ne hukum diya tha ke aise halaala karne waale aur nikalwaane waale, dono ko zina ki saza di jaaegi.[572]

Baaz auqaat ye bebas lekin ghairat-mand aurat is zulm o ziyaadat ka talaaq-dahinda aur apne rishtedaaro'n se you'n intiqaam leti hain ke raat hi raat wo halaala karne waale se set ho gai aur us nae jode ne ehed o paimaan kar liya aur apne nikah ko paaedaar kar liya. Is tarah halaala nikalwaane waale ki sab ummeede'n khaak mein mila dee'n. Aise waaqiaat aae din akhbaraat o rasaail mein shaaya hote rehte hain. Bahar-haal ba-yak-waqt teen (3) talaaqe'n dene se teer-kamaan se nikal jaata hai aur thikaane par baith jaata hai.

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[556] Sunan Nasai: at Talaaq: H3430

[557] T: (کَشِید) Akhaz karna, haasil karna, lena [Rekhta]

[558] T: (یَک بار) Ek (1) baar, ek (1) dafa, ek (1) martaba [Rekhta]

[559] T: (مَحَلِّ نَظَر) Jis mein ikhtelaaf ki gunjaaish ho, fikr o taammul ka muqaam, etiraaz ki jagah [Rekhta]

[560] راجع: 2639

[561] راجع: 2639

[562] T: (نَزاکَت) Naazuk-pann, naazuki, baareeki, naazuk-mizaaji, lataafat [Rekhta]

[563] T: (غَفْلَت) Behoshi, be-khabri, madhoshi, laaparwaahi, oongh [Rekhta]

[564] T: (ناچاق) Naa-ittefaaqi, ranjish, an-ban [Rekhta]

[565] T: Talaaq dene waala [RSB]

[566] T: Badnaam karne waale, be-sharm, be-hayaa akhlaaq [RSB]

[567] T: (حَیا سوز) Sharm aur ghairat ko khatam karne waala [Rekhta]

[568] T: (اِیْمَان شِکَن) Imaan ko todne, nuqsaan pohonchaane waali [RSB]

[569] T: (تَخْتَۂ مَشق) Wo cheez jo bohot istemaal mein aae [Rekhta]

[570] Sunan Abu Dawood: An Nikah: H2076

[571] Sunan Ibne Majah: An Nikah: H1936

[572] Sunan Kubra lil Bayhaqi: V7 P337

Kitab o sunnat ke mutaabiq ek (1) majlis ki di hui teen (3) talaaqe'n ek (1) rajee talaaq[573] shumaar hoti hai. Ba-sharte-ke talaaq dene ka pehla ya doosra mauqa ho. Ab dauran-e-iddat khaawind ko bila-tajdeed-e-nikah[574] rujoo ka haq hai aur iddat guzarne ke baad bhi nae nikah se rujoo ho sakta hai. Is nae nikah ki chaar (4) sharaaet hasb-e-zel hain: ❁ Aurat ke sarparast uski ijaazat de'n. ❁ Aurat bhi talaaq-dahinda ke yahaa'n rehne par aamaada ho. ❁ Haq-e-maher bhi nae sire se muqarrar kiya jaae. ❁ Gawaah bhi maujood ho'n. Agar-che is andaaz se talaaq dena islaam mein intehaai naa-pasandida harkat hai, jaisa ke Rasool Allah ﷺ ke ahd-e-mubarak mein ek (1) shakhs ne apni biwi ko ba-yak-waqt teen (3) talaaqe'n de dee'n. Aap ﷺ ko jab is baat ka ilm hua to ghusse ki wajah se uth khade hue aur farmaya: "*Tum ne meri zindagi mein Allah ke ahkaam se khelna shuru kar diya hai*". Aap ki naaraazi ko dekh kar ek (1) shakhs ne kaha: Allah ke Rasool ﷺ! Aap mujhe ijaazat de'n taake main usey qatl kar du'n.[575] Is andaaz se di hui talaaq ke rajee[576] hone ke dalaael has be zel hain: ❁ Hazrat Ibne Abbas ؓ riwayat karte hain ke Rasool Allah ﷺ ke ahd-e-nabuwwat, Hazrat Abu Bakar ؓ ke zamaana-e-khlaafat aur Hazrat Umar ؓ ke ibtedaai do (2) saala daur-e-hukumat mein ek (1) majlis ki teen (3) talaaqo'n ko ek (1) hi shumaar kiya jaata tha. Uske baad logo'n ne is gunjaaish se ghalat faaeda uthaana shuru kar diya to Hazrat Umar ؓ ne taadeebi[577] taur par teen (3) talaaqe'n naafiz karne ka hukum saadir farmaya.[578] ❁ Waazeh rahe ke Hazrat Umar ؓ ka ye iqdaam taazeeri[579] tha, kyou'nke aap ke aakhri hisse mein apne is faisle par izhaar-e-afsos farmaya karte the, jaisa ke Haafiz Ibne Qaiyyim ne Mohaddis Abu Bakar Ismaili ki tasneef "Musnad-e-Umar" ke hawaale se likha hai.[580] ❁ Hazrat Rukaana bin Abd Yazeed ؓ ne apni biwi ko talaaq de di, uske baad unhe'n apni biwi ke firaaq[581] mein intehaai afsos hua. Rasool Allah ﷺ ke paas jab muaamala pohoncha to aap ne unhe'n bulaya aur dariyaaft farmaya: "*Talaaq kaise di thi?*" Arz kiya: Ek (1) hi majlis mein teen (3) Talaaqe'n de di thee'n. Rasool Allah ﷺ ne farmaya: "*Ye to ek (1) rajee hai, agar chaaho to rujoo karlo*". Chunache unho'n ne rujoo karke dobaara apna ghar aabaad kar liya.[582] Haafiz Ibne Hajar ؒ is hadees ke mutaalliq likhte hain ke ye hadees masla talaaq-e-salaasa ke mutaalliq ek (1) faisla-kun[583] nas-e-qatai[584] ki haisiyat rakhti hai, jiski aur koi taaweel nahi ho sakti.[585] Quran o Hadees ka yehi faisla hai ke ba-yak-waqt di gai teen (3) talaaqe'n ek (1) rajee talaaq hai. Iske alaawa hamaare yahaa'n raaej-ul-waqt[586] aaeli or aaeli[587] qawaneen[588] aur deegar islaami mumaalik mein bhi ye fatwa diya jaata hai. والله المستعان

Waazeh rahe ke hamaare yahaa'n ek (1) majlis ki teen (3) talaaqo'n ko teen (3) hi shumaar karne par ijmaa[589] ka daawa kiya jaata hai. Halaa'nke ye daawa be-bunyaad hai. Ilmi duniya mein iski koi haisiyat nahi, kyou'nke tatleeq[590]-e-salaasa[591] ke mutaalliq mundarja zail chaar (4) qism ke giroh paae jaate hain: ❁ Pehla giroh sunnat-e-nabawi ko har zamaane mein maamool-bih[592] jaante hue Hazrat Umar ؓ ke faisle ko hangaami[593] aur taazeeri khayaal karta hai, unke nazdeek ek (1) majlis ki teen (3) talaaqe'n ek (1) rajee shumaar hoti hai, jaisa ke ham ne qabl-azee'n[594] kitab o sunnat se saabit kiya hai. ❁ Doosra giroh kehta hai ke Hazrat Umar ؓ ka faisla waaqai daaimi[595] hai, unke

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[573] T: (طَلاقِ رَجْعی) Aisi talaaq, jis ki muddat-e-iddat mein khaawind apni aurat ko bila-tajdeed-e-nikah ke biwi bana sakta hai [Rekhta]
[574] T: (بِلا تَجْدِیْدِ نِکاح) Baghair nae sirey se nikah kiye [RSB]
[575] Sunan Nasai: at Talaaq: H3430
[576] T: (رَجْعَت) Shauhar ka apni mutallaqa ki taraf muqarrara muddat ke andar rujoo karna [Rekhta]
[577] T: Disciplinary [RSB]
[578] Saheeh Muslim: at Talaaq: H3673
[579] T: (تَعْزِیری) Taazeer se mansoob, saza, kisi ko saza dene ke liye usko tanbeeh karna [Rekhta]
[580] Ightha-ul-Lafaan "إغثة اللهفان": V1 P336
[581] T: (فِراق) Judaai, alaahadgi [Rekhta]
[582] Musnad Ahmad: V1 P265
[583] T: (فَیصْلَہ کُن) Faisla karne waala, do-tok [Rekhta]
[584] T: (نَصْ قَطَعِی) Waazeh daleel [Rekhta]
[585] Fath-ul-Baari: V9 P450
[586] T: (رائج الوقْت) Jis ka fil-haal dastoor o chalan hai [Rekhta]
[587] T: (عائِلی) Khandaan se mutaalliq, khandaani, nasli [Rekhta]
[588] T: (عَائِلی قَوَانِیْن) Wo qawaneen jo aaeli muaamalaat jaise shaadi, alaahadgi, talaaq, bacche ki hifaazat, rasaai, baccha aur biwi ka kharcha, naan o nafqa, azwaaji jaaedaad ki taqseem shaamil hai [Rekhta]
[589] T: (اِجْماع) (Ulama ki) ittefaaq-e-raae, ham-khayaali [Rekhta]
[590] T: Talaaq dena [Rekhta]
[591] T: Teen (3) baar [RSB]
[592] T: (مُعَمَّل بِہ) Jis par amal kiya jaa sakey [Rekhta]
[593] T: (ہَنگامی) Kisi khaas waqt ya mauqe tak ka, aarzi, waqti, chand roz ka [Rekhta]
[594] T: (قَبْل اَزِیں) Isse qabl, pehle se, pehle hi [Rekhta]
[595] T: (دائِمی) Hamesha ka, mustaqil [Rekhta]

nazdeek ek (1) majlis mein di hui teen (3) talaaqe’n teeno hi naafiz-ul-amal[596] hain, phir unki taraf se badnaam-e-zamaana halaala ki nishaan-dahi ki jaati hai. ✽ Teesre giroh ke nazdeek is andaaz se di hui teen (3) talaaqe’n fuqool aur khilaaf-e-sunnat hain. Lehaaza ek (1) bhi waaqe nahi hogi. Unke yahaa’n aisa karna bidat hai aur har bidat radd ke qaabil hoti hai. ✽ Kuch qaleel taadaad mein aise log bhi hain jin ke nazdeek ek (1) ghair-madkhoola[597] ko teen talaaqe’n di jaae’n to ek (1) shumaar hogi aur agar madkhoola[598] ko di jaae’n to teeno naafiz ho’ngi. Ghaur farmae’n ke jis masle mein itna ikhtelaaf ho ke us mein chaar (4) giroh paae’n jaae’n usey kyou’nkar ijmaai qaraar diya jaa sakta hai.

Hamaare rujhaan ke mutaabiq ek (1) majlis mein teen (3) talaaqe’n dena daur-e-jaahiliyyat ki yaadgaar hai. Jo Rasool Allah ﷺ ki wafaat ke baad phir laut aai hai. Iska darwaaza sakhti se band karna chaahiye aur iska irtekaab karne waale ke liye badani-saza[599] honi chaahiye, taake halaala jaise iqdaam[600] ki hausla-shikni[601] ho. والله أعلم

Baab 5: Jisne Apni Biwiyo’n Ko Ikhtiyaar Diya

Aur Irshad-e-Baari Ta’ala hai: “Aye Nabi! Apni Biwiyo’n Se Keh De’n, Agar Tum Duniya Ki Zindagi Aur Uski Zeenat Chaahti Ho To Aao Main Tumhe’n Duniya Ka Mataa De Kar Acchi Tarah Rukhsat Kar Doo’n”.[602]

[5262] Hazrat Ayesha ؓ se riwayat hai, unho’n ne farmaya: Rasool Allah ﷺ ne hame’n ikhtiyaar diya to ham ne Allah aur uske Rasool ka intekhaab kiya. Us ikhtiyaar dene ko kuch bhi shumaar na kiya gaya.[603]

[5263] Hazrat Masrooq se riwayat hai, unho’n ne kaha ke maine Syeda Ayesha ؓ se takhaiyyir[604] ke mutaalliq dariyaaft kiya to unho’n ne farmaya: Nabi ﷺ ne hame’n ikhtiyaar diya tha. Kya mahez ye ikhtiyaar talaaq ban jaata? Hazrat Masrooq ne kaha: Agar ikhtiyaar ke baad aruat mera intekhaab kare to mujhe koi parwaah nahi, chaahe main ek (1) martaba ikhtiyaar du’n ya sau (100) martaba.[605]

Baab 6: Jab Kisi Ne (apni biwi se) Kaha: Maine Tujhe Juda Kar Diya, Maine Tujhe Rukhsat Kar Diya. Ya Kaha: Tu Riha-shuda Hai, Ya Alag Hai, Ya Aise Alfaaz Kahe Jin Se Talaaq Muraad Li Jaa Sakti Ho To Wo Uski Niyyat Par Mauqoof Hai

Irshad-e-Baari Ta’ala hai: “Tum Unhe’n Khush-akhlaaqi Ke Saath Rukhsat Karo”.[606] Nez farmaya: “Main Tumhe’n Acchi Tarah Chod Deta Hoo’n”.[607] Allah Ta’ala ka ek (1) aur farmaan hai: “Talaaq Ke Baad Ya To Usey Qaaede Ke Mutaabiq Rakh Lena Hai Ya Khush-akhlaaqi Ke Saath Chod Dena Hai”.[608] Aur Farmaya: “Ya Unhe’n Acche Andaaz Se Juda Karo”.[609]

Hazrat Ayesha ؓ ne farmaya: Nabi ﷺ ko khoob maaloom tha ke mere walidain mujhe firaaq[610] ka mashwara nahi de sakte.

Baab 7: Jisne Apni Biwi Se Kaha: Tu Mujh Par Haraam Hai

Imam Hasan Basri ne kaha: Is soorat mein fatwa uski niyyat par hoga. Deegar ahle ilm ne kaha hai ke jab kisi ne apni biwi ko teen (3) talaaqe’n de dee’n to wo us par haraam ho jaaegi. Unho’n ne biwi ko talaaq aur firaaq ke baais haraam kiya hai. Ye us shakhs ki tarah nahi jo khud par khaana haraam karta hai. Iski wajah ye hai ke halaal khaane

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596 T: (نافِذ العَمَل) Laagu, waajib-ul-amal [Rekhta]
597 T: (غَیر مَدْخُولَه) Wo aurat jisse sohbat na ki gai ho [Rekhta]
598 T: (مَدْخُوْلَه) Aisi aurat jis se sohbat ki gai ho [Rekhta]
599 T: Badan se mansoob saza, jismaani saza [RSB]
600 T: (اِقْدام) Amal, amali koshish, iraada, qasd [Rekhta]
601 T: (حَوصَلَه شِکَنی) Himmat todna [Rekhta]
602 Surah al Ahzaab: 28
603 Dekhiye: 5263
604 T: (تَخْیِیر) Doosre ko intekhaab ka mauqa dene ka amal, ikhtiyaar dena, tarjeeh dena [Rekhta]
605 راجع: 5262
606 Surah al Ahzaab: 49
607 Surah al Ahzaab: 28
608 Surah al Baqara: 229
609 Surah at Talaaq: 2
610 T: (فِراق) Judaai, alaahadgi [Rekhta]

ko haraam nahi keh sakte, jabke talaaq waali aurat ko haraam kaha jaata hai. Allah Ta'ala ne mutallaqa-e-salaasa[611] ke mutaalliq farmaya hai: "Wo Pehle Khaawind Ke Liye Halaal Na Hogi Jab Tak Wo Kisi Dosore Khaawind Se Nikah Na Kare".[612]

[5264] Hazrat Naafe se riwayat hai, unho'n ne kaha ke Hazrat Ibne Umar ؓ se jab aise shakhs ke mutaalliq masla poocha jaata jisne apni biwi ko teen (3) talaaqe'n di hotee'n to wo kehte: Agar tu ek (1) baar ya do (2) baar talaaq deta to rujoo kar sakta tha. Kyou'nke Nabi ﷺ ne mujhe aisa hi hukum diya tha. Lekin jab toone teen (3) talaaqe'n de dee'n, to wo aurat ab tujh par haraam hogai, hatta ke wo tere alaawa kisi doosre shakhs se nikah kare.[613]

[5265] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke ek (1) aadmi ne apni biwi ko talaaq di, to usne kisi doosre aadmi se shaadi Karli. Phir usne bhi usey talaaq de di. Us doosre shauhar ke paas kapde ke pallu ki tarah tha. Aurat ko usse poora maza na mila jaisa ke wo chaahti thi. Aakhir usne thode hi din rakh kar usey talaaq de di. Wo aurat Nabi ﷺ ke paas aai aur arz ki: Allah ke Rasool ﷺ! Mere shauhar ne mujhe talaaq de di thi. Phir maine ek-doosre shakhs se nikah kiya. Jab wo mere paas aaya to uske paas kapde ke pallu ke alaawa aur kuch nahi tha. Wo ek (1) hi martaba mere paas aaya aur wo bhi bekaar. Kya ab main pehle khaawind ke liye halaal ho gai hoo'n? Aap ne farmaya: "*Tu apne pehle shauhar ke liye halal nahi ho sakti, hatta ke doosra tujh se lutf-andoz ho aur tu usse lutf-andoz ho*".[614]

Baab 8: (Aye Nabi!) Aap Khud Par Wo Cheez Haraam Kyou'n Karte Hain Jo Allah Ne Aap Ke Liye Halaal Ki Hai

[5266] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Jo shakhs apne aap par apni biwi haraam kar leta hai, uski koi haqeeqat nahi hai. Tumhare liye Rasool Allah ﷺ ki seerat-e-taiyyaba mein behtareen namoona hai.[615]

[5267] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ Hazrat Zainab bint Jahash ؓ ke paas theherte aur unke yahaa'n shahed nosh karte the. Maine aur Hafsa ؓ ne baaham mashwara kiya ke ham mein se jiske paas bhi Nabi ﷺ tashreef laae'n wo aap se kahe ke main aap se maghafeer[616] ki boo paati hoo'n. Kya aap ne maghafeer khaaya hai? Chunache Aap ﷺ dono mein se har ek ke paas tashreef le gae to unho'n ne aap se yehi baat kahi. Aap ﷺ ne farmaya: "*Koi baat nahi, maine Zainab bint Jahash ke yahaa'n shahed piya hai, ab dobaara nahi piyu'nga*". Us par ye aayat naazil hui: "Aye Nabi! Aap Wo Cheez Kyou'n Haraam Karte Hain Jo Allah Ne Aap Ke Liye Halaal Ki Hai … Agar Tum Dono Tauba Karlo".[617] Ye khitaab Hazrat Ayesha ؓ aur Hazrat Hafsa ؓ ko hao. "Aur Jab Nabi Ne Kisi Biwi Se Raaz Ki Baat Ki"[618] To isse muraad aap ka ye kehna hai: "*Maine (maghafeer nahi balke) shahed piya hai*".[619]

[5268] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ shahed aur meethi cheez bohot pasand karte the aur jab namaz-e-asr se faraaghat ke baad aap waapas aate to apni azwaaj ek paas tashreef le jaate aur baaz ke qareeb bhi hote the. Ek (1) din Aap ﷺ Hazrat Hafsa bint Umar ؓ ke paas tashreef le gae aur unke yahaa'n maamool se ziyaada kuch waqt qiyaam kiya. Mujhe uspar ghairat aai to maine uske mutaalliq poocha. Mujhe bataaya gaya ke Hazrat Hafsa ؓ ko unki rishtedaar khatoon ne shahed ka dabba diya hai, unho'n ne Rasool Allah ﷺ ko usse kuch pilaaya hai. Maine (apne dil mein) kaha: Allah ke Qasam! Ham iski rok-thaam ke liye koi heela karti hain. Chunache maine Hazrat Sauda bint Zama'h ؓ se kaha: Aap ﷺ anaqreeb tumhare paas tashreef laae'nge. Jab tumhare qareeb aae'n to aap se kehna ke aap ne maghafeer kha rakah hai? (Zaahir hai ke) Aap ﷺ uske jawab mein inkaar kare'nge. Us waqt kehna: Phir ye naagawaar si boo kaisi hai jo aap se mujhe mehsoos ho rahi hai? Aap farmae'nge ke Hafsa ne mujhe shahed ka sharbat pilaaya hai. Us par kehna ke shayad makkhi ne maghafeer ke darakht ka ras choosa hai. Main bhi aap se yehi arz karu'ngi. Aye Safiyya! Tum ne bhi yehi kehna hoga. Hazrat Ayesha (ra) ka bayaan hai ke Sauda ؓ kehti thee'n: Allah ke Qasam! Abhi Aap ﷺ ne darwaze par qadam rakha tha to tumhari

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[611] T: (مُطَلَّقَہ ثَلاثَہ) Teen (3) baar talaaq dene waala [Rekhta]

[612] Surah al Baqara: 230

[613] راجع: 4908

[614] راجع: 2639

[615] راجع: 4911

[616] T: (مَغافِیر) Ek khaas qism ka gondh jis mein kuch badboo hoti hai [Rekhta]

[617] Surah at Tahreem: 1-4

[618] T: Surah at Tahreem: 3

[619] راجع: 4912

haibat ki wajah se maine iraada kiya ke main wo baat Rasool Allah ﷺ se keh doo'n jo tumne mujhe kahi thi. Chunache Aap ﷺ jab Hazrat Sauda ؓ ke qareeb hue, unho'n ne kaha: Allah ke Rasool ﷺ! Kya aap ne maghafeer khaaya hai? Aap ne farmaya: "*Nahi*". Unho'n ne arz ki: Phir ye naagawaar si boo kaisi hai? Aap ﷺ ne farmaya: "*Mujhe to Hafsa ne shahed ka sharbat pilaaya hai*". Hazrat Sauda ؓ ne phir kaha: Shayad shahed ki makkhi ne maghafeer ke darakht ka ras choosa hoga. Phir jab Aap ﷺ mere paas tashreef laae to maine bhi isi tarah kaha. Jab Hazrat Safiyya ؓ ke paas tashreef le gae to unho'n ne isi baat ko dohraaya. Uske baad jab Aap ﷺ Hazrat Hafsa ؓ ke yahaa'n tashreef le gae to unho'n ne kaha: Allah ke Rasool ﷺ! Main aap ko wo shahed na pilaau'n? Aap ne farmaya: "*Mujhe uski zaroorat nahi*". Hazrat Ayesha ؓ ka bayaan hai ke Hazrat Sauda ؓ ne kaha: Allah ke Qasam! Ham Aap ﷺ ko rokne mein kaamyaab ho gae hain. Maine unse kaha: Abhi khamosh raho.[620]

Baab 9: Nikah Se Pehle Talaaq Nahi Hoti

Irshad-e-Baari Ta'ala hai: "Aye Imaan Waalo! Jab Tum Ahle Imaan Khwateen Se Nikah Karo, Phir Tum Unhe'n Haath Lagaane Se Pehle Hi Talaaq De Do To Un Par Tumhare Liye Koi Iddat Nahi Hai, Jise Tum Shumaar Karne Lago. Lehaaza Unhe'n Kuch Saamaan De Kar Khush-usloobi Se Rukhsat Kar Do".[621]

Hazrat Ibne Abbas ؓ ne farmaya: Allah Ta'ala ne talaaq ko nikah ke baad rakha hai. Is silsile mein Hazrat Ali ؓ, Saeed bin Musaiyyib, Urwah bin Zubair, Abu Bakar bin Abdur Rahman, Obaidullah bin Abdullah bin Utbah, Aabaan bin Usman, Ali bin Hussain, Qaazi Shuraih, Saeed bin Jubair, Qaasim, Saalim, Taawus, Hasan Basri, Ikrima, Ataa, Aamir bin Saad, Jaabir bin Zaid, Naafe bin Jubair, Muhammad bin Kaab, Sulaiman bin Yasaar, Mujaahid, Qaasim bin Abdur Rahman, Amr bin Harim Azdi aur Imam Sha'bi ؒ se riwayaat manqool hain ke aise haalaat mein talaaq nahi padegi.

Baab 10: Agar Koi Dabaao Mein Aakar Apni Biwi Se Kahe Ke Ye Meri Behen Hai To Usse Kuch Nahi Hoga

Nabi ﷺ ne farmaya: "*Hazrat Ibrahim ؑ ne Allah Ta'ala ki zaat ki khaatir (apni biwi) Saara ke mutaalliq kaha tha: Ye meri behen hai*".

Baab 11: Dabaao Mein Aakar, Aur Majboori, Nasha, Ya Junoon Ki Haalat Mein Talaaq Ka Hukum. Nez Bhool-chook Kar Talaaq Dene Ya Shirk Karne Ka Bayaan

Irshad-e-Nabawi hai: "*Tamaam kaam niyyat se saheeh hote hain aur har insaan ko wohi kuch milega jo usne niyyat ki ho*". Imam Sha'bi ne is silsile mein ye aayat tilaawat farmaai: "(Aye hamaare Rabb! Ham Se Bhool Ya Chook Ho Gai Ho To Us Par Hamaara Muwaakhaza Na Kara".[622] Nez waswaasi[623] aur majnoon ka iqraar bhi saheeh nahi, kyou'nke Nabi ﷺ ne us shakhs se farmaya jo zina ka iqraar kar raha tha: "*Kya tu deewaana hai?*"

Hazrat Ali ؓ ne kaha: Hazrat Hamza ؓ ne meri oontniyo'n ke pait phaad daale hain. Nabi ﷺ ne Hazrat Hamza ؓ ko malaamat karna shuru kardi. Aap ne dekha ke wo to nashe mein dhut hai aur uski aankhe'n surkh hain, usi haalat mein Hazrat Hamza ؓ ne Aap ﷺ se kaha: Kya tum sab mere baap ke ghulam nahi ho? Nabi ﷺ ne unhe'n bhaanp liya ke wo to nashe mein choor hain, is liye aap wahaa'n se nikal kar waapas chale aae aur ham bhi aap ke saath nikal khade hue.

Hazrat Usman ؓ ne farmaya: Majnoon aur nashe waale ki talaaq waaqe nahi hogi.

Hazrat Ibne Abbas ؓ ne farmaya: Nashe waale aur majboor shakhs ki talaaq nahi hogi.

Hazrat Uqba bin Aamir Johni ؓ ne kaha: Agar talaaq ka waswasa dil mein aae to (jab tak zubaan se adaa na kare) talaaq nahi padegi.

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[620] راجع: 4912

[621] Surah al Ahzaab: 49

[622] Surah al Baqara: 286

[623] T: (وَسواسی) Khayaal-parast, toham-parast, wahem-parast, shak karne waala [Rekhta]

Hazrat Ataa ne kaha ke jab koi biwi ko talaaq dene ka iraada kare to usey shart se muallaq[624] kar sakta hai.

Hazrat Naafe ne kaha: Agar kisi aadmi ne apni biwi se kaha ke agar tu ghar se nikli to tujhe baain-talaaq[625] hai, phir wo nikal khadi hui to…? Uske jawaab mein Hazrat Ibne Umar ؓ ne farmaya: Us soorat mein aurat par talaaq-e-baain pad jaaegi aur agar na nikle to talaaq nahi padegi.

Ibne Shihaab Zohri ne kaha: Agar koi aadmi is tarah kahe ke agar maine aisa-aisa kiya to meri biwi ko teen (3) talaaqe’n hain. To usse poocha jaaega ke jis waqt usne ye baat kahi thi uski niyyat kya thi? Agar muddat-e-muayyan ka zikr kare aur us par uske dil ne aqd kiya tha to maammla uske deen o amaanat par chod diya jaaega.

Ibrahim Nakhai ne kaha: Agar koi apni biwi se you’n kahe ke ab mujhe teri zaroorat nahi to us mein uski niyyat ka etebaar hoga. Unho’n ne ye bhi kaha ke doosri zubaan waalo’n ki talaaq apni-apni zubaan mein hogi.

Hazrat Qatada ne kaha: Jab kisi ne apni biwi se kaha ke agar tujhe hamal ho jaae to tujhe teen (3) talaaqe’n hain, to wo har tuhr[626] mein biwi se ek (1) martaba jimaa kare, agar uska hamal zaahir ho gaya to usey baain talaaq ho jaaegi.

Imam Hasan Basri ne kaha: Agar koi apni biwi se kahe ke tu apne maike chali jaa to us mein uski niyyat ka etebaar hoga.

Hazrat Ibne Abbas ؓ ne kaha: Talaaq to ba-waqt-e-zaroorat di jaati hai, lekin ghulam aazaad karne mein Allah ki razamandi maqsood hoti hai.

Imam Zohri ne kaha ke agar kisi ne apni biwi se kaha: Tu meri biwi nahi hai, to uski niyyat ka etebaar hoga. Agar usne talaaq ki niyyat ki thi to talaaq waaqe ho jaaegi.

Hazrat Ali ؓ ne kaha: Kya tumhe’n maaloom nahi ke teen hazraat se qalam utha liya gaya hai: Ek (1): majnoon, jab tak wo tandrust na ho. Doosra: Baccha, jab tak wo jawaan na ho. Teesra: Sone waala jab tak wo bedaar na ho. Nez Hazrat Ali ؓ ne ye bhi kaha hai ke har talaaq jaaez hai, magar naaqis-aql[627] waale ki talaaq jaaez nahi

[5269] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Allah Ta’ala ne meri ummat se un khayalaat ko moaaf kar diya hai jo unke dilo’n mein paida hote hain jab tak unke mutaabiq amal na kare’n ya zubaan par na laae’n*”.

Qatada ne kaha: Agar kisi ne apne dil mein talaaq di to uski koi haisiyat nahi.[628]

[5270] Hazrat Jaabir ؓ se riwayat hai ke qabila-e-aslam ka ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hua, jabke aap masjid mein tashreef farma the. Usne kaha ke usne bad-kaari ki hai. Aap ﷺ ne usse mu’n modh liya. To wo bhi us taraf phir gaya jidhar aap ne apna chehra kiya tha aur apni zaat ke khilaaf chaar (4) martaba gawaahi di ke usne zina kiya hai. Aap ﷺ ne usey mukhaatib karte hue farmaya: “*Tum paagal to nahi ho, kya tum shaadi-shuda ho?*” Usne arz kiya: Ji haa’n. Aap ﷺ ne hukum diyake usey eid-gaah mein rajm kar diya jaae. Jab usey patthar lagey to wo bhaag nikla, hatta ke usey hira ke paas dhar liya gaya, phir usey jaan se maar diya gaya.[629]

[5271] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke qabila-e-aslam ka ek (1) shakhs Rasool Allah ﷺ ki khidmat mein haazir hua, jabke aap us waqt masjid mein tashreef farma the. Usne aate hi aap ko aawaaz di: Allah ke Rasool ﷺ! Is kam-bakht ne zina kiya hai. Usne khudko muraad liya. Aap ﷺ ne usse eraaz[630] farmaya, lekin usne bhi apna rukh udhar kar liya jis taraf Aap ﷺ ka chehra-e-anwar tha. Usne kaha: Allah ke Rasool ﷺ, isne zina kiya hai.

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[624] T: Beech mein pada hua, jis ka koi faisla na ho saka ho [Rekhta]

[625] T: (طَلاقِ بائِن) Qatai talaaq, teen (3) martaba talaaq [Rekhta]

[626] T: (طُہْر) Haiz se paaki nez wo muddat jis mein haiz na ho, do (2) haiz ke darmiyaan ke ayyaam [Rekhta]

[627] T: (ناقِص عَقل) Kam-aql, kund-zehen, bewaqoof [Rekhta]

[628] راجع: 2528

[629] Dekhiye: 5272 6814 6816 6820 6826 7168

[630] T: (اِعْراض) Kinaara-kashi, parhez, ijtenaab [Rekhta]

Aap ﷺ ne us martaba bhi mu'n modh liya, lekin wo phir us taraf aagaya jidhar Aap ﷺ ka rukh-e-anwar tha aur yehi baat kahi. Aap ﷺ ne phir usse eraaz farmaya. Phir jab wo chauthi (4) martaba is tarah Rasool Allah ﷺ ke saamne aagaya aur apne khilaaf chaar (4) martaba zina ki shahaadat di to Rasool Allah ﷺ ne usse dariyaaft farmaya: "*Kya tu deewaana hai?*" Usne kaha: Nahi. Usne baad Nabi ﷺ ne Sahaba Ikram ؓ se farmaya: "*Ise le jaao aur sangsaar kar do*". Kyou'nke wo shaadi-shuda tha.[631]

[5272] Hazrat Jaabir ؓ se riwayat hai, unho'n ne farmaya ke main bhi un logo'n mein shaamil tha jinho'n ne usey sangsar kiya tha. Ham ne usey madina taiyyaba ki eidgaah mein rajm kiya tha. Jab usey patthar pade to bhaag nikla, lekin ham ne usey hira mein dhar-liya aur wahaa'n sangsaar kiya, hatta ke wo faut ho gaya.[632]

Baab 12: Khula Ka Bayaan, Nez Us Mein Talaaq Kaise Hogi?

Irshad-e-Baari Ta'ala hai: "Aur Tumhare Liye Ye Jaaez Nahi Ke Jo Maher Tum Un Biwiyo'n Ko De Chuke Ho Us Mein Se Kuch Waapas Le Lo. Haa'n, Agar Zann o Shauhar Ko Khauf Ho Ke Wo Allah Ki Hudood Ko Qaaem Nahi Rakh Sake'nge".[633]

Hazrat Umar ؓ ne kaha ke khula jaaez hai, us mein haakim-e-waqt ke faisle ki zaroorat nahi.

Hazrat Usman ؓ ne har qism ke maal se khula ki ijaazat di hai. Albatta sar ke baalo'n ko baandhne waale chutle[634] se nahi hona chaahiye.

Hazrat Taawus ne kaha: Khula us waqt hona chaahiye jab dono apne faraaez adaa karne se qaasir ho'n. Aap ne bewaqoofo'n ki baat nahi kahi, ke khula us waqt hi jaaez hai jab aurat kahe: Main tere janaabat se ghusl nahi karu'ngi.

Faaeda: Lafz-e-Khula, "خلع الثوب" *Khula ath thaub* se maakhuz hai. Jiske maane hain: Kapde utaarna. Quran-e-Kareem ki tasreeh ke mutaabiq aurat mard ke liye aur mard aurat ke liye libaas hai.[635] Choo'nke miya-biwi khula ke zariye se ek-doosre se alag ho jaate hain, is liye iska naam khula rakha gaya hai. Shariyat ki istelaah mein khula ye hai ke aurat maher mein wasool ki hui raqam shauhar ko waapas de kar usse alaahedgi ikhtiyaar kare. Iski mashrooiyyat[636] kitab o sunnat se saabit hai. Quran-e-Kareem mein hai: "Agar Miya-biwi Ko Andesha Ho Ke Wo Allah Ki Hudood Qaaem Nahi Rakh Sake'nge To Un Par (khula mein) Koi Gunaah Nahi Hai".[637] Agar aurat apne shauhar ko uski shakl o soorat ya seerat o akhlaaq ya deen o shariyat ya umar mein bada hone, ya kamzor hone ki kisi wajah se naapasand karti ho aur usey andesha ho ke khaawind ki farma-bardaari mein Allah ka haq adaa nahi kar sakegi to uske liye jaaez hai ke maal waghaira bataur-e-fidya de kar khula aur alaahedgi ikhtiyaar kare. Lekin bila-wajah aurat ka shauhar se talaaq ka mutaalba karna haraam hai. Chunache Rasool Allah ﷺ ne farmaya: "*Jo aurat bhi kisi maaqool wajah ke baghair apne khaawind se talaaq ka mutaalba karti hai to us par jannat ki khushboo bhi haraam hai*".[638]

Ise do (2) tarah se amal mein laaya jaa sakta hai: ✿ Khula par miya-biwi dono raazi ho'n aur ghar mein hi muaamala tae karke ek-doosre se alag ho jaae'n. ✿ Agar unka baahami ittefaaq na ho sakey to haakim-e-waqt un dono ke darmiyaan alaahedgi kara de ga. Mard ko talaaq dene ka ikhtiyaar hai, lekin agar aurat par zulm ho raha ho aur wo usey talaaq bhi na de aur husn-e-muaasharat[639] ka muzaahira bhi na kare to aurat ko apne khaawind se khalaasi[640] haasil karne ka poora-poora haq hai. Isi ko islaam ne khula se taabeer kiya hai ke wo kuch de-dilaa kar haakim-e-waqt ke zariye se apne khaawind se khalaasi haasil kar le.

[5273] Hazrat Ibne Abbas ؓ se riwayat hai ke Hazrat Saabit bin Qais ؓ ki biwi, Nabi ﷺ ki khidmat mein haazir hui aur arz ki: Allah ke Rasool ﷺ! Mujhe saabit bin qais ke akhlaaq o deen ki wajah se unse koi shikaayat nahi. Albatta main islaam mein kufr ko naapasand karti hoo'n. Rasool Allah ﷺ ne farmaya: "*Kya tum unka diya hua baagh waapas*

[631] Dekhiye: 6815 6825 7167

[632] راجع: 5270

[633] Surah al Baqara: 229

[634] T: (چُٹْلا) Choti ka sira lapetne ya baandhne ki patti [Rekhta]

[635] Surah al Baqara: 187

[636] T: (مَشْرُوعِیَّت) Shariyat ke muwaafiq ya (shar-an jaaez) hone ki haalat, sharai jawaaz [Rekhta]

[637] Surah al Baqara: 229

[638] Sunan Abu Dawood: at Talaaq: H2262

[639] T: Acche andaaz mein mel-jol rakhna [RSB]

[640] T: (خَلاصِی) Najaat, chutkaara, rihaai [Rekhta]

kar sakti ho?" Usne kaha: Haa'n. Rasool Allah ﷺ ne (Hazrat Saabit se) farmaya: "*Baagh qubool karke usko aazaad kar do*".

Abu Abdullah (Imam Bukhari ؒ) farmate hain ke is riwayat mein "عَنْ ابْنِ عَبَّاسٍ" ka zikr karne mein Azhar bin Jameel ki mataaba-at nahi ki gai (balke is tareeq se doosro'n ne mursal riwayat bayaan ki hai).[641]

[5274] Hazrat Ikrima se riwayat hai ke Abdullah bin Ubai ki behen ne Aap ﷺ se arz ki, phir ye hadees bayaan ki, is mein hai ke Aap ﷺ ne farmaya: "*Kya tu uska baagh waapas karegi?*" Arz kiya: Ji haa'n. Chunache usne baagh waapas kar diya to Aap ﷺ ne Hazrat Saabit ko hukum diya ke wo usey aazaad karde.

Ibrahim bin Tahmaan ne Khalid a'n (عَنْ) Ikrima ke zariye se Nabi ﷺ se is hadees ko bayaan kiya. Us mein hai ke Aap ﷺ ne farmaya: "*Tum ise talaaq de do*".[642]

[5275] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Hazrat Saabit bin Qais ؓ ki biwi Rasool Allah ﷺ ki khidmat mein haazir hui aur arz ki: Allah ke Rasool ﷺ! Mujhe Hazrat Saabit ؓ ke deen aur unke akhlaaq ke mutaalliq koi shikaayat nahi, lekin main uske saath guzaara nahi kar sakti. Rasool Allah ﷺ ne farmaya: "*Phir kya tum uska baagh waapas kar sakti ho?*" Usne kaha: Ji haa'n.[643]

Faaeda: Khula ki soorat mein biwi ko haq-e-maher waapas karna hota hai aur khaawind bhi haq-e-maher se ziyaada ka mutaalba nahi kar sakta. Jaisa ke ek (1) riwayat mein hai ke Rasool Allah ﷺ ne Hazrat Saabit bin Qais ؓ ko hukum diya ke: "*Wo usse apna baagh wasool kare aur ziyaada kuch na le*".[644] Lekin biwi apni marzi se apni jaan chudaane ke liye haq-e-maher se kuch ziyaada dena chaahe to jaaez hai. Kyou'nke shariyat mein iski mumaaneat maujood nahi aur jin riwayaat mein ziyaada dene ki mumaaneat hai, wo saheeh nahi hai. والله أعلم

[5276] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Saabit bin Qais bin Shammaas ؓ ki biwi, Nabi ﷺ ki khidmat mein haazir hue aur kaha: Allah ke Rasool ﷺ! Main Saabit bin Qais ؓ ki deendaari aur uske acche akhlaaq ka inkaar nahi karti, lekin main islaam mein rehte hue naasepaasi[645] aur naashukri se darti hoo'n. Rasool Allah ﷺ ne farmaya: "*Kya tu uska baagh usey waapas kar degi?*" Usne kaha: Ji haa'n. Chunache usne unka baagh waapas kar diya aur unho'n ne Aap ﷺ ke hukum se usye judaa kar diya.[646]

Faaeda: Khula, faskh-e-nikah[647] hai, talaaq nahi. Kyou'n, ❁ Khula ki iddat ek (1) haiz hai, jabke talaaq ki iddat teen (3) haiz hai. ❁ Khula mein mard ko rujoo ka haq nahi, jabke talaaq dene ke baad mard ko rujoo ka haq hota hai. ❁ Khula mein mard apna diya hua haq-e-maher waapas le sakta hai, jabke talaaq mein aisa nahi ho sakta. ❁ Khula, haalat-e-haiz mein bhi jaaez hai, jabke talaaq haalat-e-haiz mein manaa hai. ❁ Khula ke baad miya-biwi tajdeed-e-nikah se ekatthe ho sakte hain, jabke talaaq ka nisaab poora hone ke baad aam haalaat mein miya-biwi ekatthe nahi ho sakte. Albatta doosri jagah shaadi karna, phir ham-bistar hone ke baad agar talaaq mil jaae to pehle khaawind se nikah ho sakta hai. والله أعلم

[5277] Hazrat Ikrima se riwayat hai, unho'n ne waaqea bayaan kiya us mein khatoon ka naam Jamila aaya hai.[648]

Baab 13: Miya-biwi Mein Naa-chaaqi Ka Bayaan Aur Kya Ba-waqt-e-Zaroorat Khula Ke Liye Ishaara Kiya Jaa Sakta Hai?

Imam BukhariR hai: "Agar Tumhe'n Miya-biwi Ke Darmiyaan Naa-ittefaaqi Ka Khatra Ho".[649]

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[641] Dekhiye: 5274 5275 5276 5277

[642] راجع: 5273

[643] راجع: 5273

[644] Sunan Ibne Majah: at Talaaq: H2056

[645] T: (نا سِپاسی) Naashukra pan, ehsan faramoshi, namak-haraami [Rekhta]

[646] راجع: 5273

[647] T: Nikah ka tootna [RSB]

[648] راجع: 5273

[649] Surah an Nisa: 35

[5278] Hazrat Miswar bin Makhrama ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Banu Mugheera ne ijaazat talab ki hai ke wo apni beti ka nikah Ali se kar de'n, lekin main iski ijaazat nahi deta*".[650]

Faaeda: Waaqea is tarah hai ke Hazrat Ali ؓ ne Abu Jahal ki beti se nikah karna chaaha, Rasool Allah ﷺ ne us par naaraazi ka izhaar farmaya ke Allah ke dushman ki beti aur Allah ke Rasool ki lakht-e-jigar ek (1) ghar mein ekatthi nahi reh saktee'n. Uske baad Hazrat Ali ؓ ne doosre nikah ka iraada tark kar diya. Syeda Fatima ؓ bhi us aqd-e-saani par raazi na thee'n. Is binaa par Syeda Fatima ؓ aur Hazrat Ali ؓ ke darmiyaan ikhtelaaf mutawaqqe[651] tha, to Rasool Allah ﷺ ne aainda hone waali naa-chaaqi ka difaa kiya, ke main iski ijaazat nahi deta hoo'n. Taake shuru hi se khula ka sadde baab ho.

Baab 14: Laundi Ka Farokht Karna Talaaq Nahi

[5279] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Barirah ؓ ke muaamale mein teen (3) masle maaloom hue: Ek (1) ye ke unhe'n aazaad kiya gaya to unhe'n apne shauhar ke baare mein ikhtiyaar diya gaya. Doosra ye ke Rasool Allah ﷺ ne farmaya: "*Walaa ka haqdaar wohi hai jo usey aazaad kare*". Teesra ye ke Rasool Allah ﷺ ghar tashreef laae to ek (1) handiya mein gosht pak raha tha, lekin jab khana pesh kiya gaya to roti aur ghar ka saalan hi tha. Aap ne farmaya: "*Kya main handiya nahi dekh raha jis mein gosht tha?*" Ahle-khaana ne arz ki: Ji haa'n, lekin wo gosht Hazrat Barirah ؓ ko sadqe mein mila tha aur aap sadqa nahi khaate. Aap ne farmaya: *"Us (Barirah ؓ ke liye sadqa aur hamaare liye hadiya hai"*.[652]

Baab 15: Jo Laundi Kisi Ghulam Ki Mankooha Ho To Aazaadi Ke Baad Usey Ikhtiyaar Hai

[5280] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Maine usey, yaane Barirah ؓ ke shauhar ko ba-haalat-e-ghulam dekha hai.[653]

[5281] Hazrat Ibne Abbas ؓ hi se riwayat hai, unho'n ne farmaya: Wo, yaane Barirah ؓ ka shauhar Mughees, jo falaa'n qabile ka ghulam tha. Goya mein usey dekh raha hoo'n ke wo madina taiyyaba ke gali-koocho'n mein uske peeche rota-phirta hai.[654]

[5282] Hazrat Ibne Abbas ؓ se ek (1) aur riwayat hai, unho'n ne farmaya: Barirah ؓ ka shauhar ek (1) siyaah-faam ghulam tha, jise Mughees kaha jaata tha, wo banu-falaa'n ka ghulam tha. Goya main usey ab bhi dekh raha hoo'n ke wo madina taiyyaba ke raasto'n mein Hazrat Barirah ؓ ke peeche ghoomta phirta hai.[655]

Faaeda: Barirah ؓ ki aazaade ke waqt unke shauhar Hazrat Mughees ؓ ghulam the, agar mankooha laundi aazaad ho jaae aur uska shauhar ghulam ho to usey ikhtiyaar hai ke wo uske nikah mein rahe ya na rahe. Dar-asl nikah razamandi ka sauda hai. Laundi ko nikah ke waqt apne shauhar ke intekhaab ka ko ikhtiyaar nahi hota, mumkin hai ke maalik ne jis shakhs se uska nikah kar diya ho wo usko pasand na karti ho, is liye aazaadi ke baad usey ikhtiyaar diya gaya hai. Jamhoor ahle ilm ka yehi mauqif hai ke laundi ko ye ikhtiyaar us waqt hoga jab aazaadi milne ke waqt uska khaawind ghulam hua, agar wo aazaad hai to phir usey ikhtiyaar nahi hai. والله أعلم

Baab 16: Hazrat Barirah ؓ Ke Shauhar Ke Mutaalliq Nabi ﷺ Ka Sifaarish Karna

[5283] Hazrat Ibne Abbas ؓ se riwayat hai, Hazrat Barirah ؓ ke shauhar ghulam the, jinhe'n Mughees kaha jaata tha. Goya wo manzar ab bhi meri aankho'n ke saamne hai jab wo Barirah ؓ ke peeche rote hue ghoom rahe the aur unke aansu unki daadhi par beh rahe the. Nabi ﷺ ne Hazrat Abbas ؓ se farmaya: "*Aye Abbas! Kya tumhe'n Mughees ki Barirah se mohabbat aur Barirah ki Mughees se nafrat par hairat nahi?*" Aakhir Nabi ﷺ ne Hazrat Barirah ؓ se farmaya: "*Tum ab bhi Mughees ke mutaalliq faisla badal lo*". Unho'n ne arz ki: Allah ke Rasool ﷺ! Kya aap mujhe

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[650] راجع: 926

[651] T: (مُتَوَقِّع) Ummeed ya aas rakhne waala, tawaqqo karne waala, ummeedwaar [Rekhta]

[652] راجع: 456

[653] Dekhiye: 5281 8282 8283

[654] راجع: 5280

[655] راجع: 5280

hukum de rahe hain? Aap ne farmaya: "*Nahi, main sirf sifaarish kar raha hoo'n*". Us par Hazrat Barirah ؓ ne kaha: Mujhe Mughees ke paas rehne ki koi khwahish nahi.[656]

Baab 17: Bila-unwaan

[5284] Hazrat Aswad se riwayat hai ke Hazrat Ayesha ؓ ne jab Hazrat Barirah ؓ ko khareedne ka iraada kiya to Barirah ؓ ke aaqao'n ne inkaar kar diya. Wo Walaa apne liye hone ki shart lagaate the. Hazrat Ayesha ؓ ne Nabi ﷺ se iska zikr kiya to aap ne farmaya: "*Tum Barirah ko khareed kar aazaad kar do, walaa to uske liye hai jo usey aazaad kare*".

Nabi ﷺ ke paas gosht laaya gaya aur kaha gaya: Ye wo gosht hai jo Barirah ؓ par sadqa kiya gaya hai. Nabi ﷺ ne farmaya: "*Wo Barirah ke liye sadqa tha, hamaare liye hadiya hai*".[657]

Shu'ba ki ek (1) riwayat mein ye izaafa hai ke Barirah ؓ ko uske shauhar ke mutaalliq ikhtiyaar diya gaya.

Baab 18: Irshad-e-Baari Ta'ala: "Tum Mushrik Aurto'n Se Nikah Na Karo, Hatta Ke Wo Imaan Le Aae'n. Albatta Momin Laundi Mushrik Aurat Se Behtar Hai, Agar-che Mushrik Aurat Tumhe'n Bhali Maaloom Ho"[658] Ka Bayaan

[5285] Hazrat Naafe se riwayat hai ke jab Hazrat Ibne Umar ؓ se nasraaniya aur yahoodiya aurat se nikah ke mutaalliq sawaal kiya jaata to wo kehte: Yaqeenan Allah Ta'ala ne ahle imaan ke liye mushrik aurat se nikah haraam qaraar diya hai aur main usse badakoi shirk nahi jaanta ke aurat kahe: Uska Rabb Isa hai, halaa'nke wo Allah ke bando'n mein se ek (1) banda hain.

Baab 19: Mushrik Aurto'n Mein Se Jo Musalman Ho Jaae'n Unse Nikah Aur Unki Iddat Ka Bayaan

[5286] Hazrat Ibne Abbas ؓ se riwayat hai ke mushrikeen Nabi ﷺ aur ahle imaan ke nazdeek do (2) tarah ke the. Ek (1) harbi mushrik, jin se Aap ﷺ jung karte the aur mushrik aap se jung karte the. Aur doosre, muaahada karne waale mushrik, jin se na aap ladte aur na wo aap se jung karte the. Jab ahle harb ki koi aurat hijrat karke aati thi to usey paighaam-e-nikah na bheja jaata yahaa'n tak ke usey haiz aata. Phir wo usse paak ho jaati. Jab wo haiz se paak ho jaati to usse nikah karna halaal ho jaata. Agar uske nikah karne se pehle uska shauhar bhi musalman ho jaata aur hijrat karke aajaata to wo usey waapas kardi jaati. Agar un mein se koi ghulam ya laundi hijrat karke aate to dono aazaad hote aur unhe'n doosre muhaajir musalmano ke baraabar muqaam milta ...Ataa ne mushrikeen ahle-ehed[659] ka haal Hazrat Mujaahid ki hadees ki tarah zikr kiya... Aur agar mushrikeen ahle-ehed se koi ghulam ya laundi hijrat karke aate to wo mushrikeen ko waapas na kiye jaate, balke unki qeemat adaa ki jaati..

[5287] Hazrat Ibne Abbas ؓ hi se riwayat hai ke Qaribah bint Abu Umaiyya, Syedna Umar bin Khattab ؓ ki biwi thi. Unho'n ne usey talaaq de di to usse Muawiya bin Abu Sufyan ne nikah kar liya. Aur Umme Hakam bint Abu Sufyan Ayaaz bin Ghanm Fihri ki biwi thi, unho'n ne usey talaaq di to usse Abdullah bin Usman Saqafi ne nikah kar liya.

Baab 20: Jab Koi Mushrika Ya Nasraaniya Jo Kisi Dhimmi Ya Harbi Ke Nikah Mein Thi Musalman Ho Jaae

Hazrat Ibne Abbas ؓ ne farmaya: Jab koi nasraani aurat apne khaawind se thodi der pehle musalman ho jaae to wo apne khaawind par haraam ho jaati hai.

Ataa se aisi aurat ke mutaalliq sawaal kiya gaya jo dhimmi qaum se taalluq rakhti ho aur islaam qubool kare. Uske baad uska shauhar bhi dauraan-e-iddat mein musalman ho jaae to kya wo uski biwi khayaal ki jaaegi? Unho'n ne jawaab diya ke nahi, albatta agar wo chaahe to nae haq-e-maher ke saath naya nikah kare.

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[656] راجع: 5280

[657] راجع: 456

[658] Surah al Baqara: 221

[659] T: Wo mushrikeen jinke saath muaahada kiya gaya ho. [RSB]

Mujaahid ne farmaya: Agar shauhar, biwi ki iddat ke dauraan mein musalman ho gaya to usey chaahiye ke usse nikah kare, kyou'nke Irshad-e-Baari Ta'ala hai: "Na Momin Aurte'n Mushrik Mardo'n Ke Liye Halaal Hain Aur Na Mushrik Mard Momin Aurto'n Ke Liye Halaal Hain".[660]

Hazrat Hasan Basri aur Hazrat Qatada, majoosi miya-biwi ke mutaalliq farmate hain ke agar wo dono ekatthe musalman ho jaae'n to dono apne nikah par baaqi rahe'nge aur jab un mein koi pehle musalman ho jaae aur doosra islaam lane se inkaar karde to aurat usse juda ho jaaegi, uske khaawind ka us par koi ikhtiyaar nahi hoga.

Ibne Juraij kehte hain: Maine Ataa se poocha ke mushrikeen ki koi aurat jab musalmano ke paas aae to kya uske khaawind ko koi muaawaza diya jaaega, kyou'nke Irshad-e-Baari Ta'ala hai: "Aur Jo Kuch In Mushrikeen Ne Kharch Kiya Hai Wo Unko De Do?"[661] Unho'n ne kaha ke nahi diya jaaega. Kyou'nke ye ek (1) muaahada tha jo Nabi ﷺ aur ahle-ehed (mushrikeen) mein tae paaya tha. Chunache, Imam Mujahid farmate hain ke ye sab ahkaam us sulah se mutaalliq hain jo Nabi ﷺ aur kuffaar-e-quraish ke maa-bain tae paai thi.

[5288] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Jab ahle imaan khawateen hijrat karke Nabi ﷺ ki taraf aatee'n to aap unka imtihaan lete, kyou'nke Irshad-e-Baari Ta'ala hai: "Aye Imaan Waalo! Jab Momin Khawateen Tumahre Paas Hijrat Karke Aae'n To Tum Unka Imtihaan Lo…".[662] Hazrat Ayesha ؓ farmati hain ke mominaat mein se jo-jo aurat us shart ka iqraar kar leti wo imtihaan mein kaamyaab khayaal ki jaati. Chunache jab wo us shart ka iqraar kar letee'n to Rasool Allah ﷺ unse farmate: "*Ab jaao maine tumse ehed le liya hai*". Allah ki qasam! Bait lete waqt Rasool Allah ﷺ ke haath ne kisi aurat ka haath kabhi nahi chooa. Aap ﷺ un khawateen se zubaani-kalaami bayat lete the. Allah ke Qasam! Rasool Allah ﷺ ne aurto'n se sirf un cheezo'n par ehed liya jin ka Allah Ta'ala ne aap ko hukum diya tha. Bait lene ke baad aap unse farmate: "*Maine tumse bait le li hai*". Ye aap sirf zubaan se kehte the.[663]

Baab 21: Irshad-e-Baari Ta'ala "Jo Log Apni Biwiyo'n Se Taalluq Na Rakhne Ki Qasam Uthaa Le'n, Unke Liye Chaar (4) Maah Ki Mohlat Hai"[664] Ka Bayaan

Wazaahat: Apni biwi se taalluq na rakhne ki qasam uthaane ko eela "ایلاء" kaha jata hai, iski istelaahi taareef ye hai ke shauhar apni ehliyat se chaar (4) maah ya usse ziyaada muddat tak ham-bistar na hone ki qasam uthaa le, agar kisi ne teen (3) maah tak taalluq na rakhne ki qasam uthaai to uski teen (3) soorate'n hain: ❁ Teen (3) maah ke andar biwi se taalluq qaaem kar liya to qasam ka kaffaara dena hoga, kyou'nke usne apni qasam ko toda hai. ❁ Agar teen (3) maah ke baad taalluq qaaem kiya to usne apni qasam ko poora kar liya, us soorat mein us par koi kaffaara nahi. ❁ Teen (3) maah ke baad taalluq qaaem nahi karta to uske liye chaar (4) maah ki mohlat hai, agar wo rujoo na kare to usey haakim-e-waqt ke paas laaya jaae aur us waqt tak usey na choda jaae yahaa'n tak ke wo talaaq de-de. Yaane chaar-maah guzarne ke baad az-khud talaaq nahi hogi. Balke shauhar se mutaalba kiya jaaega ke wo huqooq-e-zaujiyat adaa kare ya talaaq de.

[5289] Hazrat Anas ؓ se riwayat hai, wo farmate hain ke Rasool Allah ﷺ ne apni biwiyo'n se taalluq na rakhne ki qasam uthaai. Un dino'n aap ke paao'n ko moch bhi aagai thi. Aap baala-khaane mein untees (29) din tak thehre rahe, phir utre, to haazireen ne kaha: Allah ke Rasool ﷺ! Aap ne to ek (1) maah tak biwiyo'n ke paas na jaane ki qasam uthaai thi? Aap ﷺ ne farmaya: "*Ye mahina untees (29) din ka hai*".[665]

[5290] Hazrat Naafe se riwayat hai ke Ibne Umar ؓ is eela ke mutaalliq farmaya karte the, jiska zikr Allah Ta'ala ne kiya hai ke muddat poori hone ke baad kisi ke liye jaaez nahi siwaa us amr ke, ke wo apni biwi ko qaaede ke mutaabiq apne paas rakhe ya phir talaaq de, jaisa ke Allah Ta'ala ne hukum diya hai.

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[660] Surah al Mumtahana: 10
[661] Surah al Mumtahana: 10
[662] Surah al Mumtahana: 10
[663] راجع: 2713
[664] Surah al Baqara: 226
[665] راجع: 278

[5291] Hazrat Ibne Umar ؓ hi se riwayat hai ke jab chaar (4) maah guzar jaae'n to usey qaazi ke saamne pesh kiya jaae, yahaa'n tak ke wo talaaq de. Aur talaaq us waqt tak nahi hogi jab tak wo khud talaaq nahi de ga. Hazrat Usman, Hazrat Ali, Hazrat Abu Darda, Hazrat Ayesha aur deegar baara (12) Sahaba Ikram ؓ se bhi aisa hi manqool hai.

Baab 22: Jo Shakhs Gumm Ho Jaae To Uski Biwi Aur Maal Ke mutaalliq Kya Hukum Hai?

Hazrat Ibne Musaiyyib ne farmaya: Jab koi shakhs jung ki saff mein aen ladaai ke mauqa par gumm ho jaae to uski biwi saal bhar intizaar kare.

Hazrat Abdullah bin Masood ؓ ne ek (1) laundi kharidi. Aap uske maalik ko ek (1) saal tak talaash karte rahe, lekin wo na mil saka. Wo kahee'n gumm ho gaya. Phir unho'n ne ek-ek, do-do dirham fuqaraa ko dene shuru kar diya, nez wo dua karte the: Aye Allah! Ye falaa'n shakhs (Baae' "بائع"[666]) ki taraf se hain. Agar wo aagaya to sawaab mere liya aur qeemat ki adaaegi bhi mere zimme hogi. Aap ne mazeed farmaya ke tum bhi giri-padi cheez ke saath isi tarah sulook karo. Hazrat Ibne Abbas ؓ ne bhi isi tarah farmaya.

Imam Zohri ne us qaidi ke mutaalliq farmaya jiske rehne ki jagah maaloom ho: Uski biwi nikah na kare aur na uska maal taqseem hi kiya jaae. Phir jab uske mutaalliq khabar milna band ho jaae to uska hukum bhi mafqood-ul-khabar jaisa hai.

Faaeda: Ghumshuda shauhar ko fiqhi istelaah mein *mafqood-ul-khabar* kehte hain. Uski biwi ke mutaalliq ahkaam ka taalluq Kitab ut Talaaq se hai, aur maal ka taalluq faraaez ke ahkaam se mutaalliq hai. Zauja-e-mafqood ke nikah-e-saani ke mutaalliq ulama-e-ummat mein ikhtelaaf paaya jaata hai. Imam Abu Hanifa aur Imam Shafai ؒ ka mauqif hai ke mafqood ki biwi us waqt tak uski zaujiyat se faarigh nahi ho sakti jab tak shauhar-e-mafqood ki maut ka ilm na ho jaae. Kutub-e-fiqa mein iski baae'n-alfaaz bhi taabeer ki gai hai ke mafqood ke ham-umar log jab tak zinda ho'n, us waqt doosre mard se uska nikah durust nahi. Maslak-e-Ahnaaf mein ye riwayat bhi hai ke ham logo'n ki maut ke liye koi muddat muqarrar nahi, balke uska taayyun haakim ki sawaab-deed[667] par hai, jabke baaz hazraat ne tab-ee[668] umar ka lihaaza karte hue muddat-e-intizaar ke waqt ka taayyun kiya hai.

Iske mutkhtalif aqwaal hain: Kuch hazraat ne nawwe (90) saal aur baaz ne pichattar (75) saal aur sattar (70) saal bhi kaha hai. Lekin Imam Maalik ؒ ke nazdeek zauja-e-mafqood ki muddat chaar (4) saal hai. Unke ikhtiyaar-karda mauqif ki bunyad Hazrat Umar ؓ ka ek (1) faisla hai, unho'n ne farmaya tha ke jis aurat ka khaawind gumm ho jaae aur uska pataa maaloom na ho, ke wo kahaa'n hai to wo aurat chaar (4) saal tak intizaar kare, phir chaar (4) maah dus (10) din iddat guzaar kar chaahe to aqd-e-saani kar sakti hai.[669]

Hamaare rujhaan ke mutaabiq Imam Maalik ؒ ka mauqif saheeh hai, kyou'nke usey Hazrat Umar ؓ ke ek (1) faisle ki taaeed haasil hai. Muaasharati haalaat bhi iska taqaaza karte hain, taaham muddat-e-intizaar ka taayyun haalaat o zuroof[670] ke tahat kiya jaa sakta hai. Maujooda zamaane mein zaraae rasl o rasaael[671] is qadr wasee aur saree'[672] hain jin ka tasawwur bhi zamaana-e-qadeem mein muhaal tha. Aaj ham kisi shakhs keg umm hone ki ittela, radio aur TV ke zariye se ek (1) din mein mulk ke kone-kone tak pohoncha sakte hain, balke internet ke zariye chand minto'n mein uski tasweer bhi duniya ke chappe-chappe mein pohonchaai jaa sakti hai. Is liye is muddat ko mazeed kam kiya jaa sakta hai. Chunache Imam Bukhari ؒ ka rujhaan ek (1) saal muddat-e-intizaar ki taraf hai. Chunache wo us unwaan ke tahat hadees-e-luqta[673], ke kisi ka gira-pada saamaan mile to uska saal bhar elaan kare. Hazrat Abdulalh bin Masood ؓ ka amal pesh karne se bhi yehi maqsood hai, kyou'nke nikah koi dhaaga nahi jise aasaani se tod diya

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[666] T: (بَائِع) Bechne waala, farokht karne waala [Rekhta]
[667] T: (صَواب دید) Salah, mashwara, tajweez [Rekhta]
[668] T: (طَبْعی) Fitri, zaati, qudrati, khalqi [Rekhta]
[669] Al Muwatta Imam Maalik: Kitab ut Talaaq
[670] T: (ظُرُوْف) Zarf ki jamaa, gunjaaesh [Rekhta]
[671] T: (رَسْل و رَسائِل) Aamad o raft, naql o harkat, khat o kitaabat [Rekhta]
[672] T: (سَرِیع) Jald-jald chalne waali, jo apni muqarrara harkat ko thode waqt mein poora kar leti hai [Rekhta]
[673] T: Aisi hadees jis mein kisi zameen par padi hui cheez ke baare mein hukum ya tafseel ho [RSB]

jaae aur ye ek (1) haq hai jo mard ke liye laazim ho chuka hai. Us uqda-e-nikah[674] ko kholne ka majaaz[675] aurat ka shauhar hai. Lekin dafa'-e-zarar[676] ke liye adaalat shauhar ke qaaem-muqaam ho kar nikah faskh kar sakti hai, jaisa ke khula waghaira mein hota hai. Is liye gumshuda khaawind se khalaasi ke liye ye tareeqa ikhtiyaar kiya jaae ke mazlooma aurat adaalat ki taraf rujoo kare, rujoo se qabl jitni muddat guzar chuki hogi uska koi etebaar nahi kiya jaaega. Hamaare yahaa'n baaz aurte'n muddat-e-daraaz intizar karne ke baad adaalat ke notice mein laae baghair ya uska faisla haasil karne se qabl nikah kar leti hain, unka ye iqdaam intehaai mahal-e-nazar hai. Chunache Imam Maalik se poocha gaya, agar koi aurat adaalat ke notice mein laae baghair apne mafqood shauhar ka chaar (4) saal tak intizaar kare to kya us muddat ka etebaar kiya jaaega? Imam Maalik ne jawaab diya, wo is tarah bees (20) saal bhi guzaar de to bhi uska koi etebaar nahi hoga.[677] Lehaaza muddat-e-intizaar ki ibtedaa us waqt se ki jaaegi jis waqt haakim-e-waqt khud bhi tafteesh karke mafqood ke baare mein maayoos ho jaae. Adaalat mein pohonchne aur uski tafteesh se qabl khwah kitni muddat guzar chuki ho uska etebaar na hoga. Is binaa par ye zaroori hai ke jis aurat ka khaawind laa-pata ho jaae wo adaalat ki taraf rujoo kare, phir adaalat baad-az-suboot is nateeje par pohonche ke waaqai shauhar mafqood-ul-khabar hai to usey chaahiye ke wo aurat ko mazeed ek (1) saal tak intizaar karne ka hukum de. Agar shauhar us muddat mein na aae to adaalat ek (1) saal ki muddat ke ikhtitaam par nikah faskh kar degi. Phir aurat apne shauhar ko murda tasawwur karke addat-e-wafaat, yaane chaar (4) maah, dus (10) din guzaarne ke baad nikah-e-saani karne ki majaaz hogi. والله أعلم

[5292] Yazeed maula Munbaisi (يَزِيْدَ مَوْلَىْ الْمُنْبَعِثِ) se riwayat hai ke Nabi ﷺ se gumshuda bakri ke mutaalliq poocha gaya, to aap ne farmaya: "*Usey pakad lo, kyou'nke ya to wo tumhare liye hai ya tumhare bhai tak pohonch jaaegi ya phir bhediye ke supurd hogi*". Aur Aap ﷺ se gumshuda oont ke mutaalliq sawaal kiya gaya to aap ghazabnaak hue, hatta ke aap ke dono rukhsaar surkh ho gae. Aap ne farmaya: "*Tujhe usse kya gharz hai? Uske paas uska joota hai aur paani ka mashkeeza hai, paani peeta rahega aur darakhto'n se charta rahega, yahaa'n tak uska maalik usey mil jaaega*". Giri-padi raqam ke mutaalliq dariyaaft kiya gaya to aap ne farmaya: "*Uski thaili aur sar-bandhan[678] pehchaan lo aur ek (1) saal tak uska elaan karte raho. Agar usko pehchaanne waala koi aajaae to theek hai. Yaane usey de do, ba-soorat-e-deegar usey apne maal ke saath mila lo*".

Sufyan ne kaha: Main Rabeea bin Abu Abdur Rahman se mila, magar unse siwaae is hadees ke mujhe aur kuch yaad nahi rakha. Maine poocha ke mujhe bataao: Yazeed Maula Munbaisi ki hadees ghumshuda maal ke baare mein Zaid bin Khaalid se hai? USne kaha: Ji haa'n! Yahya ne kaha: Rabeea ne usko Yazeed se, unho'n ne Zaid bin Khaalid se zikr kiya hai. Sufyan ne kaha: Phir maine Rabeea se mulaqaat ki aur unse is hadees ke mutaalliq dariyaaft kiya.[679]

Baab 23: Zihaar Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Ne Us Aurat Ki Baat Ko Sun Liye Jo Aap Se Apne Shauhar Ke Mutaalliq Bahes Karti Thi … Phir Jo Shakhs Himmat Na Rakhta Ho To Saath (60) Miskeeno'n Ko Khana Dena Hai".[680]

Imam Maalik ne Ibne Shihab Zohri se ghulam ke zihaar[681] ke mutaalliq masla poocha to unho'n ne bataaya ke uska zihaar bhi aazaad ke zihaar ki tarah hai. Imam Maalik ؒ ne bayaan kiya ke ghulam bhi kaffaare ke taur par do (2) maah ke roze rakhega.

Hasan bin Hurri (حَسَنُ بْنُ الْحُرِّ) ne kaha ke aazaad ya ghulam ka zihaar aazaad aurat ya laundi se yaksaa'n haisiyat rakhta hai.

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674 T: (عُقْدَہ نکاح) Nikah ki girah, gaanth [RSB]
675 T: (مَجَاز) Ikhtiyaar diya gaya, ijaazat diya gaya [Rekhta]
676 T: (دَفْعِ ضَرر) Dukh-dard, ranj, takleef, museebat ko dafa aur door karna [Rekhta]
677 Al Mudawwana al Kubra: V2 P93
678 T: (سر بندھن) Jisse uska mu'n baandha jaae [RSB]
679 راجع: 91
680 Surah Mujaadila: 1-4
681 T: (ظِہار) Ek (1) qism ki talaaq jis mein khaawind apni biwi ke mutaalliq apni maa ya behen ke misl hone ka gumaan ho jaae ya biwi ki pusht ko apni maa ya behen ki pusht se tashbeeh deta hai [Rekhta]

Hazrat Ikrima ne kaha: Agar koi shakhs apni laundi se zihaare kare to uski koi haisiyat nahi, kyou'nke zihaar to apni biwi se hota hai. Arbi lughat mein "لِمَا قَالُوْا" ke maane "فَيْمَا قَالُوْا" hain. Yaane jo kuch kaha tha, usey khatam karne mein rujoo kiya. Aur baaz ne uske maane "مَا قَالُوْا" kiye hain. Yaane aud "عود" ke maane lafz-e-zihaar ka takraar hai. Lekin pehle maane behtar hain, kou'nke Allah Ta'ala qaum-e-munkir aur qaul-e-zor ki rahnumaai nahi karta.

Faaeda: Shauhar ka apni biwi ko apni kisi mahram aurat ke kisi aise a'zoo (عُضْو) se tashbeeh dena, jise dekhna uske liye haraam ho zihaar kehlaat hai. Agar koi shakhs apni biwi se zihaare kare to us waqt usse zaujiyat ka taalluq rakhna haraam ho jaata hai, yahaa'n tak ke wo uska kaffaara na adaa kare. Uska kaffaara ye hai ke ek (1) ghulam aazaad kare, agar uski himmat nahi to do (2) maah ke musalsal roze rakhe, agar uski taaqat nahi to saath (60) miskeeno'n ko khaana khilaae. Hamaare rujhaan ke mutaabiq biwi ko maa se tashbeeh dena zihar kehlaata hai, deegar moharramaat ko us par qiyaas nahi kiya jaa sakta, kyou'nke Allah Ta'ala ne quran mein sirf "ummahaat" ka zikr kiya hai. Imam Bukhari ؒ ne aayat-e-karima ke zikr se hadees-e-marfoo ki taraf ishaara kiya hai jo iska sabab-e-nuzool hai. Aap ne Saheeh Bukhari mein ek (1) muqaam par taaliqan is hadees ko mukhtasar zikr kiya hai.[682] Jis khatoon se zihaar hua wo Khaula bint Sa'laba ؓ hain aur islaam mein ye pehla zihaar tha.[683]

Baab 24: Talaaq Aur Deegar Umoor Mein Ishaara Karna

Hazrat Ibne Umar ؓ ne kaha ke Nabi ﷺ ne farmaya: "*Allah Ta'ala aankh se aansu bahaane par azaab nahi deta, lekin is wajah se deta hai aur aap ne apni zubaan-e-mubarak ki taraf ishaara kiya*".

Hazrat Kaab bin Maalik ؓ kehte hain ke Nabi ﷺ ne merit taraf ishaara kiya ke nisf qarz le lo.

Hazrat Asma ؓ kehthi hain ke Nabi ﷺ ne namaz-e-grahan padhi to maine Syeda Ayesha ؓ se kaha: Log kya kar rahe hain? Wo us waqt namaz padh rahi thee'n, to unho'n ne apne sar se sooraj ki taraf ishaara kiya. Main kaha: Kya ye nishaani hai? Unho'n ne apne sar ke ishaare se bataaya haa'n.

Hazrat Anas ؓ ne bataaya ke Nabi ﷺ ne apne dast-e-mubarak se Hazrat Abu Bakar ؓ ki taraf ishaara kiya ke wo jamaat ke aage badhe'n.

Hazrat Ibne Abbas ؓ ne bayaan kiya ke Nabi ﷺ ne apne haath se ishaara kiya ke koi harj nahi.

Hazrat Abu Qatada ؓ ne kaha ke Nabi ﷺ ne mohrim ke liye shikaar ke mutaalliq farmaya: "*Tum mein se kisi ne shikaari ko shikaar maarne ke liye kaha tha ya uski taraf ishaara kiya tha?*" Sahaba Ikram ؓ ne kaha: Nahi. Aap ﷺ ne farmaya: "*Phir uska gosht khaao*".

[5293] Hazrat Ibn Abbas ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne oont par sawaar ho kar baitullah ka tawaaf kiya aur jab bhi aap rukn (hajre aswad) ke paas tashreef laate to uski taraf ishaara karte aur Allahu Akbar kehte.[684]

Ummul Momineen Hazrat Zainab ؓ ne kaha ke Nabi ﷺ ne farmaya: "*Yajooj majooj ka suraakh iski misl khul jaaega*" aur aap ne nawwe (90) ke adad ki girah lagaai.[685]

[5294] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Hazrat Abul Qasim ﷺ ne farmaya: "*Juma ke din ek (1) ghadi hai, jis musalman ko ittefaaq ho ke us mein khade ho kar namaz padhe to Allah Ta'ala usey har wo bhalaai de ga jiska Allah Ta'ala se sawaal karega*". Aap ne ishaara karte hue apne poor darmiyaani aur choti ungli par rakh diye. Ham samajh gae ke aap ghadi ki qillat ko bayaan kar rahe hain.[686]

[5295] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke ek (1) yahoodi ne Rasool Allah ﷺ ke ahd-e-mubarak mein ek (1) ladki par is tarah ziyaadati ki, ke uske zewaraat utaar liye, phir uska sar patthar se kuchal diya. Ladki ke ghar

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682 Saheeh Bukhari: at Tauheed: Baab 9

683 Fath-ul-Baari: V9 P535

684 راجع: 1607

685 راجع: 3346

686 راجع: 935

waale usey baae'n-haalat Rasool Allah ﷺ ke paas laae ke wo zindagi ke aakhri saans le rahi thi aur bol nahi sakti thi. Rasool Allah ﷺ ne usse poocha: "*Tujhe kisne qatl kiya hai? Kya falaa'n shakhs ne qatl kiya hai?*" Aap ne asal qaatil ke alaawa doosre ka naam liya to usne sar se ishaara kiya: Nahi. Phir aap ne kisi doosre shakhs ka naam liya, wo bhi asal qaatil ke alaawa tha, to usne phir "nahi" se ishaara kiya. Phir aap ne uske qaatil ka naam le kar poocha: "*Falaa'n ne*". To usne ishaara kiya: Haa'n (usne qatl kiya hai). Uske baad Rasool Allah ﷺ ne us qaatil ke mutaalliq hukum diya to uska sar bhi do (2) pattharo'n ke darmiyaan rakh kar kuchal diya gaya.[687]

[5296] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ko ye farmate hue suna: "*Fitna idhar se aaega*" aur aap ne mashriq ki taraf ishaara kiya.[688]

[5297] Hazrat Abdullah bin Abi Awfa ؓ se riwayat hai, unho'n ne kaha ke ham ek (1) safar mein Rasool Allah ﷺ ke hamraah the. Jab sooraj ghuroob hua to aap ne ek (1) shakhs se farmaya: "*Utro aur mere liye sattu taiyyaar karo*". Usne arz ki: Allah ke Rasool ﷺ! Agar aap thodi se der kar le'n to behtar hai. Aap ne farmaya: "*Utro aur mere liye sattu taiyyaar karo*". Usne arz ki: Allah ke Rasool ﷺ! Agar aap thodi si mazeed der kar le'n to accha hai, kyou'nke abhi din khada maaloom hota hai. Aap ne teesri martaba kaha: "*Utro aur mere liye sattu taiyyaar karo*". Chunache wo tura aur teesri martaba kehne se usne sattu taiyyaar kar diye. Rasool Allah ﷺ ne unhe'n nosh-e-jaa'n kiya phir apne dast-e-mubarak se mashriq ki taraf ishaara karke farmaya: "*Jab tum dekho ke raat idhar se aarahi hai to roza rakhne waala apna roza iftaar kar de*".[689]

[5298] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Tum mein se kisi ko bilal ki azaan sehri khaane se na roke. Wo to is liye azaan deta hai, taake tum mein se tahajjud padhne waala apne ghar laut aae. Is liye nahi kef ajar ya subah ho chuki hai*". Yazeed bin Zurai' raawi ne apne dono haath buland kiye, phir ek (1) do doosre par daraaz kar diya.[690]

[5299] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Bakheel aur maal kharch karne waale ki misaal un do (2) aadmiyo'n ki tarah hai jinho'n ne chaati se gardan tak lohe ka libaas pehen rakha hai. Sakhee jab bhi koi cheez kharch karta hai to uski zirah jald hi dheeli ho jaati hai, hatta ke paao'n ki ungliyo'n tak pohonch jaati hai. Balke uske chalne ke nishanaat ko mita deti hai. Lekin bakheel jab bhi kharch karne ka iraada karta hai to uski zirah ka har haqla apni jagah par chipak jaata hai. Wo usey kushaada karne ki koshish karta hai, lekin wo khulta nahi hai*". (Us waqt) Aap ﷺ apni ungli se apne halaq ki taraf ishaara farma rahe the.[691]

Faaeda: In tamaam ahadees mein Rasool Allah ﷺ ke makhsoos auqaat mein makhsoos isharaat ka zikr hai. Chunache pehli hadees mein aap ne apni ungliyo'n se nawwe (90) ki girah lagaai jo ishaare ki hi ek (1) qism hai. Doosri hadees mein juma ki mubarak ghadi ki qillat ko ishaare se bayaan kiya. Teesri hadees mein qisaas ke liye sar ke ishaare ko qaabil-e-etebaar samjha aur yahoodi ko kafeer-e-kirdaar tak pho'nchaya. Jab aap ne qisaas ko ishaare se saabit kiya hai ti talaaq mein to ba-tareeq-e-oola uska etebaar kiya jaaega. Bahar-haal Imam Bukhari ؒ ne in ahadees se saabit kiya hai ke baaz auqaat ishaara, nutq[692] ke qaaem-muqaam hota hai aur usse ahkaam, balke qisaas jaisa hukum saabit hota hai. Un mein kuch ishaare aise bhi hain jin ki wazaahat zubaan se ki jaa sakti thi, lekin aap ne unki wazaahat ishaare se ki hai. To iska waazeh matlab hai ke jo insaan nutq par qaadir na ho to uske ishaare par amal hoga aur usey motabar khayaal kiya jaaega.

Agar-che in ahadees mein koi hadees bhi unwaan ki khabar-e-awwal, yaane talaaq bil-ishaara tak dalaalat nahi karti, lekin Imam Bukhari ؒ ne ishaare se saabit shuda umoor par talaaq ko qiyaas kiya hai. In min-jumla[693] umoor mein ek (1) qisaas bhi hai jo qadr o manzilat aur ehmyat mein talaaq se kahee'n badhkar hai. والله أعلم

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[687] راجع: 2413
[688] راجع: 3104
[689] راجع: 1941
[690] راجع: 621
[691] راجع: 1443
[692] T: (نُطق) Baat karne ki taaqat ya maane, lafz bolne ki quwwat, zabaan se nikli hui baat [Rekhta]
[693] T: (مِنْ جُمْلَه) Sab mein se, kul milaa ka, sab ka sab, kul [Rekhta]

Baab 25: Liaan ka Baab

Irshad-e-Baari Ta'ala hai: "Aur Jo Log Apni Biwiyo'n Par Tohmat Lagaae'n … Agar Wo (mard) Saccho'n Mein Se Ho".[694]

Jab goonga apni biwi par likh kar ya ishaare se ya makhsoos ishaare se tohmat lagaae to uski haisiyat bolne waale ki si hai, kyou'nke Nabi ﷺ ne faraaez mein ishaara jaaez rakha hai. Kuch ahle hijaaz aur ahle ilm ka yehi mauqif hai.

Irshad-e-Baari Ta'ala hai: "Maryam Ne Isa ﷺ Ki Taraf Ishaara Kiya To Log Kehne Lagey: Ham Isse Kaise Gufagu Kare'n Jo Abhi Gehwaare[695] Mein Baccha Hai".[696]

Nez Imam Zahack ne "إِلَّا رَمْزًا"[697] ki tafseer ishaare se ki hai.

Baaz logo'n ka kehna hai ke ishaare se na to hadd qaaem ho sakti hai aur na liaan hi ho sakta hai, jabke wo maante hain ke talaaq, kitaabat, ishaare aur eema se ho sakti hai. Halaa'nke talaaq aur tohmat mein koi farq nahi. Agar wo kahe'n ke tohmat to sirf guftagu hi se tasleem ki jaaegi to unse kaha jaaega ke phir yehi soorat talaaq mein honi chaahiye. Usey bhi kalaam hi ke zariye se tasleem kiya jaae, ba-soorat-e-deegar talaaq aur tohmat (agar ishaare se ho to) dono ko baatil manna chaahiye aur ghulam ki aazaadi ka bhi yehi hashar hoga. Isi tarah behra aadmi bhi liaan kar sakta hai.

Ibne Sha'bi aur Qatada ne kaha: Jab kisi shakhs ne apni biwi se kaha: Tujhe talaaq hai, phir apni ungliyo'n se ishaara kiya to wo baaen ho jaaegi.

Ibrahim Nakhai ne kaha: Googna jab apne haath se talaaq likhe to wo muassir ho jaati hai.

Hazrat Hammad ne kaha: Agar goonga aur behra apne sar se ishaare kare'n to jaaez hai.

Faaeda: Liaan, Baab Mufaailah "باب مفاعله" ka masdar "لعن" se (مُشْتَق)[698]?? hai. Iske maane hain: Biwi shauhar ka rahmat-e-ilaahi se door hona. Jab shauhar apni biwi par zina ki tohmat lagaae aur uske paas koi gawaah na ho to ek (1) makhsoos tareeqa se liaan kiya jaata hai, jo Surah Noor: 6-9 mein maujood hai. Is amal ko liaan is liye kehte hain ke is mein paanchwee'n martaba jhoote par laanat ki jaati hai. Liaan ke nateeje mein miya-biwi dono ke darmiyan hamesha ke liye judaai ho jaati hai aur bacche ko uski maa ke saath mulhiq[699] kar diya jaata hai. Wo apni maa ka waaris hoga aur wo uski waaris hogi, phir jo koi bacche ki wajah se us aurat par tohmat lagaae usey assi (80) kode lagaae jaae'nge. Agar shauhar, biwi par tohmat ke baad gawaah nahi laata to us par hadd-e-qazf waajib hai, lekin agar liaan kar leta hai to hadd-e-qazf saaqit[700] ho jaaegi.

[5300] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Kya main tume'n* ansaar *ke behtareen gharaano'n ki khabar na doo'n?*" Logo'n ne kaha: Allah ke Rasool ﷺ! Zaroor bataae'n. Aap ne farmaya: "*Behtareen gharaana banu-najjaar ka hai, phir jo unse milne waale Banu Abdi al-Ash-hal hain. Uske baad wo jo unke qareeb hain, yaane Banu Haaris bin Khazraj, uske baad wo hain jo unke qareeb hain. Yaane Banu Saaidah ka darja hai*". Phir aap ne apne dast-e-mubarak se ishaara kiya aur mutthi band karke usey is tarah khola jaise koi apne haath se koi cheez phenkta hai. Phir farmaya: "*Ansaar ke tamaam gharaane hi behtar hain aur khair o barkat se maamoor hain*".

[5301] Rasool Allah ﷺ ke sahabi Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Main aur qiyaamat is ungli aur is ungli ki tarah hain*". Ya farmaya: "*In do (2) ungliyo'n ki tarah hain*", phir aap ne shahaadat ki ungli aur darmiyaani ungli ko milaa diya.[701]

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[694] Surah an Noor: 6
[695] T: کھواری
[696] Surah Marya: 29
[697] Surah aale Imran:
[698] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]
[699] T: (مُلْحِق) Jodne waala, milne waala [Rekhta]
[700] T: (ساقِط) Radd kiya hua, mauqoof, mustarad, zaael [Rekhta]
[701] راجع: 4936

[5302] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne dono haatho’n ki ungliyo’n se ishaara karke farmaya: “*Mahina itne-itne aur itne dino ka hota hai*”, yaane tees (30) dino’n ka. Phir farmaya: “*Itne-itne aur itne dino’n ka hota hai*”. Yaane untees (29) dino’n ka. Ek (1) martaba aap ne tees (30) ki taraf aur doosri martaba untees (29) ki taraf ishaara kiya.[702]

[5303] Hazrat Abu Masood ؓ se riwayat hai, unho’n ne bayaan kiya ke Nabi ﷺ ne yemen ki taraf ishaara karke do (2) martaba farmaya: “*Barkate’n idhar hain, nez sakhti aur sang-dili un karkhat-aawaaz*[703] *waalo’n mein hai, jaha’n se shaitan ke dono seeng tuloo hote hain, yaane Rabeeah aur Muzar*”.[704]

[5304] Hazrat Sahal ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Main aur yateem ki parwarish karne waala jannat mein is tarah ho’nge*”. Phir aap ne shahadat ki ungli ya darmiyan ungli se ishaara kiya aur un dono ke darmiyan thoda sa faasala rakhas.[705]

Baab 26: Jab Koi Apne Bacche Ke Inkaar Ka Ishaara Kare

[5305] Hazrat Abu Huraira ؓ se riwayat hai ke ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool ﷺ! Mere yahaa’n ek (1) siyaah-faam baccha paida hua hai. Aap ﷺ ne farmaya: “*Kya tere paas oont hain?*” Usne kaha: Ji haa’n. Aap ne farmaya: “*Unke kya-kya rang hain?*” Usnek aha: Wo surkh hain. Aap ne farmaya: “*Kya un mein koi siyaahi-maael*[706] *bhi hai?*” Usne kaha: Ji haa’n. Aap ne farmaya: “*Wo siyaahi maael oont kaise aagaya?*” Usne kaha: Shayad kisi ragg[707] ne usko apni taraf kheench liya ho. Aap ﷺ ne farmaya: “*Shayad tere bete ko kisi ragg ne kheench liya hoga*”.[708]

Baab 27: Liaan Karne Waale Se Qasam Lena

[5306] Hazrat Abdullah bin Umar ؓ se riwayat hai ke ek (1) ansari aadmi ne apni biwi par tohmat lagaai to Nabi ﷺ ne dono (miya-biwi) se qasam li, phir dono mein tafreeq kardi.[709]

Baab 28: Liaan Ka Aaghaaz Mard Se Kiya Jaae

[5307] Hazrat Ibne Abbas ؓ se riwayat hai ke Hazrat Hilal bin Umaiyya ؓ ne apni biwi par tohmat lagaai to wo (Nabi ﷺ ki khidmat mein) haazir hue aur gawaahi di. Nabi ﷺ ne farmaya: “*Allah khoob jaanta hai ke tum dono mein se ek (1) jhoota hai. Kya tum mein se koi taaeb hota hai?*”. Uske baad wo (uski biwi) khadi hui aur usne bhi gawaahi de daali.[710]

Baab 29: Liaan Aur Liaan Ke Baad Talaaq Dene Ka Bayaan

[5308] Hazrat Sahal bin Saad Saa’di ؓ se riwayat hai ke Uwaimir Ajlaani, Hazrat Aasim bin Adi ؓ ke paas aae aur unse kaha: Aye Aasim! Mujhe us aadmi ke mutaalliq batao jo apni biwi ke saath kisi ghair ko paae to kya usey qatl kare? Lekin phir aap log usey bhi qatl kar de’nge. Aakhir usey kya karna chaahiye? Aye Aasim! Mere liye ye masla Rasool Allah ﷺ se pooch do. Chunache Aasim ؓ ne Rasool Allah ﷺ se ye masla poocha to Rasool Allah ﷺ ne is tarah ke sawalaat ko naapasand farmaya aur izhaar-e-naagawaari kiya. Hatta ke Aasim ؓ ne is silsile mein jo kuch Rasool Allah ﷺ se suna wo un par bohot giraa’n guzra. Jab Aasim ؓ apne ghar waapas aae to Uwaimir unke paas aae aur kaha: Aye Aasim! Tumhe’n Rasool Allah ﷺ ne kya jawaab diya? Aasim ne Uwaimir se kaha: Tum ne mere saath koi accha sulook nahi kiya. Jo masla tum ne poocha Rasool Allah ﷺ ne usey naapasand farmaya. Syedna Uwaimir ؓ ne kaha: Allah ke Qasam! Jab tak main ye masla Aap ﷺ se pooch na loo’n, main usse baaz nahi aau’nga. Chunache Uwaimir, Rasool Allah ﷺ ki khidmat mein haazir hue, jabke aap ke paas deegar sahaba bhi maujood the. Uwaimir ne arz ki: Allah ke Rasool ﷺ! Aap ka us aadmi ke mutaalliq kya irshaad hai jo apni biwi ke saath kisi ghair mard ko paae,

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[702] راجع: 1908

[703] T: (کَرَخْت آواز) Wo aawaaz jo kaano’n ko takleef de, ya nagawaar maaloom ho [Rekhta]

[704] راجع: 3302

[705] Dekhiye: 6005

[706] T: (سِیاہی مائِل) Kaala rang liye hue, kaala-pann liye hue [Rekhta]

[707] T: (رَگ) Fitrat, aadat, khaassa, asal nasl [Rekhta]

[708] Dekhiye: 6847 7314

[709] راجع: 4748

[710] راجع: 2671

kya usko qatl karde? Lekin aap log usey (qisaas mein) qatl kar de'nge. Aakhir ye shakhs kya kare? Rasool Allah ﷺ ne farmaya: "*Tumhare aur tumhari biwi ke mutaalliq abhi Allah Ta'ala ne wahee naazil ki hai. Jaao aur apni biwi ko le aao*". Hazrat Sahal ؓ ne kaha: Phir un dono ne liaan kiya. Main bhi us waqt doosre logo'n ke hamraah Rasool Allah ﷺ ke paas maujood tha. Jab dono liaan se faarigh hue to Uwaimir ne kaha: Allah ke Rasool ﷺ! Agar ab bhi main ise apne paas rakhta hoo'n to iska matlab ye hai ke maine is par jhoot bola hai. Chunache usne Rasool Allah ﷺ ke hukum se pehle hi apni biwi ko teen (3) talaaqe'n de dee'n. Ibne Shihaab ne kaha: Ye liaan karne waalo'n ka tareeqa hai.[711]

Baab 30: Masjid Mein Liaan Karna

[5309] Hazrat Sahal bin Saad ؓ jo Banu Saaidah se hain, unse riwayat hai ke ansaar ka ek (1) aadmi Rasool Allah ﷺ ke paas aaya aur arz ki: Allah ke Rasool ﷺ! Aap us aadmi ke mutaalliq kya kehte hain jo apni biwi ke saath kisi ghair-mard ko dekhe, kya wo usey qatl karde ya usey kya karna chaahiye? To us waqt Allah Ta'ala ne Quran-e-Majeed mein wo aayaat naazil farmae'n jin mein liaan karne waalo'n ke mutaalliq tafseelaat hain. Nabi ﷺ ne (unse) farmaya: "*Allah Ta'ala ne tumhare aur tumhari biwi ke mutaalliq faisla kar diya hai*". Phri miya-biwi dono ne masjid mein liaan kiya. Main us waqt wahaa'n maujood tha. Jab dono liaan se faarigh hue to ansari sahabi ne arz ki: Allah ke Rasool ﷺ! Agar ab bhi main ise apne nikah mein rakhu'n to iska matlab ye hai ke maine is par jhooti tohmat lagaai thi, chunache liaan se faraaghat ke fauran baad Rasool Allah ﷺ ke hukum se pehle hi usne teen (3) talaaqe'n de dee'n aur Nabi ﷺ ki maujoodgi hi mein wo dono ek-doosre se alag ho gae. Raawi ne kaha: Har liaan karne waale miya-biwi ke darmiyaan alaahedgi ka yehi tareeqa muqarrar hua.

Ibne Shihab ne kaha: Unke baad yehi tareeqa mutaiyyan hua ke liaan karne waale dono miya-biwi ke darmiyan tafreeq karadi jaae. Aur wo haamela thi, aur uske bete ko maa ke naam se bulaya jaata tha. Phir aisi aurat ki wiraasat ke mutaalliq bhi yehi tareeqa muqarrar hua ke baccha uska waaris hoga aur wo bacche ki waaris hogi, is tafseel ke mutaabiq jo Allah Ta'ala ne wiraasat ke silsile mein muqarrar ki hai.

Hazrat Sahal bin Saad Saa'di ؓ iski mazeed tafseel bayaan karte hain ke Nabi ﷺ ne farmaya: "*Agar ye aurat us hamal se surkh rang waala pasth-qad baccha janam de, goya wo saam-abras*[712] *hai to main samjhu'nga ke aurat sacchi thi aur uske shauhar ne us par jhooti tohmat lagaai hai. Aur gar usne siyaah-faam, badi aankho'n waala aur mote sureno'n waala baccha jana to main khayaal karu'nga ke shauhar ne uske mutaalliq saheeh kaha tha*". Chunache jab baccha paida hua to wo buri shakl ka tha, yaane us mard ki soorat par jisse wo bad-naam hui thi.[713]

Baab 31: Nabi ﷺ Ke Irshaad-e-Giraami: "Agar Main Gawaaho'n Ke Baghair Rajm Karta (to ise karta)" Ka Bayaan

[5310] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ke paas liaan ka zikr kiya gaya to Hazrat Aasim bin Adi ؓ ne iske mutaalliq baat ki, phir wo chale gae. Phir unki qaum ka ek (1) aadmi unke paas aaya aur shikwa karne laga ke usne apni biwi ke saath ek (1) mard ko paaya hai. Hazrat Aasim ؓ ne kaha: Aaj ye aazmaaish meri hi ek (1) baat ki wajah se pesh aai hai. Chunache wo us aadmi ko le kar Nabi ﷺ ki khidmat mein haazir hue aur aap ko us aadmi ke baare mein bataaya ke usne apni biwi ko makrooh haalat mein paaya hai. Wo aadmi khud zard-rang, kam-gosht waala aur seedhe baalo'n waala tha aur jiske mutaalliq usne daawa kiya tha ke usey apni biwi ke saath paaya hai wo badi-badi pindliyo'n waala, gandumi rang aur bhare gosht waala tha. Nabi ﷺ ne dua farmaai: "*Aye Allah! Ye muaamala waazeh farma de*". Chunache us aurat ne us mard ke mushaaba baccha janam diya, jiske mutaalliq uske shauhar ne daawa kiya tha ke usne usey biwi ke saath paaya hai. Phir Nabi ﷺ ne un (miya-biwi) dono ke darmiyaan liaan karaaya.

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[711] راجع: 423

[712] T: (چِھپْکَلی) Chipkali [Rekhta] Ek (1) badi girgit jis ke kaatne se insaan mar jaata hai [Urduinc]

[713] راجع: 423

Majlis mein ek (1) shaagird ne Hazrat Ibne Abbas ؓ se poocha: Ye wohi aurat hai jiske mutaalliq Nabi ﷺ ne farmaya tha: "*Agar main kisi ko gawaahi ke baghair sangsaar kar sakta to is auart ko karta*". Hazrat Ibne Abbas ؓ ne farmaya: Nahi, ye to us aurat ke mutaalliq farmaya tha jiski bad-kaari zamaana-e-islaam mein khul gai thi.

Abu Saaleh aur Abdullah bin Yusuf ne ek (1) lafz "خَدِلًا" padha hai.[714]

Baab 32: Liaan Karne Waali Ka Haq-e-Maher

[5311] Hazrat Saeed bin Jubair ؓ se riwayat hai, unho'n ne kaha ke maine Hazrat Ibne Umar ؓ se aise shakhs ka hukum poocha jisne apni biwi par tohmat lagaai to unho'n ne kaha: Nabi ﷺ ne Banu Ajlaan ke miya-biwi ke darmiyan aisi soorat mein judaai karaadi thi, aur farmaya tha: "*Allah khoob jaanta hai ke tum mein se ek (1) jhoota hai, aise haalaat mein kya tum mein se koi taaeb hota hai?*" Lekin un dono ne inkaar kar diya, to Aap ﷺ ne farmaya: "*Allah khoob jaanta hai ke tum dono mein se ek (1) to zaroor jhoot hai, kya tum mein se koi taaeb hota hai?*" Unho'n ne phir inkaar kiya to aap ne un dono ke darmiyaan alaahedgi kardi.

(Raawi-e-hadees) Ayyub ne kaha ke mujhe Amr bin Dinar ne kaha: Is hadees mein kuch baate'n aisi hain jinhe'n tum bayaan karte nazar nahi aate. Us mard ne kaha: Mere maal ka kya hoga? Usey kaha gaya: Wo maal ab tumhara nahi raha. Agar tu saccha hai to usse dukhool kar chuka hai aur agar tu jhoot hai to wo maal ab tujhse bohot door ho chuka hai.[715]

Baab 33: Haakim-e-Waqt Ka Liaan Karne Waalo'n Se Kehna: "Tum Mein Se Ek (1) Jhoota Hai, Kya Tum Mein Se Koi Taaeb Hota Hai?"

[5312] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Umar ؓ se liaan karne waalo'n ka hukum poocha to unho'n ne bayaan kiya ke Nabi ﷺ ne liaan karne waalo'n se farmaya tha: "*Tumhara hisaab to Allah Ta'ala ke zimme hai, lekin tum mein se ek (1) zaroor jhoot hai. Ab tumhari biwi par tumhe'n koi ikhtiyaar nahi raha*". Usne arz ki: Mere maal ke mutaalliq kya hukum hai? Aap ﷺ ne farmaya: "*Ab wo tumhara maal nahi raha. Agar tum is muaamale mein sacche ho to tumhara ye maal uske badle mein khatam ho chuka hai jo tum ne uski sharamgaah ko apne liye halaalkiya tha aur agar tum ne us par jhooti tohmat lagaai thi to ye maal tujhse aur ziyaada door ho gaya hai*".

Sufyan ne kaha ke maine ye hadees Amr bin Dinar se yaad ki. Ayyub ne kaha: maine Saeed bin Jubair se suna, unho'n ne kaha ke maine Hazrat Ibne Umar ؓ se aise shakhs ke mutaalliq poocha jisne apni biwi se liaan kiya ho to unho'n ne apni dono ungliyo'n se ishaara kiya. Sufyan ne (is ishaare ko) apni shahadat waali aur darmiyani dono ungliyo'n ko judaa karke bataaya ke Rasool Allah ﷺ ne qabila-e-banu a'jlaan ke miya-biwi ke darmiyan judaai ki thi aur farmaya tha: "*Allah khoob jaanta hai ke tum mein se ek (1) jhoota hai, kya tum mein se koi taaeb hota hai?*" Aap ﷺ ne ye baat teen (3) martaba dohraai.

Sufyan ne kaha: Maine ye hadees jis tarah Amr bin Dinar aur Ayyub Sakhtiyaani se suni thi, usi tarah main aap (yaane Ali bin Madeeni) ko bayaan kardi hai.[716]

Baab 34: Liaan Karne Waale Mard-o-zan Mein Tafreeq Karna

[5313] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ ne mard o zan ke darmiyaan tafreeq ki. Mard ne aurat ko zina ki tohmat lagaai thi to Aap ﷺ ne un dono se qasme'n lee'n.[717]

[5314] Hazrat Ibne Umar ؓ hi se riwayat hai ke Nabi ﷺ ne ansaar ke ek (1) mard aur uski biwi ke darmiyaan liaan karaaya aur un mein tafreeq kardi.[718]

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[714] Dekhiye: 5316 6855 6856 7238

[715] Dekhiye: 5312 5349 5350

[716] راجع: 5311

[717] راجع: 4748

[718] راجع: 4748

Baab 35: Liaan Ke Baad Baccha Maa Se Mulhiq Hoga

[5315] Hazrat Ibne Umar ﵄ se riwayat hai ke Nabi ﷺ ne ek (1) mard aur uski biwi ke darmiyan liaan karaaya aur uske bacche ki mard se nafi kardi. Phir aap ne un dono mein tafreeq karaadi aur bacche ko aurat se laahiq kar diya.[719]

Baab 36: Liaan Ke Waqt Haakim-e-Waqt You'n Dua Kare: "Aye Allah Asal Haqeeqat Khol De"

[5316] Hazrat Ibne Abbas ﵄ se riwayat hai ke liaan karne waalo'n ka zikr Rasool Allah ﷺ ki majlis mein hua to Hazrat Aasim bin Adi ﵁ ne uske mutaalliq ek (1) baat kahi, phir wo chale gae. Baad-azaa'n unke paas unki biraadari ka ek (1) shakhs aaya aur unse kaha ke maine apni biwi ke hamraah ek (1) ghair-mard ko paaya hai. Hazrat Aasim ﵁ ne kaha: Meri ye aazmaaish meri hi ek (1) baat ki binaa par hui hai, taaham wo usey le kar Rasool Allah ﷺ ki khidmat mein haazir hue aur aap ko soorat-e-haal se aagaah kiya, jis mein usne apni biwi ko paaya tha. Ye saahab zard-rang, kam-gosht aur seedhe baalo'n waale the aur jise unho'n ne apni biwi ke saath paaya tha uska gandumi rang, pindliyaa'n moti-moti, jism bhaari-bharkam aur baal sakht gunghraale the. Rasool Allah ﷺ ne farmaya: "*Aye Allah! Haqeeqat-e-haal khol de*". Chunache uski biwi ne jo baccha janam diya wo us shakhs ke mushaaba tha jiske mutaalliq uske shauhar ne kaha tha ke unho'n ne apni biwi ke paas usey paaya tha. Phir Rasool Allah ﷺ ne un dono (miya-biwi) ke darmiyan liaan kar diya. Hazrat Ibne Abbas ﵄ se unke ek (1) shaagird ne usi majsli mein poocha ke ye wohi aurat thi jiske mutaalliq Rasool Allah ﷺ ne farmaya: "*Agar main kisi ko bila-shahaadat sangsaar karta to ise karta*". Hazrat Ibne Abbas ﵄ ne farmaya: Nahi, ye to ek-doosri aurat thi, jo zamaana-e-islaam mein elaaniya bad-kaari ka irtekaab karti thi.[720]

Baab 37: Jab Kisi Ne Teen (3) Talaaqe'n Dee'n, Phir Biwi Ne Iddat Guzaar Kar Doosre Shauhar Se Shaadi Karli Lekin Doosre Ne Abhi Mubaasharat Nahi Ki (to kya pehle khaawind se nikah kar sakti hai?)

[5317] Hazrat Ayesha ﵂ se riwayat hai ke Hazrat Rifaa-ah Qurazi ﵁ ne ek (1) khatoon se nikah kiya, phir usey talaaq de di to usne doosre khaawind se shaadi kar li. Phir wo Nabi ﷺ ki khidmat mein haazir hui aur apne doosre khaawind ka zikr kiya ke wo unke paas aata hi nahi aur uske paas kapde ke pallu jaisa hai (usne pehle shauhar se nikah ki khwahish ki to) Aap ﷺ ne farmaya: "*Nahi, aisa nahi ho sakta, hatta ke tu uska maza chakh le aur wo tujh se lutf-andoz ho*".[721]

Baab 38: Irshad-e-Baari Ta'ala hai: "Wo (mutallaqa) Aurte'n Jo Haiz Aane Se Maayoos Ho Chuki Ho'n, Agar Tumhe'n Taraddud Ho…"[722] Ka Bayaan

Hazrat Mujahid ﵀ farmate hain ke jin aurto'n ke mutaalliq tumhe'n maaloom na ho ke unhe'n haiz aata hai ya nahi, isi tarah wo aurte'n jo budhaape ki binaa par haiz se maayoos ho'n ya jinhe'n abhi haiz aana shuru nahi hua to un sab aurto'n ki iddat teen (3) maah hai.

Baab 39: Irshad-e-Baari Ta'ala "Hamal Waali Aurto'n Ki Iddat Ye Hai Ke Wo Apne Hamal Ko Janam De'n"[723] Ka Bayaan

[5318] Ummul Momineen Hazrat Umme Salama ﵂ se riwayat hai ke qabila-e-aslam ki ek (1) aurat jise Subaiah "سُبَيْعَةُ" kaha jaata tha, uska shauhar faut ho gaya, jabke wo hamal se thee'n. Unhe'n Hazrat Abu Sanaabil ﵁ ne paighaam-e-nikah bheja to usne nikah se inkaar kar diya aur kaha: Allah ki qasam! Wo nikah ke qaabil nahi hogi jab tak do (2) iddato'n mein se lambi iddaat poori na kare. Chunache wo chand raate'n thehri ke waz'-e-hamal[724] ho gaya. Phir wo Nabi ﷺ ki khdimat mein haazir hui to Aap ﷺ ne farmaya: "*Tum nikah kar sakti ho*".[725]

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719 راجع: 4748
720 راجع: 5310
721 راجع: 2639
722 Surah at Talaaq: 4
723 Surah at Talaaq: 4
724 T: (وَضْعِ حَمَل) Baccha paida hona, hamal barqaraar na rehna ya rakhna [Rekhta]
725 راجع: 4909

[5319] Hazrat Abdullah bin Utbah se riwayat hai, unho'n ne Ibne Arqam ko khat likha ke Subaiah Aslamiya ﷺ se dariyaaft kare'n ke Rasool Allah ﷺ ne unhe'n kya fatwa diya tha. Unho'n ne bataaya ke jab maine baccha janam de liya to Rasool Allah ﷺ ne mujhe nikah kar lene ka fatwa diya.[726]

[5320] Hazrat Miswar bin Makhrama ﷺ se riwayat hai ke Subaiah Aslamiya ﷺ ne apne shauhar ki wafaat ke chand roz baad baccha janam diya. Phir wo Nabi ﷺ ki khidmat mein haazir hui aur nikah ki ijaazat talab ki, to Aap ﷺ ne usey nikah ki ijaazat de di, phir usne nikah kar liya.

Faaeda: Aayat-e-karima mein haamela ki iddat bayaan hui hai ke agar unhe'n talaaq mil jaae to waz'-e-hamal ke baad aqd-e-saani kar sakti hain, agar unka khaawind faut ho gaya ho aur wo hamal se ho'n to bhi unki iddat waz'-e-hamal hi hai.

Baab 40: Irshad-e-Baari Ta'ala: "Aur Talaaq-yaafta Aurte'n Apne Aap Ko Teen (3) Haiz Aane Tak Roke Rakhe'n"[727] Ka Bayaan

Ibrahim Nakhai ne us shakhs ke mutaalliq kaha jo iddat mein kisi aurat se nikah kare aur uske paas usey teen (3) haiz aajaae to wo apne haiz se baaina[728] ho jaaegi aur usey baad waale shauhar ke liye shumaar na karegi.

Imam Zohri ne kaha ke wo us haiz ko baad waale ke liye shumaar karegi. Zohri ka ye qaul Sufyan Soori ko bohot pasand tha.

Ma'mar ne kaha: Jab aurat ka waqt-e-haiz qareeb aajaae to kaha jaata hai: "أَقْرَأَتِ الْمَرْأَةُ" aur jab tuhr ka waqt qareeb aajaae to bhi "اَقْرَأَتِ الْمَرْأَةُ" kaha jaata hai. Aur jab aurat ke pait mein bacche ki soorat paida na ho sakey to kaha jaata hai: "مَا قَرَأَتْ بِسَلًى قَطُّ", yaane usne apni jhilli mein kuch jamaa nahi kiya.

Baab 41: Fatima Bint Qais ﷺ Ka Waaqia

Irshad-e-Baari Ta'ala hai: "Allah Se Daro, Jo Tumhara Rabb Hai, Mutallqa Aurto'n Ko Apne Gharo'n Se Na Nikaalo"[729]

[5321 5322] Qaasim bin Muhammad aur Sulaiman bin Yasaar se riwayat hai ke Yahya bin Saeed bin Aas ne Abdur Rahman bin Hakam ki beti ko talaaq de di, to Abdur Rahman apni beti ko wahaa'n se le gae. Hazrat Ayesha ﷺ ne Marwan bin Hakam ko, jo madina taiyyaba ka governer tha, paighaam bheja ke Allah se daro aur ladki ko waapas uske ghar bhej do. Marwan ne jawaab diya ke uska baap Abdur Rahman mujh par ghaalib aagaya hai (meri baat nahi manta), nez kaha ke aap ko Fatima bint Qais ﷺ ki khabar nahi pohonchi? Ummul Momineen Syeda Ayesha ﷺ ne jawab diya: Agar tu Fatima bint Qais ﷺ ka waaqia zikr na kare to tujhe koi nuqsaan nahi hoga. Marwan bin Hakam ne kaha: Agar aap ke nazdeek ye baahami kasheedgi ki wajah se aisa hua to yahaa'n bhi yehi wajah kaarfarma hai ke dono miya-biwi ke darmiyaan kasheedgi thi.[730]

[5323 5324] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Fatima bint Qais ko kya ho gaya hai? Kya wo Allah Ta'ala se nahi darti? Kyounke wo kehti hai ke mutallaqa baaina ko rahaaish aur kharcha nahi milta.[731]

[5325 5326] Urwah bin Zubair se riwayat hai, unho'n ne Syeda Ayesha ﷺ se kaha ke aap Falaana Bint Hakam ka muaamala nahi dekhtee'n? Unke shauhar ne unhe'n talaaq-e-baaina de di to wo wahaa'n se nikal aai. Hazrat Ayesha ﷺ ne farmaya ke jo kuch usne kiya bohot bura kiya. Hazrat Urwah ne kaha: Aap ne Hazrat Fatima bint Qais ﷺ ka waaqia nahi suna? Unho'n ne farmaya ke ye waaqia zikr karne mein koi khair ka pehlu nahi.

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[726] راجع: 3991

[727] Surah al Baqara: 228

[728] T: (بائِن) Judaa hone waali [RSB]

[729] Surah at Talaaq: 1

[730] Dekhiye: 5323 5324 5325 5326 5327 5328

[731] راجع: 5321 5322

Ek-doosri riwayat mein hai ke Hazrat Ayesha ؓ ne shadeed naagawaari ka izhaar farmaya aur kaha ke Fatima bint Qais ؓ to ek (1) be-aabaad jagah mein thee'n aur uske chaaro'n taraf wehshat barasti thi, is liye Nabi ﷺ ne usey wahaa'n se muntaqil hone ki ijaazat di thi.[732]

Faaeda: Miya-biwi ke darmiyan alaahedgi ya to talaaq ke zariye se hogi ya wafaat ke zariye se, ya faskh-e-nikah ke zariye se. Agar talaaq ke zariye se judaai amal mein aai to phir talaaq-e-rajee hoti ya talaaq-e-baain. Agar talaab-e-rajee hai to shauhar par kharcha aur rahaaish dono laazim hain, khwah wo haamela ho ya na ho, aur agar talaaq-e-baaina hai to shauhar par na kharcha hai aur na rahaaish. Illa ye ke aurat haamela ho to kharcha laazim hai, rahaaish zaroori nahi.

Agar wafaat ke zariye se judaai ho to mard par rahaaish aur kharcha dono zaroori nahi hain. Albatta agar haamela hai to mard ke zimme kharcha laazim hai.

Agar faskh ke zariye judaai ho, ya liaan ke zariye se ya khula ke zariye se. Agar liaan ke zariye se judaai ho to mard ke zimme kharcha aur rahaaish laazmi nahi, khwah aurat haamil hi kyou'n na ho. Kyou'nke mard ne to hamal ka bhi inkaar kar diya hai aur agar khula ke zariye se faskh-e-nikah ho to kharcha aur rahaaish dono laazim nahi hain. Illa ye ke aurat haamil ho to mutallaqa baaina ki tarah umoom-e-aayat[733] ki wajah se sirf kharcha hi laazim aaega. والله أعلم

Baab 42: Mutallaqa Ko Jab Khaawind Ke Ghar Mein Kisi Ke Achaanak Ghus Aane Ka Andesha Ho Ya Uske Ahle Khaana Se Bad-tameezi Karti Ho

[5327 5328] Hazrat Urwah se riwayat hai ke Hazrat Ayesha ؓ ne Hazrat Fatima bint Qais ؓ ke mauqif ka inkaar kiya.[734]

Faaeda: Hazrat Fatima bint Qais ka mauqif tha ke jis aurat ko teesri talaaq mil jaae uske liye kahwind ke zimme rahaaish ya kharcha nahi hai, aur is inkaar ki bunyaad Rasool Allah ﷺ ke irshadaat hain. Lekin Hazrat Ayesha ؓ ne sakhti ke saath is mauqif se inkaar kiya, balke ek (1) riwayat mein hai ke Hazrat Ayesha ؓ is mauqif ke mutaalliq apni shadeed naagawaari ka izhaar karti thee'n.

Is waaeqa ki tafseel kuch is tarah hai ke Fatima bin Qais ؓ ke khaawind Abu Amr bin Hafs ؓ ne unhe'n aakhri talaaq di to wo Rasool Allah ﷺ ke paas fatwa poochne aaee'n ke main apne ghar se nikal kar doosri jagah iddat guzaar sakti hoo'n ya nahi? To Rasool Allah ﷺ ne usey ek (1) naabina shakhs Hazrat Ibne Umme Maktoom ؓ ke ghar muntaqil hone ki ijaazat di. Lekin Marwan bin Hakam mutallaqa aurat ke ghar se nikalne ka inkaar karte the.

Hazrat Urwah kehte hain ke Hazrat Ayesha ؓ ne bhi Hazrat Fatima bint Qais ؓ ki is baat ka shiddat se inkaar kiya.[735] Bahar-haal mutallqa aurat agar dauran-e-iddat mehsoos kare ke uske ghar mein koi achaanak ghus sakta hai to kisi doosri jagah iddat poori kar sakti hai. Isi tarah agar aurat khaawind ke ahle-khaana se bad-tameezi karti ho to unhe'n haq hai ke wo usey wahaa'n se nikaal de'n aur wo kisi doosri jagah iddat ke ayyaam poore kare. والله أعلم

Baab 43: Irshad-e-Baari Ta'ala "Mutallaqa Aurto'n Ke Liye Jaaez Nahi Ke Allah Ta'ala Ne Jo Kuch Unke Shikam Mein Paida Kiya Hai Usey Chupaae'n"[736] Wo Haiz Ho Ya Hamal

Wazaahat: Aurto'n ko chaahiye ke wo saaf-saaf batlaa de'n unhe'n haiz aata hai ya hamal se hain. Jaisi bhi aurat ho, masalan: Haamela thi, magar usne khaawind ko na bataaya, agar bataa deti to aulaad ki wajah se shayad wo usey talaaq na deta, ya usey teesra haiz aachuka tha, kein naan o nafqa ki muddat lambi karne ke liye usey na bataaya. Al-gharz jhoot ki kai soorate'n mumkin hain, leahza unhe'n chaahiye ke Allah Ta'ala se dare'n aur saheeh-saheeh soorat-e-haal se apne khaawind ko aagaah kare'n.

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[732] راجع: 5321 5322

[733] T: Aayat ke sabab, aayat ki wajah se [RSB]

[734] راجع: 5321 5322

[735] Saheeh Muslim: at Talaaq: H1480

[736] Surah al Baqara: 228

[5329] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke jab Rasool Allah ﷺ ne kooch ka iraada kiya to dekha ke Hazrat Safiyya ؓ apne kehme ke darwaze par pareshaan khadi hain. Aap ﷺ ne usey farmaya: "عَقْرىٰ" ya farmaya: "حَلْقىٰ" "*tu hame'n rok degi. Kya toone qurbani ke din tawaaf kar liya tha?*" Unho'n ne kaha: Ji haa'n. Aap ﷺ ne farmaya: "*Phir kooch karo*.[737]

Baab 44: Dauraan-e-Iddat Mein "Aurto'n Ke Khandaan Se Rujoo Karne Ka Ziyaada Haqdaar Hain"[738] Aur Mard Ne Jab Biwi Ko Ek (1) Ya Do (2) Talaaqe'n Di Ho'n To Wo Rujoo Kaise Karega? Nez Irshad-e-Baari Ta'ala: "To Unhe'n (nikah se) Na Roko"[739] Ka Bayaan

[5330] Hazrat Hasan Basri se riwayat hai ke Hazrat Ma'qil bin Yasaar ؓ ne apni behen ka nikah kisi se kar diya to usne usey talaaq de di.[740]

[5331] Hazrat Ma'qil bin Yasaar ؓ se riwayat hai ke unki behen ek (1) aadmi ke nikah mein thi. Usne usey talaaq de di. Phir usse alaaheda raha hatta ke uski iddat khatam ho gai. Usne dobaara paighaam-e-nikah bheja to Hazrat Ma'qil ؓ ko badi ghairat aai aur unho'n ne kaha: Jab wo iddat guzaar rahi thi to usey rujoo ki qudrat thi, lekin wo ab (mere paas) paighaam-e-nikah bhejta hai. Chunache wo unke aur apni behen ke darmiyaan haael[741] ho gae. Us par ye aayat-e-karima naazil hui: "Jab Tum Aurto'n Ko Talaaq Do Aur Wo Apni Iddat Ko Pohonch Jaae'n To Apne Khaawindo'n Se Nikah Karne Mein Unke Liye Rukaawat Na Bano".[742] Rasool Allah ﷺ ne unhe'n bula kar ye aayat sunaai to unho'n ne apni zidd chod di aur Allah ke hukum ke saamne jhuk gae.[743]

[5332] Hazrat Naafe se riwayat hai ke Hazrat Ibne Umar ؓ ne apni biwi ko ek (1) talaaq di jabke wo haiz se thee'n. Rasool Allah ﷺ ne usey hukum diya ke usse rujoo kare, phir usey apne paas rakhe, hatta ke wo haiz se paak ho jaae. Phir usey dobaara haiz aae to usey mohlat de, hatta ke haiz se paak ho jaae. Agar us waqt usey talaaq dene ka iraada ho to jis waqt wo paak ho jaae, nez jimaa karne se pehle usey talaaq de. Yehi wo waqt hai jis mein aurto'n ko talaaq dene ka Allah Ta'ala ne hukum diya hai. Phir jab Abdullah bin Umar ؓ se uske mutaalliq poocha jaata to sawaal karne waale se kehte: Agar tum ne teen (3) talaaqe'n de di hain to phir tumhari biwi tum par haraam hai, yahaa'n tak ke wo kisi doosre shauhar se shaadi kare.

Ek (1) riwayat mein ye izaafa hai ke Ibne Umar ؓ ne kaha: Agar tum ne apni biwi ko ek (1) ya do (2) talaaqe'n di hain to tum usey dobaara apne paas laa sakte ho, kyou'nke Nabi ﷺ ne mujhe uska hukum diya tha.[744]

Baab 45: (Talaaq-yaafta) Haaeza Aurat Se Rujoo Karna

[5333] Hazrat Ibne Umar ؓ se riwayat hai ke unho'n ne haiz ki haalat mein apni biwi ko talaaq de di thi. Hazrat Umar ؓ ne uske mutaalliq Nabi ﷺ se sawaal kiya to aap ne farmaya: "*Usey kaho ke usse ruju kare, phir jab iddat ka waqt aae to usey talaaq de*". (Raawi ne kaha:) Maine Ibne Umar ؓ se poocha: Kya us talaaq ko shumaar kiya jaaega? To unho'n ne jawaab diya: Agar Abdullah aajiz aagaya ho aur himaaqat ki wajah se talaaq de di to kya usey shumaar nahi kiya jaaega?[745]

Baab 46: Jis Aurat Ka Khaawind Faut Ho Jaae Wo Chaar (4) Maah Dus (10) Din Sog Kare

Imam Zohri ne kaha: Mere khayaal ke mutaabiq agar kamsin bacchi ka shauhar faut ho jaae to wo bhi khushboo ke qareeb na jaae, kyou'nke us par iddat hai.

Humaid bin Naafe se riwayat hai ke Hazrat Zainab bin Abu Salama ؓ ne darj-e-zel ahadees bayaan ki hain.

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[737] راجع: 294

[738] Surah al Baqara: 228

[739] Surah al Baqara: 232

[740] راجع: 4529

[741] T: (حائِل) Beech mein aane waala, rokne waala, Aad, rok [Rekhta]

[742] Surah al Baqara: 232

[743] راجع: 4529

[744] راجع: 4908

[745] راجع: 4908

[5334] Hazrat Zainab bint Abu Salama ؓ ne kaha: Maine Nabi ﷺ ki zauja-e-mohtarma Hazrat Umme Habiba ؓ ke paas gai, jabke unke waalid-e-giraami Hazrat Abu Sufyan bin Harb ؓ faut hue. Hazrat Umme Habiba ؓ ne wo khusbhu mangwaai jis mein khalooq[746] waghaira ki zardi thi. Wo khushboo ek (1) laundi ne unko lagaai. Unho'n ne khud bhi usey apne rukhsaaro'n par lagaaya, uske baad kaha: Allah ki Qasam! Mujhe khushboo ke istemaal ki khwahish na thi, lekin maine Rasool Allah ﷺ se suna hai, aap ne farmaya: "*Allah Ta'ala aur roz-e-qiyaamat par imaan rakhne waali aurat ke liye ye halaal nahi ke wo kisi maiyyat par teen (3) din se ziyaada sog manaae, magar shauhar ka chaar (4) maah dus (10) din tak sog manaae*".[747]

[5335] Hazrat Zainab bint Abu Salama ؓ ne kaha: Main Ummul Momineen Hazrat Zainab bint Jahash ؓ ke paas gai, jis waqt unke bhai faut hue the to unho'n ne bhi khushboo mangwaai aur usey istemaal kiya. Phir farmaya: Allah ke Qasam! Mujhe khushboo ki chandaa'n zaroorat na thi, lekin maine Rasool Allah ﷺ se suna, aap mimbar par khade farma rahe the: "*Jo aurat Allah aur qiyaamat par yaqeen rakhti hai usey jaaez nahi ke wo kisi maiyyat par teen (3) din se ziyaada sog manaae sirf shauhar ke liye chaar (4) maah dus (10) din sog hai*".[748]

[5336] Hazrat Zainab bint Abu Salama ؓ ne kaha: Maine Umme Salama ؓ se suna ke ek (1) aurat Rasool Allah ﷺ ki khidmat mein haazir hue aur arz ki: Allah ke Rasool ﷺ! Meri beti ka shauhar faut ho gaya hai aur uski aankho'n mein takleef hai, to kya ham usey surma laga sakte hain? Rasool Allah ﷺ ne farmaya: "*Nahi*". Aap ne do (2) ya teen (3) martaba yehi kaha. Har martaba farmae the: "*Nahi*". Phir Rasool Allah ﷺ ne farmaya; "*Ye to sirf chaar (4) maah dus (10) din hain, daur-e-jaahiliyyat mein to ek (1) saal ke baad tumhe'n mengni phenkna padti thi*".[749]

[5337] Hazrat Humaid ne kaha: Maine Zainab bint Abu Salama ؓ se dariyaaft kiya: Iske kya maane hain ke usey saal ke baad mengni phenka padti? Unho'n ne farmaya: (Zamaana-e-jaahiliyyat mein) Jab kisi aurat ka shauhar faut ho jaata to wo nihaayat tang o taareek kothri mein daakhil ho jaati, phir bad-tareen kapde pehen leti aur khushboo ka istemaal bhi tark kar deti, hatta ke usi haalat mein ek (1) saal guzar jaata. Phir koi jaanwar gadha ya bakri ya parinda laaya jaata to wo us par haath pherti. Aisa kam hota tha ke wo kisi jaanar par haath phere aur wo mar na jaae. Uske baad wo baahar nikalti aur usey mengni di jaati jise wo phenkti thi, phir uske baad khushboo waghaira lagaati thi.

Imam Maalik se poocha goay: "تَفْتَضُّ بِهِ" ke kya maane hain? To unho'n ne farmaya: Wo uska jism chooti thi.

Faaeda: Daur-e-jaahililyat mein jis aurat ka khaawind faut ho jaata wo ek (1) saal tak iddat guzaarti aur bade bad-tareen tareeqa se zindagi ke din poore karti jaisa ke hadees mein bayaan hua hai. Iska ishaara quran mein bhi hai: "Aur Jo Log Faut Ho Jaae'n Aur Biwiyaa'n Chod Jaae'n, Wo Apni Aurto'n Ke Haq Mein Ek (1) Saal Tak Kharcha Dene Ki Wasiyyat Kar Jaae'n, Nez Unhe'n Us Muddat Mein Ghar Se Na Nikaala Jaae".[750] Phir unke mutaalliq doosra hukum naazil hua ke wo chaar (4) maah dus (10) din tak iddat poori kare'n. Irshad-e-Baari Ta'ala hai: "Aur Tum Mein Se Jo Log Faut Ho Jaae'n Aur Biwiyaa'n Chod Jaae'n To Wo Aurte'n Apne Aap Ko Chaar (4) Maah Dus (10) Din Tak Iddat Mein Rakhe'n".[751] Ye us soorat mein hai jab biwi haamela na ho, haamela hone ki soorat mein uski iddat waz'-e-hamal hai, jaisa ke pehle bayaan hua hai. Chaar (4) maah dus (10) din iddat guzaarne mein ye hikmat hai ke aurat ke pait mein bacche ki takhleeq aur us mein rooh phoonkne ka muaamala ek-sau-bees (120) din ke baad hota hai, jiske chaar (4) maah bante hain. Choo'nke chaand ki kami-beshi se farq ho sakta hai, is nuqsaan ko poora karne ke liye is taadaad par dus (10) din ka izaafa kiya gaya hai.[752]

Baab 47: Sog Manaane Waali Aurat Ke Liye Surme Ka Istemaal

[5338] Hazrat Zainab bint Umme Salama ؓ se riwayat hai, wo apni waalida Ummul Momineen Hazrat Umme Salama ؓ se bayaan karti hain ke ek (1) aurat ka shauhar faut ho gaya to uske ahle-khaana ko uski aankho'n ke zaae hone ka khatra mehsoos hua, chunache wo Rasool Allah ﷺ ki khidmat mein haazir hue aur aap se surma lagaane ki ijaazat

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[746] T: (خَلُوق) Ek (1) khushboo jo ambar, mushk aur kaafoor ki aamezish se banti hai [Rekhta]

[747] راجع: 1280

[748] راجع: 1282

[749] Dekhiye: 5338 5706

[750] Surah al Baqara: 240

[751] Surah al Baqara: 234

[752] Fath-ul-Baari: V9 P603

maangi. Aap ﷺ ne farmaya: "*Wo surma na lagaae, zamaana-e-jaahiliyyat mein tum mein se kisi ek (1) ko gande ghar aur bad-tareen kapdo'n mein waqt guzaarna padta tha. Jab is tarah saal mukammal ho jaata to uske paas se kutta guzarta aur wo uski taraf mengni phenkti thi, is liye ab tum usey surma na lagaao hatta ke chaar (4) maah dus (10) din guzar jaae'n*".[753]

[5339] Hazrat Zainab bint Umme Salama ؓ hi se riwayat hai, wo Ummul Momineen Hazrat Umme Habiba ؓ se bayaan karti hain ke Nabi ﷺ ne farmaya: "*Jo Aurat Allah Ta'ala aur roz-e-aakhirat par yaqeen rakhti hai uske liye halaal nahi ke wo teen (3) din se ziyaada sog manaae, magar wo apne shauhar par chaar (4) mah dus (10) din tak sog kar sakti hai*".[754]

[5340] Hazrat Umme Atiya ؓ se riwayat hai, unho'n ne kaha ke hame'n shauhar ke alaawa kisi doosre par teen (3) din se ziyaada sog manaane se manaa kiya gaya tha.[755]

Baab 48: Sog Manaane Waali Ke Liye Qist (khushboo) Ka Istemaal Jabke Wo Haiz Se Paak Ho

[5341] Hazrat Umme Atiya ؓ se riwayat hai, unho'n ne kaha: Hame'n manaa kiya jaata tha ke kisi maiyyat ka teen (3) din se ziyaada sog manaae'n, siwaae khaawind ke. Kyou'nke uski iddat chaar (4) maah dus (10) din hai. Nez dauraan-e-sog mein na ham surma lagatee'n, na khushboo istemaal kartee'n aur na rangaa hua kapda hi pehentee'n. Haa'n wo kapda istemaal karne ki ijaazat thi jiska dhaaga bunne se pehle hi rang diya gaya ho. Hame'n iski bhi ijaazat thi ke agar koi haiz se paak hoti to azfaar ki thoodi se kastoori istemal kare. Nez, hame'n janaze ke peeche jaane se roka jaata tha.[756]

Abu Abdullah (Hazrat Imam Bukhari ؒ) ne farmaya: "اَلْقُسْطُ" aur "اَلْكُسْتُ" ek (1) hi cheez hain. Jaise "اَلْكَافُوْرِ" aur "اَلْقَافُوْرِ" (dono ek (1) hain). "نَبْذَةٍ" ke maane hain: Tukda.

Baab 49: Sog Manaane Waali Aurat Dhaaridaar Kapde Pehen Sakti Hai

[5342] Hazrat Umme Atiya ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo aurat Allah par imaan aur roz-e-aakhirat par yaqeen rakhti hai uske liye shauhar ke alaawa kisi bhi maiyyat par teen (3) din se ziyaada sog halaal nahi. Wo surma bhi na lagaae aur na range hue kapde istemaal kare magar safed siyaah-dhaari kapde pehen sakti hai*".[757]

[5343] Hazrat Umme Atiya ؓ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne sog manaane waali aurat ko khushboo istemaal karne se manaa farmaya. Haa'n haiz se paak hote waqt thodi. Haa'n Hazi se paak hote waqt thodi si ood istemaal kar sakti hai.

Abu Abdullah (Imam Bukhari ؒ) ne kaha: Qust aur Kust ek (1) hi cheez hai, jaise kaafoor aur qaafoor mein koi farq nahi.[758]

Baab 50: Irshad-e-Baari Ta'ala "Aur Jo Log Tum Mein Se Faut Ho Jaae'n Aur Biwiyaa'n Chod Jaae'n...."[759] Ka Bayaan

[5344] Imam Mujahid se riwayat hai, unho'n ne is aayat-e-karima: "Jo Log Tum Mein Se Wafaat Paa Jaae'n Aur Biwiyaa'n Chod Jaae'n", ki tafseer mein kaha ke ye iddat jo shauhar ke ahle-khaana ke paas guzaari jaati thi, ye zaroori amr tha. Phir Allah Ta'ala ne ye aayat utaari: "Aur Jo Log tum Mein Se Faut Ho Jaae'n Wo Apni Aurto'n Ke Haq Mein Wasiyyat Kar Jaae'n Ke Unko Ek (1) Saal Tak Kharch Diya Jaae Aur Ghar Se Na Nikaala Jaae, Haa'n, Agar Wo Khud Ghar Se Nikal Jaae'n Aur Apne Haq Mein Pasandida Kaam (nikah) Kar Le'n To Tum Par Koi Gunaah Nahi". Imam Mujahid ne kaha ke Allah Ta'ala ne saat (7) maah bees (20) din saal poora karne ke liye wasiyyat mein shumaar kiye hain. Biwi agar chaahe to wasiyyat ke mutaaabiq thehri rahe aur agar chaahe to ghar se chali jaae. Allah Ta'ala

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[753] راجع: 5336
[754] راجع: 1280
[755] راجع: 313
[756] راجع: 313
[757] راجع: 313
[758] راجع: 313
[759] Surah al Baqara: 234

ke irshad: "*Unhe'n Nikaala Na Jaae, Agar Wo Khud Chali Jaae'n To Tum Par Koi Gunaah Nahi*"[760] ke yehi maane hain. Iddat ke ayyaam to us par waajib hain jaisa ke mujahid se manqool hai.

Hazrat Ataa ne Hazrat Ibne Abbas ﷻ se bayaan kiya hai ke unho'n ne farmaya: Is aayat ne ahle-khaana ke paas iddat guzaarne ko mansookh kar diya hai, is liye wo jahaa'n chaahe iddat guzaar sakti hai. Hazrat Ataa ne "غَيْرَ إِخْرَاجٍ" ke mutaalliq farmaya: Agar chaahe to iddat ke ayyaam apne (shauhar ke) ghar waalo'n ke paas guzaare aur wasiyyat ke mutaabiq qiyaam kare aur agar chaahe to wahaa'n se chali aae, kyou'nke Allah Ta'ala ka irshad hai: "Tum Par Uske Mutaalliq Koi Gunaah Nahi Jo Wo Apni Marzi Ke Mutaabiq Kare'n". Ataa ne kaha: Uske baad meeraas ke ahkaam naazil hue to usne "rahaaish" ko bhi mansookh kar diya. Ab wo jahaa'n chaahe iddat guzaare. Shauhar ki taraf se uske liye makaan ka intezaam nahi hoga.

Faaeda: Jis aurat ka khaawind faut ho jaae to us par chaar (4) maah dus (10) din iddat guzaarna waajib hai. Aur wo usi makaan mein iddat guzaare jaha'n wo shauhar ke saath muqeem thi. Ya jaha'n usey khaawind ke mutaalliq wafaat ki ittela mili jaisa ke Hazrat Fareea bint Maalik ﷻ ka khaawind faut hua to wo Rasool Allah ﷺ ki khidmat mein haazir hui aur apne maike laut jaane ke mutaalliq dariyaaft kiya kyou'nke uske shauhar ne apni milkiyat mein koi makaan nahi choda tha. Aap ne farmaya: "*Tum apne maike jaa sakti ho*". Abhi main hujre se baahar nahi nikli thi ke Rasool Allah ﷺ ne mujhe aawaaz di aur farmaya: "*Tum apne pehle makaan mein hi raho, jab tak tumhari iddat poori ho na jaae*". Chunache maine chaar (4) maah dus (10) din ki iddat usi saabeqa makaan mein poori ki.[761]

Baaz ahle ilm hadees ke in alfaaz se aurat ko paaband karte hain ke wo ayyaam-e-iddat wahee'n guzaare jaha'n usey khaawind ki wafaat ke mutaalliq ittela mili ho, khwah wo kisi ke ghar bataur-e-mehmaan thehri ho, is tarah ki hurriyat-pasandi aur be-jaa paabandi shariyat ke mansha ke khilaaf hai. Bahar-haal us aurat ko apne khaawind ke ghar iddat ke ayyaam guzaarne ho'nge. Albatta is hukum se darj-e-zel soorate'n mustashna hain: ✿ Miya-biwi kiraae ke makaan mein rahaaish rakhe hue the, khaawind ki wafaat ke baad aamadni ke zaraae mahdood ho gae ya maalik-e-makaan ne makaan khaali karne ka notice de diya, ya apne makaan mein aziz o aqaarib ne itna tang kiya ke wahaa'n ayyaam poore karna mushkili ho gae, to wo kisi doosre makaan mein iddat guzaar sakti hai. ✿ Miya-biwi kisi doosre mulk mein the, biwi apne maa-baap se milne ke liye apne mulk aai to doosre mulk mein uska khaawind faut ho gaya. Ab visa wahgaira ka masla ban gaya to wo apne mulk mein apne waalidain ke yahaa'n iddat guzaar sakti hai. ✿ Aurat khaana-badosh hone ki wajah se kisi muqaam par padaao daale hue thi, usi haalat mein uska khaawind faut ho gaya to uske liye zaroori nahi ke wo chaar (4) maah dus (10) din usi muqaam par guzaare, balke wo jahaa'n qaafila thehrega uske saath iddat ke ayyaam guzaarti rahegi. والله أعلم

[5345] Hazrat Zainab bint Umme Salama ﷻ se riwayat hai, wo h Umme Habiba bint Abu Sufyan ﷻ se bayaan karti hain ke jab unhe'n apne waalid-e-giraami (Hazrat Abu Sufyan ﷻ) ke faut hone ki ittela mili to (teen (3) din ke baad) unho'n ne khushboo mangwaai aur apne dono baazuo'n par lagaai. Phir farmaya: Mujhe khushboo ki zaroorat nahi thi, lekin maine Nabi ﷺ se suna hai ke aap ne farmaya: "*Jo aurat Allah par imaan aur roz-e-aakhirat par yaqeen rakhti ho wo apne shauhar ke alaawa kisi maiyyat par teen (3) din se ziyaada sog na manaae, albatta shauhar ki wafaat par chaar (4) maah dus (10) din hain*".[762]

Baab 51: Zaaniya Ka kharcha Aur Nikah-e-Faasid Ka Haq-e-Maher

Hasan Basri ne kaha: Jab kisi ne moharrama se nikah kiya, jabke usey hurmat ka ilm na tha, to unke darmiyaan tafreeq kardi jaae. Un haalaat mein jo kuch aurat ne wasool kar liya wo usi ka hai, uske alaawa kuch nahi. Phir kaha ke uske liye maher hai.

[5346] Hazrat Abu Masood ﷻ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne kutte ki qeemat, kaahin ki ujrat aur bad-kaar aurat ki kamaai se manaa farmaya hai.[763]

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[760] Surah al Baqara: 240

[761] Sunan Abu Dawood: at Talaaq: H2300

[762] راجع: 1280

[763] راجع: 2237

[5347] Hazrat Abu Juhaifa ﷺ se riwayat hai ke Nabi ﷺ ne jism mein surma bharne aali, jiske jism mein surma bhara jaae, sood khaane waale aur khilaane waale par laanat ki hai. Isi tarah aap ne kutte ki qeemat aur zaaniya ki kamaai se manaa farmaya hai. Nez tasweer banaane waalo'n par bhi laanat ki hai.[764]

[5348] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne laundiyo'n ki kamaai se manaa farmaya hai.[765]

Baab 52: Jis Aurat Se Milaap Kiya Gaya Ho Uska Haq-e-Maher, Dukhool Kya Hota Hai? Aur Jisne Dukhool Ya Mas[766] Se Pehle Talaaq Di

[5349] Hazrat Saeed bin Jubair ﷺ se riwayat hai, unho'n ne kaha ke maine Hazrat Ibne Umar ﷺ se ek (1) aise shakhs ke mutaalliq sawaal kiya jisne apni biwi par tohmat lagaai to unho'n ne jawaab diya ke Nabi ﷺ ne qabila-e-banu a'jlaan ke miya-biwi dono ke darmiyaan alaahedgi karaadi thi aur farmaya tha: "*Allah Ta'ala khoob jaanta hai ke tum mein se ek (1) jhoota hai, kya tum mein se koi apni baat se rujoo karta hai?*" Lekin dono ne us baat se inkaar kar diya. Aap ne dobaara farmaya: "*Allah khoob jaanta hai ke tum mein se ek (1) jhoota hai, kya tum dono mein se koi taaeb hota hai?*" Un dono ne phir inkaar kar diya to Nabi ﷺ ne unke darmiyaan tafreeq kara di. Ayyub ne bayaan kiya mujhe Amr bin Dinar ne kaha ke is hadees mein ek (1) mazeed baat hai, maine tumhe'n wo bayaan karte nahi dekha. Wo ye hai ke shauhar ne kaha tha ke aise haalaat mein mere maal ka kya banega? Aap ﷺ ne farmaya: "*Tere liye koi maal waghaira nahi. Agar tu saccha hai to usse khilwat kar chuka hai aur agar tu jhoota hai to wo maal tujhe ba-darja-e-oola nahi milna chaahiye*".[767]

Baab 53: Jis Aurat Ka Haq-e-Maher Tae Na Hua To Usey Rawadaari[768] Ke Taur Par Kuch Na Kuch Dena

Irshad-e-Baari Ta'ala hai: "Agar Tum Aurto'n Ko Unke Paas Jaane Ya Unka Haq-e-Maher Muqarrar Karne Se Pehle Talaaq De Do To Tum Par Kuch Gunaah Nahi (haa'n unhe'n dastoor ke mutaabiq kuch kharcha zaroor do…)"[769]

Nez, Irshad-e-Baari Ta'ala hai: "Mutallaqa Aurto'n Ko Bhi Dastoor Ke Mutaabiq Naan o Nafqa Zaroor Dena Chaahiye. Muttaqi Logo'n Par Ye Bhi Haq Hai, Isi Tarah Allah Apne Ahkaam Bayaan Karta Hai, Taake Tum Aqal Se Kaam Lo".[770]

Nabi ﷺ ne liaan mein is qism ke saaz o saamaan ka koi zikr nahi farmaya, jab aap ke saamne liaan ke mauqa par khaawind ne apni biwi ko talaaq de di thi.

[5350] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ne liaan karne waale miya-biwi se farmaya: "*Tumhara hisaab Allah ke zimme hai. Albatta tum mein se ek (1) zaroor jhoota hai. Ab is aurat par tumhara koi haq nahi*". Shauhar ne arz ki: Allah ke Rasool ﷺ! Mere maal ke mutaalliq kya hukum hai? Aap ne farmaya: "*Ab tere liye koi maal nahi, is liye ke agar toone tohmat lagaane mein sacchai se kaam liya to wo maal biwi ki sharamgaah halaal samajhne ki wajah se khatam ho gaya aur agar toone uske mutaalliq jhoot kaha hai to wo maal tere liye usse bhi baeed hua*".[771]

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[764] راجع: 2086

[765] راجع: 2283

[766] T: (مَس) Kisi cheez ko choone ka amal, kisi cheez ko haath lagaane ka amal [Rekhta]

[767] راجع: 5311

[768] T: (رَواداری) Karam-farmaai, tawaazo, inkisaar, akhlaaq, lihaaza [Urduinc]

[769] Surah al Baqara: 236-237

[770] Surah al Baqara: 241-242

[771] راجع: 5311

بسم الله الرحمان الرحیم

69: Kitab un Nafaqaati (Akhrajaat Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْنَّفَقَاتِ

Baab 1: Ahel o Ayaal Par Karch Karne Ki Fazilat

Irshad-e-Baari Ta'ala hai: "Aur Aap Poochte Hain Ke (Allah ki raah mein) Kya Kharch Kare'n? Aap Unse Keh De'n Ke Jo Kuch Bhi Zaroorat Se Zaaed Ho. Isi Andaaz Se Allah Tumhare Liye Apne Ahkaam Khol Kar Bayaan Karta Hai, Taake Tum Duniya o Aakhirat Dono Ke Baare Mein Ghaur o Fikr Karo".[772]

Hasan Basri ne kaha ke "اَلْعَفْوَ" se muraad zaruriyaat se zaaed maal hai.

[5351] Hazrat Abdullah bin Yazeed Ansari, jo Hazrat Masood Ansari ﷺ se riwayat karte hain (Abdullah bin Yazeed kehte hain) ke maine (Hazrat Abu Masood ﷺ se) poocha: Kya (aap ye hadees) Nabi ﷺ se bayaan karte hain? Unho'n ne kaha: Haa'n. Aap ne farmaya: "*Jab koi musalman apne ahel o ayaal par sawaab ki niyyat se kharch karta hai to ye kharch karna uske liye sadqa hoga*".[773]

[5352] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala farmata hai: Aye Ibne Aadam! Tu Kharch Kar, Main Tujh Par Kharch Karu'nga*".[774]

[5353] Hazrat Abu Huraira ﷺ se irwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs bewagaan aur masakeen ka khidmat-gaar hai, wo mujaahid fee-sabeelillah ya raat ko qiyaam karne aur din ko roza rakhne waale ki tarah hai*".[775]

[5354] Hazrat Saad ﷺ se riwayat hai, ke Nabi ﷺ meri iyaadat ke liye tashreef laae, jabke main us waqt makkah mukarrama mein bimaar tha. Maine (Aap ﷺ se arz ki): Mere paas maal hai, kya main saare maal ki wasiyyat kar sakta hoo'n? Aap ne farmaya: "*Nahi*". Maine kaha: Aadhe maal ki kar du'n? Aap ne farmaya: "*Nahi*". Maine kaha: Tihaai maal ki wasiyyat kar du'n? Aap ne farmaya: "*Haa'n, tihaai ki kar do, lekin tihaai bhi bohot ziyaada hai, agar tum apne wurasaa ko maadaar chodkar jaao to ye isse behtar hai ke tum unhe'n mohtaaj o tang-dast chodo, wo logo'n ke saamne haath pailaate phire aur jo bhi tum apne ahel o ayaal par kharch karoge wo tumhare liye sadqa hoga, yahaa'n tak ke us luqme par bhi sawaab milega jo tum apni biwi ke mu'n mein rakhne ke liye uthaaoge. Ummeed hai ke Allah Ta'ala tumhe'n zinda rakhega tumse bohot se logo'n ko nafaa pohonchega aur bohot se doosre nuqsaan uthaae'nge*".[776]

Faaeda: Rasool Allah ﷺ ne Hazrat Saad ﷺ ke mutaalliq jo ummeed zaahir ki thi, Allah Ta'ala ne usey poora kar dikhaaya. Rasool Allah ﷺ ke baad wo arsa-e-daraaz tak zinda rahe, aap ne iraq aur deegar mumaalik fatah kiye. Aap ki wajah se musalmano ko bohot fawaaed haasil hue aur kuffaar ko masaaeb o aalaam ka saamna karna pada. 55 hijri mein wafaat paai, Marwan bin Hakam ne aap ka janaaza padhaya aur madina taiyyaba mein dafan hue ﷺ.

Baab 2: Ahel o Ayaal Par Kharch Karna Waajib Hai

[5355] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Behtareen sadqa wo hai jo dene waale ko maaldaar chode. Aur oopar waala haath neeche waale haath se behtar hai. Aur kharch ki ibteda unse karo jinki tum kafaalat karte ho*".

Aurat ka mutaalba bar-haq hai ke mujhe khana de ya talaaq de kar faarigh kar. Ghulam keh sakta hai ke mujhe khana do aur mujhse kaam lo. Beta bhi keh sakta hai ke mujhe khaana khilaao, aap mujhe kiske hawaale kar rahe hain?

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[772] Surah al Baqara: 219-220

[773] راجع: 55

[774] راجع: 4684

[775] Dekhiye: 6006 6007

[776] راجع: 1295

Logo’n ne Hazrat Abu Huraira ؓ se poocha: Aye Abu Huraira! (Hadees ka aakhri hissa) aap ne Rasool Allah ﷺ se suna hai? Unho’n ne farmaya: Nahi, balke ye Abu Huraira ki apni samajh se hai.[777]

[5356] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Behtareen khairaat wo hai jise dene par aadmi maaldaar hi rahe aur kharch karne ki ibteda unse karo jo tumhare zer-e-kafaalat hain*”.[778]

Baab 3: Ghar Waalo’n Ke Liye Saal-bhar Ka Kharch Jamaa Karna, Aur Ahle Khaana Par Kharch Kaise Kiya Jaae?

[5357] Hazrat Ma’mar bin Raashid se riwayat hai ke mujhe Sufyan Soori ne kaha: Tum ne us aadmi ke mutaalliq kuch suna hai jo apne ahel o ayaal ke liye saal ya uske kuch hisse ka kharch jamaa kar leta hai? Ma’mar ne kaha: Mujhe us waqt jawaab yaad na aaya. Phir mujhe hadees yaad aagai jo hame’n Ibne Shihab Zohri ne bayaan ki thi. Unhe’n Hazrat Maalik bin Aws ne aur unse Hazrat Umar ؓ ne bayaan kiya tha ke Nabi ﷺ banu nazeer ke baaghaat ki khajoore’n farokht karte the aur apne ahle-khaana ke liye saal-bhar ka kharch jamaa kar lete the.[779]

[5358] Hazrat Imam Ibne Shihab Zohri ؒ se riwayat hai, unho’n ne kaha ke mujhe Maalik bin Aws bin Hadasaan ne khabar di, jabke (isse pehle) Muhammad bin Jubair bin Muti’m ne mujhse is hadees ka kuch hissa bayaan kiya tha. Phir main khud Hazrat Maalik bin Aws ke paas gaya aur unse is hadees ki baabat poocha to Hazrat Maalik bin Aws bin Hadasaan ne kaha ke main Hazrat Umar ؓ ki khidmat mein haazir hua, us dauraan mein unke chaukidaar Janaab Yarfa unke paas aae aur arz kiya ke Hazrat Usman, Hazrat Abdur Rahman, Hazrat Zubair aur Hazrat Saad ؓ ijaazat chaahte hain, kya aap unhe’n andar aane ki ijaazat dete hain? Hazrat Umar ؓ ne farmaya: Haa’n, unhe’n ijaazat hai. Chunache unhe’n ijaazat di gai to wo andar aae asalaam karke baith gae. Hazrat Yarfa ne thodi der ke baad Hazrat Umar ؓ ke paas aakar arz kiya: Aap Hazrat Ali aur Hazrat Abbas ؓ ko andar aane ki ijaazat dete hain? Hazrat Umar ؓ ne unhe’n bhi andar bulaane ka liye farmaya. Ye hazraat bhi andar aae, salaam kaha aur baith gae. Uske baad Hazrat Abbas ؓ ne kaha: Ameer-ul-Momineen mere aur Hazrat Ali ke darmiyan faisla kar de’n. Hazrat Usman aur doosre Sahaba Ikram ؓ ne bhi kaha: Ameer-ul-Momineen! Inka faisla kar de’n aur inhe’n is uljhan se najaat dilaae’n. Hazrat Umar ؓ ne farmaya: Zara sabr kare’n, jaldi se kaam na le’n. Main tumhe’n us Allah ki qasam deta hoo’n jiske hukum se aasmaan o zameen qaaem hain. Kya tumhe’n maaloom hai ke Rasool Allah ﷺ ne farmaya tha: “*Hamaara koi waaris nahi hota, ham jo chode’n wo sadqa hota hai*”. Rasool Allah ﷺ ka ishaara apni zaat ki taraf tha. Majlis mein maujood Sahaba Ikram ؓ ne iski tasdeeq ki, ke waaqai aap ne farmaya tha. Uske baad Hazrat Umar, Hazrat Ali, aur Hazrat Abbas ؓ ki taraf mutawajja hue aur farmaya: Main tumhe’n Allah ki qasam deta hoo’n kya tum jaante ho ke Rasool Allah ﷺ ne ye farmaya tha? Unho’n ne bhi tasdeeq ki, ke Aap ﷺ ne waaqai ye farmaya tha. Phir Hazrat Umar ؓ ne farmaya: Ab main is muaamale mein aap se baat karta hoo’n. Bila-shubha Allah Ta’ala ne is maal-e-fae ko apne Rasool ﷺ ke liye khaas farmaya aur aap ke alaawa kisi ko ye maal nahi diya. Chunache Irshad-e-Baari Ta’ala hai: “Aur Jo Maal Allah Ta’ala Ne Apne Rasool Ko Unse Dilwaaya Hai Jis Par Tum Ne Ghode Aur Oont Nahi Daudaae…”[780] Lehaaza ye tamaam amwaal Rasool Allah ﷺ ke liye the, Allah ki qasam! Rasool Allah ﷺ ne tumhe’n nazar-andaaz karke inko apne liye khaas nahi kar liya tha aur na tumhara hissa kam karke apni zaat ke liye makhsoos kiya tha, balke Aap ﷺ ne wo amwaal tumhe’n diye aur tum mein sarf[781] kar diye, hatta ke us mein se ye maal baaqi reh gaya hai. Isse Rasool Allah ﷺ apne ahle-khaana ke liye saal bhar ka kharch lete aur jo baaqi reh jaata usey Allah ki raah mein musaaleh il muslimeen[782] ke liye kharch kar dete. Zindagi bhar Rasool Allah ﷺ ka yehi maamool raha. Main tumhe’n Allah ki qasam deta hoo’n, kya tum isko jaante ho? Unho’n ne kaha: Ji haa’n, hame’n maaloom hai. Phir aap ne Hazrat Ali aur Hazrat Abbas ؓ ki taraf mutawajja ho kar farmaya: Main tumhe’n bhi Allah ki qasam de kar poochta hoon kya tumhe’n bhi ye baat maaloom hai? Unho’n ne kaha: Ji haa’n. Ham ye baat jaante hain. Phir Allah Ta’ala ne apne Nabi ﷺ ko wafaat di to Hazrat Abu Bakar ؓ ne farmaya: Main Rasool Allah ﷺ ka jaanasheen hoo’n aur unho’n ne us jaaedaad ko apne qabze mein le liya aur us mein us tarah amal kiya jis tarah Rasool Allah ﷺ

[777] راجع: 1426
[778] راجع: 1426
[779] راجع: 2904
[780] Surah al Hashr: 6
[781] T: (صَرْف) Kharch, istemaal [Rekhta]
[782] T: Musalmaano ki bhalaai [RSB]

karte the. Phir aap ne Hazrat Ali aur Hazrat Abbas ؓ ki taraf mutawajja ho kar farmaya: Aap dono us waqt samajhte the ke Abu Bakar ne aise kiya waise kiya. Allah Ta'ala khoob jaanta hai ke Hazrat Abu Bakar ؓ is muaamale mein intehaai mukhlis, raast-baaz, nekukaar, aur haq ke pairokaar the. Phir Allah Ta'ala ne Hazrat Abu Bakar ؓ ko waat di, to ab main Rasool Allah ﷺ aur Hazrat Abu Bakar ؓ ka jaanasheen hoo'n aur arsa-e-do (2) saal tak maine is jaaedaad ko apne qabze mein liye rakha aur iske mutaalliq wohi karta raha jo Rasool Allah ﷺ aur Hazrat Abu Bakar ؓ karte rahe, phir tum dono mere paas aae. Tum dono ki baat bhi ek (1) thi aur muaamala bhi ek (1) hi tha. Aap aae aur apne bhatije ki wiraasat ka mutaalba kiya aur unho'n ne apni biwi ka hissa unke baap ke maal se talab kiya. Maine us waqt bhi kaha tha: Agar tum chaahte ho to main ye jaaedaad is shart par tumhare hawaale karta hoo'n ke Allah ka ehed waajib hoga, wo ye ke aap dono bhi is jaaedaad mein wohi tarz-e-amal ikhtiyaar kare'n jo Rasool Allah ﷺ ka tha aur jiske mutaabiq Abu Bakar ؓ ne amal kiya tha aur maine bhi jab se is nizaam-e-hukumat ko samnbhaala hai uske mutaabiq tarz-e-amal ikhtiyaar kiya. Agar tumhe'n ye shart manzoor ho to theek, ba-soorat-e-deegar tum mujhse is muaamale mein guftagu na karo. Us waqt aap logo'n ne kaha: Aap un sharaaet ke mutaabiq ye jaaedaad hamaare hawaale kar de'n, chunache maine un sharaaet ke mutaabiq wo jaaedaad tumhare hawaale kardi. Saathiyo! Main tumhe'n Allah ki qasam deta hoo'n kya main inhi sharaaet ke mutaabiq wo jaaedaad unke hawaale ki thi? Unho'n ne kaha: Ji haa'n. Phir aap Hazrat Ali ؓ aur Hazrat Abbas ؓ ki taraf mutwajje hue aur farmaya: Main aap hazraat ko Allah ki qasam deta hoo'n, kya maine wo jaaedaad inhi sharaaet ke mutaabiq tumhare hawaale ki thi? Dono hazraat ne farmaya: Ji haa'n, phir Hazrat Umar ؓ ne farmaya: Kya aap is faisle ke siwa koi doosra faisla chaahte hain? Mujhe us zaat ki qasam jiske hukum se zameen o aasmaan qaaem hain, main iske siwa koi doosra faisla qiyaamat tak nahi kar sakta. Ab agar aap hazraat ye zimmedaari poori karne se qaasir hain to aap mujhe wo jaaedaad waapas kar de'n, main uska bandobast khud hi kar lunga.[783]

Faaeda: Imam Bukhari ؒ ne is unwaan aur pesh-karda hadees se un hazraat ki tardeed ki hai jo kehte hain ke ta'am[784] ka zakheera karna to tawakkul ke khilaaf hai, lehaaza ye naajaaez hai. Jab Syed-ul-Mutawakkileen ﷺ apne ahel o ayaal ke liye ta'am zakheera karte the to uske jawaaz mein kya shubha ho sakta hai aur aisa karna tawakkul ke khilaaf nahi balke ye to khaalis ek (1) intezaami muaamala hai, jisse ghar ka nizaam chalaana maqsood hai. Rasool Allah ﷺ ki faraakh-dili aur sakhaawat is hadd tak thi ke baaz auqaat saal bhar ka ye andokhta[785] saal poora hone se pehle-pehle khatam ho jaata, kyou'nke wo zaroorat-mando'n ko de dete. Phir ghar ka nizaam chalaane ke liye kisi se udhaar lete. Hadees mein hai ke Rasool Allah ﷺ ne umar ke aakhri hisse mein ek (1) yahoodi se chand wasq[786] jau liye aur apni zirah uske paas girwi rakhi, lekin saanso'n ne wafaa na ki, adaaegi se pehle hi aap ko Allah ki taraf se bulaawa aagaya to Hazrat Abu Bakar ؓ ne yahoodi ki jau ki adaaegi karke wo zirah waapas li aur Syedna Ali ؓ ke hawaale ki ؓ.

Baab 4: Agar Biwi Ka Shauhar Ghayab Ho To Wo Kharch Kyou'nkar Poora Kare Aur Aulaad Ke Kharch Ka Bayaan

[5359] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Hazrat Hind bint Utbah ؓ (Rasool Allah ﷺ ki khidmat mein) haazir huee'n aur arz ki: Allah ke Rasool ﷺ! Abu Sufyan intehaai bakheel aadmi hain, kya mujhe gunah hoga agar main (unke ilm ke baghair) unke maal mein se apne baccho'n ko khilaau'n? Aap ﷺ ne farmaya: Nahi, magar aisa dastoor ke mutaabiq hona chaahiye.[787]

[5360] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Agar koi aurat apne khaawind ki ijaazat ke baghair uski kamaai se fee-sabeelillah karch kar de to usey bhi aadha sawaab milta hai*".[788]

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[783] راجع: 2904

[784] T: (طَعام) Khaana, ghiza khuraak [Rekhta]

[785] T: (اَنْدوخْتَہ) Sarmaaya, poonji [Rekhta]

[786] T: (وسق) Bojh jo oont utha sakey, ek (1) wazan jo saath (60) saa' (صاع) ke baraabar hota tha. [Rekhta]

[787] راجع: 2211

[788] راجع: 2066

Baab 5: Irshad-e-Baari Ta’ala “Aur Maae’n Apne Baccho’n Ko Poore Do (2) Saal Doodh Pilaae’n (ye muddat) Uske Liye Hai Jo Doodh Ki Muddat Poori Karna Chaahe”[789] Aur “Uske Hamal Aur Doodh Chudaane Ki Muddat Tees (30) Mahine Hai”.[790] Nez “Agar Tum Miya-biwi Aapas Mein Tangi Aur Zidd Karoge To Bacche Ko Doodh Koi Doosri Aurat Pilaaegi. Saaheb-e-Wus-at Ko Apni Haisiyat Ke Mutaabiq Kharch Karna Chaahiye Aur Jiski Aamadni Kam Ho Usey Chaahiye Ke Allah Ne Usey Jitna Diya Hai Us Mein Se Kharch Kare…”[791] Ka Bayaan

Imam Zohri ؒ farmate hain: Allah Ta’ala ne is baat se manaa farmaya hai ke maa, bacche ki wajah se takleef pohonchaae. Iski soorat ye hai ke maa keh de: Main bacche ko doodh nahi pilaau’ngi, halaa’nke maa ka doodh bacche ke liye ghiza ke etebaar se ziyaada behtar hai aur wo apne bacche par ziyaada meherbaan hoti hai aur doosre ke muqaable mein wo ziyaada naram-khoo[792] hoti hai, lehaaza uske liye jaaez nahi ke wo us waqt doodh pilaane se inkaare kare jabke bacche ka waalid apni taraf se usey naan-o-nafqa dene ke liye taiyyaar ho, jo Allah Ta’ala ne use par farz kiya hai. Isi tarah baap apne bacche ki wajah se uski maa ko nuqsaan na pohonchaae. Iski soorat ye ho sakti hai ke baa, bacche ki maa ko doodh pilaane se manaa karde aur khwah-ma-khwah kisi doosri aurat ko doodh pilaane ke liye muqarrar kare. Albatta agar maa-baap dono apni khushi aur mashware se kisi doosri aurat ko doodh pilaane ke liye muqarrar kar de’n to dono par kuch gunaah nahi hoga. Aur agar waalid aur waalida dono apni razamandi aur mashware se bacche ka doodh chudaana chaahe’n to bhi un par koi gunaah nahi hoga. “فِصَالُهُ” ke maane hain: Doodh chudaana.

Baab 6: Aurat Ka Apne Shauhar Ke Ghar Mein Kaam-kaaj Karna

[5361] Hazrat Ali bin Abi Taalib ؓ se riwayat hai ke Syeda Fatima ؓ Nabi ﷺ ki khidmat mein haazir huee’n aur shikaayat ki, ke chakki peesne ki wajah se unke haatho’n mein chaale pad-gae hain. Unhe’n ittela mili thi ke Aap ﷺ ke paas qaidi aurte’n aai hui hain. Lekin unhe’n aap se mulaqaat karne ka ittefaaq na hua, is liye Hazrat Ayesha ؓ se zikr kiya. Jab Aap ﷺ tashreef laae to Hazrat Ayesha ؓ ne aap se is baat ka tazkira kiya. Hazrat Ali ؓ ka bayaan hai ke Aap ﷺ hamaare paas us waqt tashreef laae jab ham apne bistaro’n par leit chuke the. Ham ne uthne ka iraada kiya to aap ne farmaya: “*Tum apni jagah par raho*”. Chunache aap mere aur Syeda Fatima ؓ ke darmiyan baith gae, hatta ke maine aap ke qadmo’n ki thandak apne pait par mehsoos ki. Phir aap ne farmaya: “*Main tumhe’n aisi baat na bataau’n jo tumhari talab-karda cheez se behtar ho. Jab tum apne bistaro’n par jaao to 33 martaba Subhan-Allah, 33 martaba Alhamdulillah, aur 34 martaba Allahu Akbar padh liya karo. Ye tumhare liye ghulam laundi se behtar hoga*”.[793]

Faaeda: Tasbeeh o Tamheed mein bohot sawaab hai, mumkin hai ke wazeefa karne se Allah Ta’ala aisi taaqat paida karde ke khaadima ki zaroorat hi na rahe, aur khaadima ki nisbat ghar ke kaam sar-anjaam dene ziyaada aasaan ho jaae’n. Jab Rasool Allah ﷺ ki lakht-e-jigar ki ye haalat hai to doosri aurto’n ki kya haisiyat hai ke wo apne aap ko khaandaani khayaal karke gharelu kaam ko apne liye aar mehsoos kare’n aur unhe’n baja lane mein zillat samjhe’n. والله أعلم

Baab 7: Aurat Ke Liye Khaadim Ka Bandobast Karna

[5362] Hazrat Ali bin Abi Taalib ؓ se riwayat hai ke Syeda Fatima ؓ Nabi ﷺ ki khidmat mein haazir huee’n aur aap se ek (1) khaadima dene ki darkhwaast ki. Aap ﷺ ne farmaya: “*Kya tumhe’n isse behtar ki khabar na doo’n? (Wo ye hai ke) sote waqt 33 martaba Subhan-Allah kaho, 33 martaba Alhamdulillah kaho aur 34 martaba Allahu Akbar kaho*”.

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[789] Surah al Baqara: 233

[790] Surah al Ahqaaf: 15

[791] Surah at Talaaq: 6-7

[792] T: (نَرْم خُو) Naram mizaaj, sanjeeda, rahem-dil [Rekhta]

[793] راجع: 3113

Raawi-e-hadees Hazrat Sufyan kehte hain ke un mein se ek (1) 34 martaba hai. (Hazrat Ali ؓ ne farmaya:) Maine iske baad in (tasbihaat) ko kabhi tark nahi kiya, kisi ne unse poocha: Siffeen ki raat bhi nahi choda tha? Unho'n ne farmaya: (Maine) siffeen ki raat bhi inki paabandi ki thi.[794]

Faaeda: Is hadees se maaloom hua ke khaawind ke zimme gharelu kaam-kaaj ke liye kisi naukraani ka bandobast karna zaroori nahi, kyou'nke us mauqa par Rasool Allah ﷺ ne Hazrat Ali ؓ se kisi qism ka mutaalba nahi kiya. Halaa'nke Syeda Fatima ؓ gharelu kaam-kaaj ki wajah se sakht aazmaaish se do-chaar thee'n, agar ye amar[795] waajib hota to aap zaroor hukum dete. Aap ne Hazrat Ali ؓ se Hazrat Fatima ؓ ke haq-e-maher ke mutaalliq zaroor kaha tha ke wo pehle adaa kar de'n. Halaa'nke usey muakh-khar bhi kiya jaa sakta tha, ba-sharte-ke biwi razamand ho. Lekin agar khaadim ka bandobast karna khaawind ke zimme hota to aap Hazrat Ali ؓ se uska zaroor mutaalba karte. Gharelu kaam-kaaj ki baja-aawari[796] aurat ki zimmedaari hai, jabke ghar se baahar ki khidmaat khaawind ke zimme hain. Haa'n, agar aurat kamzor hai aur wo ghar ka kaam nahi kar sakti to khaawind ko chaahiye ke wo uska bandobast kare, kyou'nke Irshad-e-Baari Ta'ala hai: "Un Aurto'n Se Husn-e-Muaasharat Ka Muzaahira Karo".[797] Agar koi khaawind zaroorat ke baawujood ghar ka nizaam chalaane ke liye koi bandobast nahi karta to goya wo husn-e-muaasharat se raah-e-faraar ikhtiyaar karta hai. Is waaqia se saaf taur par maaloom hota hai ke ghar ke daakhili umoor biwi ke zimme hain aur bairooni muaamalaat o khidmaat ki baja-aawari khaawind ki duty hai. والله أعلم

Baab 8: Mard Ka Gharelu Kaam-kaaj Mein Ahle Khaana Ka Haath Bataana

[5363] Hazrat Aswad bin Yazeed se riwayat hai, unho'n ne kaha ke maine Hazrat Ayesha ؓ se poocha ke Nabi ﷺ ghar mein kya kiya karte the? To unho'n ne farmaya: Aap ﷺ ghar ke kaam kiya karte the, phir jab aap azaan sunte to fauran baahar chale jaate.[798]

Faaeda: In riwayaat se maaloom hota hai ke gharelu zindagi mein insaan ko apne ahle-khaana ki madad karni chaahiye, ye hamaare Rasool ﷺ ki sunnat hai. Jo log ghar mein biche-bichaae bistar par baith kar intizaar karte hain ke hamaare huzoor taiyyaar-shuda khana pesh kiya jaae aur har kaam mein doosro'n ka sahaara dhoodhnte hain wo zeerak[799] aur daana nahi hai, aise logo'n ki sehat bhi kharaab rehti hai aur dauran-e-safar unhe'n sakth takleef uthaani padhti hai. Is liye insaan ko chaahiye ke apaahij banne ki bajaae apne ghar mein ahle-khaana ke saath taaoon kare aur unka haath bataae. والله المستعان

Baab 9: Agar Mard Kharch Na Kare To Aise Haalaat Mein Aurat Ke Liye Jaaez Hai Ke Wo Uski Ijaazat Ke Baghair Uske Maal Mein Se Dastoor Ke Mutaabiq Itna Le Jo Uske Aur Uske Baccho'n Ke Liye Kaafi Ho

[5364] Hazrat Ayesha ؓ se riwayat hai ke Hazrat Hind bint Utbah ؓ ne arz ki: Allah ke Rasool ﷺ! Bila-shubha Abu Sufyan ؓ bakheel aadmi hain, aur mujhe itna maal nahi dete jo mujhe aur meri aulaad ko kaafi ho, illa ye ke main kuch maal unki laa-ilmi mein le loo'n. Aap ﷺ ne farmaya: "*Dastoor ke mutaabiq itna maal le sakti ho jo tumhe'n aur tumhari aulaad ko kaafi ho*".[800]

Baab 10: Aurat Ka Apne Shauhar Ke Maal Ki Hifaazat Aur Jo Wo Akhrajaat Ke Liye De Uski Hifaazat Karna

[5365] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Oont par sawaar hone waali aurto'n mein behtareen aurte'n quraishi aurte'n hain*". Ek (1) riwayat mein hai ke: "*Quraish ki nek aur bhali aurte'n bacche par uske bachpan mein sab se ziyaada meherbaan aur apne shauhar ke maal ki sab se ziyaada hifaazat karne waali hoti hain*".

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794 راجع: 3113

795 T: (اَمْر) Muaamala, masla, baat, hukum [Rekhta]

796 T: (بجا آوَری) Taameel, anjaam-dahi, amali-jaama pehnaana [Rekhta]

797 Surah an Nisa: 19

798 راجع: 676

799 T: (زِيْرک) Daanishmand, daana, aqalmand, hoshiyaar [Rekhta]

800 راجع: 2211

Hazrat Muawiya aur Hazrat Ibne Abbas رضي الله عنهما se bhi Nabi ﷺ ki hadees bayaan ki jaati hai.[801]

Faaeda: Is hadees mein quraishi aurto'n ki do (2) sifaat bayaan hui hain. Ek (1) to wo bacche ke liye bachpan mein bohot meherbaan hoti hain. Doosre wo apne shauhar ke maal ki hifaazat karti hain. Maqsad-e-nikah mein sab se ziyaada ahem yehi do (2) maqaasid hain. Unhi se tadbeer-e-manzil aur nizaam-e-khaana-daari waabasta hai. Lehaaza mustahab hai ke nikah ek liye aisi aurat ka intekhaab kiya jaae tjis mein ye do (2) ausaaf paae jaate ho'n.

Baab 11: Aurat Ko Libaas Dastoor Ke Mutaabiq Dena Chaahiye

[5366] Hazrat Ali رضي الله عنه se riwayat hai, unho'n ne kaha: Mujhe Nabi ﷺ ne ek (1) reshmi dhaaridaar hulla[802] diya. Maine usey khud pehen liya. Phir maine aap ke chehra-e-mubarak par naaraazi ke asaraat dekhe to maine usey phaad kar apni aurto'n mein taqaseem kar diya.[803]

Baab 12: Baccho'n Ke Muaamale Mein Biwi Ka Apne Shauhar Se Taaoon Karna

[5367] Hazrat Jaabir bin Abdullah رضي الله عنه se riwayat hai, unho'n ne kaha: Jab mere waalid-e-giraami Shaheed hue to unho'n ne saat (7) ya nau (9) betiyaa'n chodee'n. Maine ek (1) shauhar-deeda aurat se nikah kiya to mujhe Rasool Allah ﷺ ne farmaya: "*Aye Jaabir! Kya tum ne shaadi Karli hai?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Kuwaari se ya bewa se?*" Maine kaha: Bewa se nikah kiya hai. Aap ne farmaya: "*Kuwaari ladki se shaadi kyou'n nahi ki, tum usse dillagi karte wo tumse apna dil behlaati, tum usey hasaate aur wo tumhe'n hasaati?*" Maine arz ki: (Mere waalid-e-giraami) Hazrat Abdullah رضي الله عنه Shaheed ho gae aur apne peeche kuch betiyaa'n chod gae. Maine is baat ko pasand na kiya ke unke paas un jaisi (koi naa-tajraba-kaar) le aau'n, is liye maine ek (1) aisi aurat se nikah kiya jo unki nigahdaasth aur islaah karti rahe. Ye sun kar Rasool Allah ﷺ ne farmaya: "*Allah tumhe'n barkat de, ya tumhe'n bhalaai naseeb kare*".[804]

Baab 13: Tang-dast Ka Apne Ahle Khaana Par Kharch Karna

[5368] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha: Nabi ﷺ ki khidmat mein ek (1) shakhs ne haazir ho kar kaha: Main to halaak ho gaya hoo'n, aap ne dariyaaft farmaya: "*Kyou'n kya hua?*" Usne kaha ke maine apni biwi se ramzan mein hambistari Karli hai. Aap ne farmaya: "*Phir ek (1) ghulam aazaad kar do*". Usne kaha: Mere paas to kuch bhi nahi. Aap ne farmaya: "*Phir do (2) maah ke musalsil roze rakho*". Usne kaha: Mujhe mein iski bhi taaqat nahi. Aap ne farmaya: "*Phir saath (60) masakeen ko khaana khilaao*". Usne kaha: Main itna saamaan nahi paata. Us dauraan mein Nabi ﷺ ke paas khajooro'n ka ek (1) tokra laaya gaya to aap ne poocha: "*Sawaal karne waala kahaa'n hai?*" Arz kiya: Main yahaa'n haazir hoo'n. Aap ne farmaya: "*Ye khajooro'n ka tokra sadqa kar do*". Usne kaha: Allah ke Rasool ﷺ! Jo ham se ziyaada mohtaaj hain un par sadqa karu'n? Us zaat ki qasam jisne aap ko haq de kar bheja hai! Madina taiyyaba ke dono kinaaro'n ke darmiyaan koi gharaana aisa nahi jo ham se ziyaada mohtaaj ho. Ye sun kar Nabi ﷺ has-pade yahaa'n tak ke aap ke dandaan-e-mubarak dikhaai dene lagey. Phir farmaya: "*Tum hi is waqt ziyaada haqdaar ho*".[805]

Baab 14: Irshad-e-Baari Ta'ala "Waaris Par Bhi Yehi Laazim Hai".[806] Nez Bacche Ko Doodh Pilaane Mein Kya Aurat Par Bhi Kuch Zimmedaari Hai? Aur Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Ne Ek (1) Misaal Bayaan Farmaai Hai Ke Do (2) Aadmi Hain, Un Mein Se Ek (1) Goonga Hai…"[807] Ka Bayaan

[5369] Hazrat Umme Salama رضي الله عنها se riwayat hai, unho'n ne arz ki: Allah ke Rasool ﷺ! Aaya Abu Salama رضي الله عنه ke beto'n par kharch karne se mujhe koi sawaab milega? Main unhe'n be-yaar o madadgaar nahi chod sakti. Aakhir wo mere bete hi to hain. Aap ﷺ ne farmaya: "*Haa'n! Tumhe'n har us cheez ka ajar milega jo tum un par kharch karogi*".[808]

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[801] راجع: 3434

[802] T: (حُلَّةً) Chaadar, jubba, libaas [Rekhta]

[803] راجع: 2614

[804] راجع: 443

[805] راجع: 1936

[806] Surah al Baqara: 233

[807] Surah an Nahl: 76

[808] راجع: 1467

[5370] Hazrat Ayesha se riwayat hai ke Hazrat Hind ne arz ki: Allah ke Rasool ﷺ! Abu Sufyan bohot bakheel aadmi hai. Kya mujh par gunaah hoga ke main uske maal se itna le loo'n jo mujhe aur mere beto'n ko kaafi ho? Aap ne farmaya: "*Dastoor ke mutaabiq, ba-qadr-e-kifaayat le sakti ho*".[809]

Baab 15: Nabi ﷺ Ke Irshad-e-Giraami: "Jo Koi (qarz waghaira ka) Bojh Ya Laawaaris Bacche Chodkar Mare To Unka Bandobast Mere Zimme Hai" Ka Bayaan

[5371] Hazrat Abu Huraira se riwayat hai ke Rasool Allah ﷺ ke paas jab kisi aise shakhs ka janaaza laaya jaata jis par qarz hota to waap dariyaaft farmaate: "Marne waale ne apne qarz ki adaaegi ke liye koi tarka choda hai?" Agar bataaya jaata ke usne itna tarka choda hai jisse qarz adaa ho sakta hai to aap uska janaaza padhte, ba-soorat-e-deegar aap doosre musalmano se farmate: "*Tum khud hi apne saathi ki namaz-e-janaaza padh lo*". Phir jab Allah Ta'ala ne aap par futuhaat ke darwaze khol diye to aap ne farmaya: "*Main ahle imaan se khud unki jaano'n se bhi ziyaada qareeb hoo'n, is liye un mein se jab koi wafaat paa jaae to qarz chod-e-to uski adaaegi mere zimme hai aur agar koi maal chod jaae to wo uske waariso'n ke liye hai*".[810]

Baab 16: Laundiyaa'n Waghaira Bhi Doodh Pila Sakti Hain

[5372] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ummul Momineen Umme Habiba se riwayat hai, farmati hain ke maine arz ki: Allah ke Rasool ﷺ! Aap meri behen Abu Sufyan ki beti se nikah kar le'n. Aap ne farmaya: "*Kya tu ise pasand karti hai?*" Maine kaha: Haa'n, ab bhi main koi tnha to aap ke aqd mein nahi hoo'n. Main chaahti hoo'n ke agar koi bhalaai mein mera shareek ho to wo meri behen ho. Aap ne farmaya: "*Wo to mere liye halaal nahi*". Maine kaha: Allah ke Rasool ﷺ! Wallah! Hame'n bayaan kiya jaata hai ke aap abu salama ki beti Durrah se nikah karna chaahte hain. Aap ne farmaya: "*Umme Salama ki beti?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Allah ke Qasam! Agar wo mere zer-e-parwarish na hoti to bhi mere liye halaal na thi, kyou'nke wo to mere razaai bhai ki beti hai. Mujhe aur Abu Salama ko Sobiya ne doodh pilaaya tha, lehaaza tum mujh par apni betiyaa'n aur behne'n pesh na kiya karo*".

Ek (1) riwayat mein hai ke Sobiya ko Abu Lahab ne aazaad kiya tha.[811]

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[809] راجع: 2211

[810] راجع: 2298

[811] راجع: 5101

بسم اللہ الرحمان الرحیم

70: Kitab-ul-At-imah (Khaano’n Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْأَطْعِمَةِ

Baab 1: Irshad-e-Baari Ta’ala: “Ham Ne Tumhe’n Jo Paakiza Rizq Diya Hai Us Mein Se Khaao”.[812] Nez Farmaan-e-Ilaahi Hai: “Jo Tum Ne Paak Kamaai Ki Hai Us Mein Se Kharch Karo”.[813] Aur Farmaan-e-Ilaahi: “Paakiza Cheezo’n Mein Se Khaao Aur Nek Amal Karo, Yaqeenan Main Usey Jo Tum Karte Ho Khoob Jaanne Waala Hoo’n”.[814] Ka Bayaan

[5373] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Bhooke ko khaana khilaao, bimaar ki timaardaari karo aur qaidi ko rihaai dilaao*”. (Raawi-e-hadees) Hazrat Sufyan ne kaha: (Hadees mein lafz) الْعَانِيْse muraad qaidi hai.[815]

[5374] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne farmaya: Hazrat Muhammad ﷺ ke ahel o ayaal ne teen (3) din mutawaatir kabhi khaana sair ho kar nahi khaaya, hatta ke aap ki rooh qabz ho gai.

[5375] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke mujhe ek (1) din sakht bhook lagi to main Hazrat Umar ؓ se mila aur unse Quran-e-Kareem ki ek (1) aayat padhna chaahi. Unho’n ne mujhe wo aayat padh kar sunaai, phir apne ghar mein daakhil ho gae. Main thodi door gaya to bhook ki wajah se mu’n ke bal gir pada. Kya dekhta hoo’n ke Rasool Allah ﷺ mere sar ke paas khade hain. Aap ne farmaya: “*Aye Abu Huraira!*” Maine arz ki: Allah ke Rasool ﷺ! Labbaik wa saadaik “لَبَّيْكَ وَ سَعْدَيْكَ” Aap ﷺ ne mera haath pakad kar mujhe khada kar diya. Aap samajh gae ke main kis takleef mein mubtalaa hoo’n. Phir aap mujhe apne ghar le gae aur mere liye doodh ke pyaale ka hukum diya. Chunache maine us mein se kuch doodh piya. Aap ﷺ ne farmaya: “*Aye Abu Huraira! Dobaara piyo*”. Maine dobaara piya. Aap ne farmaya: “*Aur piyo*”. Maine khoob piya, yahaa’n tak ke mera pait be-par teer[816] ki tarah seedha ho gaya. Hazrat Abu Huraira ؓ bayaan karte hain ke phir main Hazrat Umar ؓ se mila aur unse apna saara waaqia bayaan kiya aur kaha: Aye Umar! Allah Ta’ala ne mujhe us hasti ke hawaale kar diya jo tumse ziyaada haqdaar the. Allah ke Qasam! Maine aap se ek (1) aayat ke mutaalliq pooch atha, halaa’nke main usey tumse ziyaada behtar tareeqe se padh sakta tha. Hazrat Umar ؓ ne farmaya: Allah ki qasam! Agar maine tujhe apne ghar mein daakhil kar liya hot to mujhe surkh oont milne se bhi ziyaada khushi hoti.[817]

Faaeda: Mazkoora teeno ahadees mein agarche anwaa-e-ta’am[818] ka zikr nahi, taaham ta’am ke ahwaal aur uski sifaat ka zikr zaroor hai, unwaan ke saath in ahadees ki yehi mutaabaqat hai.[819]

Baab 2: Khaane Par Bismillah Padhna Aur Daae’n Haath Se Khaana

[5376] Hazrat Umar bin Abi Salama ؓ se riwayat hai, unho’n ne kaha ke main sighar-sini[820] mein Rasool Allah ﷺ ke yahaa’n zer-e-parwarish tha. Khaate waqt bartan mein mera haath chaaro’n taraf ghooma karta tha. Rasool Allah ﷺ ne mujhe farmaya: “*Bete! Khaate waqt bismillah padho, daae’n haath se khaao aur apnea age se tanaawul karo*”. Uske baad main hamesha isi hidayat ke mutaabiq khaata raha.[821]

Faaeda: Agar khaane ke shuru mein bismillah bhool jaae to jab yaad aajaae to usi waqt “بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ” *Bismillahi Awwalahu Wa Aakhirahu* padhe, is tarah aaghaaz mein bismillah na padhne ki talaafi ho jaati hai.[822] Khaana daae’n haath se khaana chaahiye, kyou’nke Rasool Allah ﷺ ne ek (1) shakhs ko baae’n-haath se khaana khaate dekha to aap ne farmaya: “*Daae’n haath se khaao*”. Wo kehne laga main daae’n haath se nahi khaa sakta. Halaa’nke wo khaa sakta tha. Rasool Allah ﷺ ne farmaya: “*Accha tu aainda daae’n haath se nahi khaa sakega*”. Uske baad uska daayaa’n

[812] Surah al Baqara: 172
[813] Surah al Baqara: 267
[814] Surah al Mominoon: 51
[815] راجع: 3046
[816] T: Baghair par ke teer ki tarah [RSB]
[817] Dekhiye: 6246 6452
[818] T: (اَنْوَاعِ طَعَام) Khaane ki aqsaam [Rekhta]
[819] Fath-ul-Baari: V9 P645
[820] T: (صِغَرِ سِنی) Bachpan [Rekhta]
[821] Dekhiye: 5377 5378
[822] Sunan Abu Dawood: Al At-imah: H3767

haath maflooj[823] ho gaya.[824] Allah Ta'ala ne us shakhs ko jhoot ki saza di, lehaaza hame'n daae'n haath se khaane ka ehtemaam karna chaahiye.

Baab 3: Apne Saamne Se Khaana

Hazrat Anas ؓ bayaan karte hain ke Nabi ﷺ ne farmaya: "*(Khaane se pehle) Allah ka naam liya karo aur har shakhs apne saamne se khaae*".

[5377] Hazrat Umar bin Abi Salama ؓ se riwayat hai, jo Nabi ﷺ ki zauja mohtarma Hazrat Umme Salama ؓ ke farzand hain. Unho'n ne kaha ke ek (1) din maine Rasool Allah ﷺ ke saath khaana khaaya. Main bartan ke chaaro'n taraf se khaane laga to Rasool Allah ﷺ ne mujhe farmaya: "*Apnea age se khaao*".[825]

[5378] Abu Nayeem Wahab bin Kaisaan se riwayat hai ke ek (1) martaba Rasool Allah ﷺ ki khidmat mein khana pesh kiya gaya. Aap ke hamraah aap hi ke zer-e-parwarish Umar bin Abi Salama ؓ bhi the, to aap ne unse farmaya: "*Bismillah padho aur apne aage se khaao*".[826]

Faaeda: Khaane ke aadaab mein se hai ke insaan apne saamne se khaae. Haa'n, agar khaane mukhtalif aqsaam ke ho'n to jaha'n se chaahe apna man-pasand khaana khaa sakta hai. Mazkoora paabandi sirf us soorat mein hai, jab khaana ek (1) hi tarah ka ho.

Baab 4: Agar Saathi Bura Mehsoos Na Kare To Bartan Ke Chaaro'n Taraf Haath Badhaana

[5379] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke ek (1) darzi ne Rasool Allah ﷺ ko us khaane par madoo[827] kiya jo usne Aap ﷺ ke liye taiyyaar kiy atha. Hazrat Anas ؓ ne kaha: Main bhi Rasool Allah ﷺ ke hamraah gaya. Maine aap ko dekha ke aap bartan ke chaaro'n taraf se kaddu ke tukde talaash kar rahe the. Hazrat Anas ؓ ne kaha ke us din se kaddu mujhe bohot pasand hain.

Umar bin Abi Salama ؓ ne kaha ke mujhe Nabi ﷺ ne farmaya: "*Apne daae'n haath se khaao*".[828]

Baab 5: Khaane Waghaira Mein Daae'n Taraf Se Shuru Karna

[5380] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ mumkin hadd tak wazoo karne, joota pehenne aur kanghi karne mein daae'n jaanib (se ibteda karne) ko pasand karte the. Raawi-e-hadees (Shu'ba) jab waasit shahr mein the to isko you'n bayaan karte: Har takreem waale kaam mein Aap ﷺ apni daaee'n jaanib se ibteda karte.[829]

Baab 6: Pait Bhar Kar Khaana Tanaawul Karna

[5381] Hazrat Anas ؓ se riwayat hai, unho'n ne bayaan kiya ke Hazrat Abu Talha ؓ ne Hazrat Umme Sulaim ؓ se kaha ke main Rasool Allah ﷺ ki aawaaz mein naqaahat[830] mehsoos karta hoo'n. Maaloom hota hai ke aap faaqe se hain. Kya tumhare paas koi cheez hai? Chunache unho'n ne jau ki chand rotiyaa'n nikaalee'n, phir apna dupatta liya aur uske ek (1) hisse mein rotiyaa'n lapet dee'n. Phir usey mere kapde ke neeche meri baghal mein chupa diya aur uska kuch hissa (chaadar ki tarah) mujhe udhaa diya. Phir mujhe Rasool Allah ﷺ ki khidmat mein bheja. Jab wo le kar main Rasool Allah ﷺ ki khidmat mein haazir hua to aap masjid mein tashreef farma the aur aap ke hamraah Sahaba Ikram ؓ bhi the. Main un hazraat ke saamne jaakar khada ho gaya, to Rasool Allah ﷺ ne farmaya: "*Kya tujhe Abu Talha ne bheja hai?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Khaane ke liye?*" Maien kaha: Ji haa'n. Ye sun kar Rasool Allah ﷺ ne apne sab saathiyo'n se farmaya: "*Utho*". Chunache aap wahaa'n se rawaana hue aur main unke aage-aage chalne laga. Jab main Hazrat Abu Talha ؓ ke paas pohoncha to unho'n ne Hazrat Umme Sulaim ؓ se kaha: Umme Sulaim! Rasool Allah ﷺ apne saathiyo'n samet tashreef laa rahe hain, jabke hamaare paas khaane

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[823] T: (مَفلُوج) Faalij-zada, jis ko faalij ho jaae [Rekhta]
[824] Saheeh Muslim: Al Ashrabah: H5268
[825] راجع: 5376
[826] راجع: 5376
[827] T: (مَدعُو) Bulaya gaya, daawat diya gaya [Rekhta]
[828] راجع: 2092
[829] راجع: 168
[830] T: (نَقاہَت) Wo kamzori jo bimaari se uthne ke baad hoti hai, marz ke baad ki kamzori o naatawaani [Rekhta]

ka itna intezaam nahi jo sab ko kaafi ho sakey. Hazrat Umme Sulaim ؓ ne kaha ke Allah aur uske rasool khoob jaante hain.

Uske baad Hazrat Abu Talha ؓ isteqbaal ke liye nikle aur Rasool Allah ﷺ se mulaqaat ki. Aakhir-kaar Hazrat Abu Talha ؓ aur Rasool Allah ﷺ chalte-chalte ghar mein daakhil ho gae. Rasool Allah ﷺ ne Hazrat Umme Sulaim ؓ se farmaya: "*Aye Umme Sulaim! Jo kuch tumhare paas hai usey le aao*". Chunache wo wohi rotiyaa'n le aaee'n, phir jab Aap ﷺ ke hukum se unka choora kar liya gaya. Hazrat Umme Sulaim ؓ ne apne ghee ke dabbe se us par ghee nichod kar uska maleeda bana liya. Phir Rasool Allah ﷺ ne Allah ki taufeq se us par jo padhna tha padha. Uske baad farmaya: "*Dus-dus (10-10) aadmiyo'n ko khaane ke liye bulaao*". Chunache Dus (10) Sahaba Ikram ؓ ko ijaazat di, wo aae aur shikam-sair ho kar khaaya aur waapas chale gae. Phir aap ne farmaya: "*Dus (10) aur ko bulaao*". Wo aae aur shikam-sair ho kar khaaya aur baahar chale gae. Phir aap ne dus (10) Sahaba Ikraam ؓ ko aane ki daawat di. Unho'n ne bhi sair ho kar khaaya aur waapas chale gae. Phir dus (10) Sahaba Ikram ؓ ko bulaya, is tarah tamaam Sahaba Ikram ؓ ne pait bhar kar khaaya. Us waqt Assi (80) ki taadaad mein Sahaba Ikram ؓ maujood the.[831]

[5382] Hazrat Abdur Rahman bin Abu Bakar ؓ se riwayat hai, unho'n ne kaha ke ham ek-sau-tees (130) aadmi Nabi ﷺ ke hamraah the. Nabi ﷺ ne dariyaaft farmaya: "*Tum mein se kiske paas khaana hai?*" Achaanak ek (1) aadmi ke paas ek (1) saa' (صاع) ya uske lag-bhag aata tha, jise goondh liya gaya. Us dauraan mein ek (1) daraaz-qad mushrik jiske baal paraaganda the apni bakriyaa'n haa'nkta hud udhar aanikla. Nabi ﷺ ne usse poocha: "*Kya tu farokht karta hai ya atiya deta hai?*" Usne kaha: Atiya nahi, balke farokht karta hoo'n. Chunache Aap ﷺ ne usse ek (1) bakri khareedi. Usey zibah kiya gaya to aap ne uski kaliji bhoonne ka hukum diya. Allah ki qasam! Ek-sau-tees (130) logo'n ki jamaat mein se koi shakhs aisa nahi tha jise Aap ﷺ ne us kaliji ka ek-ek (1-1) tukda kaat ka na diya ho. Jo wahaa'n maujood tha, usey to wahee'n de diya gaya aur agar wo maujood na tha to uska hissa mehfooz kar liya gaya. Phir us bakri ke gosht ko pakaa kar do (2) bade kundo'n mein rakha aur ham sab ne us mein se pait bhar kar khaaya. Uske baawujood kundo'n mein gosht bach gaya to main usey oont par laad liya.[832]

Faaeda: Is hadees se pait bhar kar khaana saabit hota hai, agarche kabhi-kabhaar bhook bardaasht karna Afzal hai. Bahar-haal pait bhar kar khaana agarche mubaah hai, lekin uski ek (1) hadd hai. Jab us hadd se tajaawuz ho to israaf o fuzool kharchi hogi. Sirf is hadd tak khaae ke wo Allah ki itaa-at par madadgaar saabit ho aur usse jism mein giraani[833] paida na ho, jo Allah ki ibaadat se rukaawat ka baais baney.[834]

Hamaare rujhaan ke mutaabiq shikam-seri[835] ki hadd ye hai ke pait ke teen (3) hisse ho'n. Ek (1) hissa khaane ke liye, ek (1) peene ke liye, aur ek (1) saans ki aamad o raft ke liye chod diya jaae. Agar ya maamool bana liya jaae to insaan tawaana[836] o tandrust rahega.

[5383] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne jab wafaat paai to un dino'n ham khajoor aur paani se shikam-ser[837] hone lagey the.[838]

Baab 7: Irshad-e-Baari Ta'ala "Andhe Par Koi Harj Nahi…"[839] Nez Khaane Ke Mauqa Par Ekatthe Hone Aur Ijtema Karne Ka Bayaan

[5384] Hazrat Suwaid bin Nomaan ؓ se riwayat hai, unho'n ne kaha ke ham Rasool Allah ﷺ ke hamraah Khybar ki taraf rawaana hue. Jab ham Sahbaa (صَّهْبَاءِ) ke muqaam par pohonche …(Raawi-e-hadees) Yahya ne kaha: Sahbaa, khybar se nisf manzil par waaqe hai… Rasool Allah ﷺ ne wahaa'n pohonch kar khaana talab farmaya to aap ko sattu

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[831] راجع: 422
[832] راجع: 2216
[833] T: (گِرَانی) Pait mein ghiza hazam hone ki wajah se tabiyyat mein bhaari pan hona, badhazmi [Rekhta]
[834] Fath-ul-Baari: V9 P654
[835] T: (شِکَم سیر) Pait bhara hona [Rekhta]
[836] T: (تَوانا) Tandrust, sehatmand [Rekhta]
[837] T: (شِکَم سیر) Pait bhara hona [Rekhta]
[838] Dekhiye: 5442
[839] Surah an Noor: 61

pesh kiye gae. Ham ne unhe’n paani ke baghair hi khaa liya, khaane ke baad aap ne paani talab kiya, kulli ki, aur ham ne bhi kulli ki, phir aap ne hame’n namaz padhaai aur wazoo na kiya.

Sufyan ne kaha ke maine apne ustaad Yahya se is hadees ko you’n suna ke aap ne na to sattu khaate waqt wazoo kiya aur na khaane se faraaghat ke baad hi uska ehtemaam kiya.[840]

Baab 8: Baareek Chapaati Khaana Aur Mez Ya Dastarkhwan Par Khaan Tanaawul Karna

[5385] Hazrat Qatada se riwayat hai, unho’n ne kaha: Ham Hazrat Anas ؓ ke paas the, unke yahaa’n unka baawarchi bhi tha. Unho’n ne farmaya: Nabi ﷺ ne kabhi maide[841] se taiyyaar shuda baareek chapaati nahi khaai aur na kabhi bhuni hui bakri hi tanaawul farmaai, hatta ke aap Allah Ta’ala se jaa mile.[842]

[5386] Hazrat Anas ؓ se riwayat hai, unho’n ne farmaya: Mujhe nahi maaloom ke Nabi ﷺ ne kabhi choti pyaali mein khaana khaaya ho, aur na aap ke liye patli roti hi pakaai jaati thi, nez aap ne kabhi mez par khaana nahi khaaya.

(Raawi-e-hadees) Hazrat Qatada se kisi ne sawaal kiya ke Sahaba Ikram ؓ kis par khaana khaate the? Unho’n ne kaha ke neeche biche hue dastarkhwan par khaana kaate the.

Faaeda: “سُكُرُّجَةٍ” us pyaali ko kehte hain jis mein haazme ke liye jawaarish[843] waghaira rakhi jaati thi. Rasool Allah ﷺ bohot kam khaana khaate the. Is liye haazme ke liye jawaarish ki zaroorat hi na padti thi. Nez is qism ke bartan mutakabbir log istemaal karte the. Is tarah mez waghaira ka istemaal bhi maaldaaro’n ke yahaa’n tha. Hamaare rujhaan ke mutaabiq mez par khaana tanaawul karna jaaez hai, lekin sunnat tareeqa ye hai ke dastarkhwan neeche bicha kar khana khaaya jaae. والله أعلم

[5387] Hazrat Anas ؓ se riwayat hai, farmate hain ke Nabi ﷺ ne Hazrat Safiyya ؓ ke (nikah ke baad unke) hamraah raaste mein qiyaam farmaya, maine aap ke walime ke liye musalmano ko madoo kiya. Aap ﷺ ne dastarkhwan bichaane ka hukum diya to faruan taameel ki gai. Phir us par khajoor, paneer, aur ghee daal diya gaya.

Ek-doosri riwayat mein hai. Hazrat Anas ؓ ne kaha: Nabi ﷺ ne shab-e-zifaaf ke baad ek (1) qism ka halwa taiyyaar kiya, jo chamde ke ek (1) dastarkhwan par chun diya gaya.[844]

Faaeda: “حَيْس” ek (1) qism ka halwa hai, jo khajoor aur paneer mein ghee milaa kar taiyyaar kiya jaata hai. Hazrat Safiyya ؓ se shaadi ke baad yehi aap ka valima tha.

[5388] Wahab bin Kaisaan se riwayat hai, unho’n ne kaha: Shaami log Hazrat Abdullah bin Zubair ؓ ko aar dilaate[845] hue kehte: Aye Zaat un Nitaaqain ke bete! Unki waalida-maajida Hazrat Asma ؓ ne farmaya: Aye bete! Log tujhe “*Zaat un Nitaaqain*” ka beta keh kar taana dete hain. Kya aap koi lm hai ke “*Nitaaqain*” kya hai? Mera ek (1) kamar-band tha. Maine uske do (2) tukde kar diye. Ek (1) tukde ke saath maine (hijrat ke mauqe par) Rasool Allah ﷺ ke mashkeeze ka mu’n baandha, doosra tukda maine dastarkhwan ke taur par rakh diya. Wahab bin Kaisaan ne kaha ke jis waqt shaami log Hazrat Abdullah bin Zubai ؓ ko “*Zaat un Nitaaqain*” ka taana dete wo kehte: Theek hai, Allah ki qasam! Ye ek (1) aisa taana hai is mein mere liye koi aar ya aeb nahi.[846]

[5389] Hazrat Ibne Abbas ؓ se riwayat hai, ke unki khaala Hazrat Umme Hufaid bint Haaris bin Hazn ؓ ne ghee, paneer, aur saande hadiye[847] ke taur par Nabi ﷺ ko bheje. Aap ne un tamaam cheezo’n ko mangwaaya, unhe’n Aap

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[840] راجع: 209

[841] T: (مَیدے) Nihaayat baareek aata [Rekhta]

[842] Dekhiye: 5421 6457

[843] T: (جَوارِش) Ek khush-murakkab dawaa jo haazim aur muqawwi me’da hoti hai [Rekhta]

[844] راجع: 371

[845] T: (عار دِلانا) Sharm ka ehsaas paida karna, ghairat dilaana [Rektha]

[846] راجع: 2979

[847] T: (ہَدِیَہ) Wo cheez jo kisi ko taazeem ya ikraam ya mohabbat ke jazbe ke tahat di jaae [Rekhta]

ﷺ ke dastarkhwan par khaaya gaya, lekin Nabi ﷺ ne tab-ee karaahat ki wajah se unki taraf haath na badhaaya. Agar ye haraam hote to Nabi ﷺ ke dastarkhwan par na khaae jaate aur na aap unhe'n tanaawul karne kahukum hi dete.[848]

Baab 9: Sattu Khaane Ka Bayaan

[5390] Hazrat Suwaid bin Nomaan ؓ se riwayat hai ke kuch Sahaba Ikram ؓ Sahbaa (صَّهْبَاءِ) muqaam par Nabi ﷺ ke hamraah the. Ye muqaam khybar se ek (1) manzil ke faasle par hai, namaz ka waqt hua to aap ne khaana talab farmaya. Sattu ke alaawa aur kuch dastiyaab na hua to aap ne wohi tanaawul farmae. Ham ne bhi aap ke saath khaae. Phir aap ne paani talab kiya, kulli ki aur namaz padhi, ham ne bhi aap ke saath namaz adaa ki aur aap ne wazoo na kiya.[849]

Baab 10: Nabi ﷺ Us Waqt Tak Khaana Tanaawul Na Farmaate Hatta Ke Uska Naam Liya Jaata To Aap Maaloom Kar Lete Ke Ye Kya Hai?

[5391] Hazrat Ibne Abbas ؓ se riwayat hai ke Hazrat Khaalid bin Waleed ؓ jinhe'n Allah ki talwaar kaha jaata hai, ne bataaya ke wo Rasool Allah ﷺ ke hamraah apni aur Hazrat Ibne Abbas ؓ ki khala Hazrat Maimoona ؓ ke paas gae. Unke paas bhuna hua saanda tha, jo unki hamsheer Hazrat Hufaida bint Haaris ؓ najd se laai thee'n. Unho'n ne ye saanda Rasool Allah ﷺ ki khidmat mein pesh kiya. Aisa bohot kam hota tha ke Aap ﷺ kisi khaane ki taraf haath badhaae'n hatta ke bataaya jaata ke ye kya hai aur us cheez ka naam liya jaata. Rasool Allah ﷺ ne saande ki taraf haath badhaaya to wahaa'n maujood aurto'n mein se ek (1) aur ne kaha: Jo kuch tumne Rasool Allah ﷺ ke saamne rakha hai wo Rasool Allah ﷺ ko bataao ke ye saanda hai. Ye sun kar aap ne apna haath kheench liya. Hazrat Khaalid bin Waleed ؓ ne dariyaaft kiya: Allah ke Rasool ﷺ! Kya saanda haraam hai? Aap ne farmaya: "*Nahi, balke ye meri qaum ki sarzameen mein nahi hota, is liye mujhe isse ghinn mehsoos hoti hai*". Hazrat Khalid bin Waleed ؓ kehte hain ke phir maine usey apni taraf kheench liya aur usey khaana shuru kar diya, jabke Rasool Allah ﷺ mujhe dekh rahe the.[850]

Baab 11: Ek (1) Ka Khaana Do (2) Ke Liye Kaafi Hota Hai

[5392] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Do (2) aadmiyo'n ka khaana teen (3) ke liye kaafi hota hai aur teen (3) aadmiyo'n ka khaana chaar (4) ke liye kaafi hota hai*".

Baab 12: Momin Ek (1) Aant[851] Mein Khaata Hai

Is masle ke mutaalliq Hazrat Abu Huraira ؓ ki Nabi ﷺ se bayaan karda ek (1) hadees hai.

[5393] Hazrat Naafe se riwayat hai ke Hazrat Ibne Umar ؓ us waqt tak khaana nahi khaate the, jab tak unke saath khaane ke liye kisi miskeen ko na laaya jaata. Main ek (1) din ek (1) shakhs ko laaya jo aap ke saath khaana khaae to usne bohot khaana khaaya. Baad mein unho'n ne mujhe kaha: Aye Naafe! Aainda is shakhs ko mere saath khaane ke liye na laana. Maine Nabi ﷺ se suna hai, aap ne farmaya: "*Momin ek (1) aant mein khaata hai, jabke kaafir saat (7) aanto'n mein khaata hai*".[852]

Faaeda: Hadees ka maqsad ye hai ke momin kam-khor[853] aur kaafir bisyaar-khor[854] hota hai, musalman is liye kam khaata hai ke pait bhar kar khaane se susti paida ho jaati hai, aur me'de[855] mein giraani[856] aajaati hai. Musalman ye nahi chaahta ke wo ibaadat karne mein susti kare. Nez ziyaada khaane se wazoo jaldi toot jaata hai. Halaa'nke kuch ibaadaat aisi hain jin mein wazoo shart hai. Bahar-haal Ek (1) ki kam-khori aur doosre ki bisyaar-khori bayaan karne

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[848] راجع: 2575

[849] راجع: 209

[850] Dekhiye: 5400 5537

[851] T: آنت

[852] Dekhiye: 5394

[853] T: (کم خور) Kam khaane waala, thoda khaane waala [Rekhta]

[854] T: (بِسْیار خور) Bohot khaane waala, petu [Rekhta]

[855] T: (مِعدہ) Pait mein khaana rehne aur hazam hone ki jagah [Rekhta]

[856] T: (گِرَانِی) Pait mein ghiza hazam hone ki wajah se tabiyyat mein bhaari pan hona, badhazmi [Rekhta]

ke liye ye andaaz ikhtiyaar kiya gaya hai. Magar ye aksariyat ke etebaar se hai, kyou'nke baaz log musalman hone ke baawujood bohot khaate hain.

[5394] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Momin ek (1) aant mein khaata hai aur kaafir ya munaafiq",* ... mujhe maaloom nahi ke Obaidullah ne un dono mein se kiska zikr kiya,... *"saat (7) aanto'n mein khaata hai*".[857]

Ibne Bukair ne kaha: Unse Imam Maalik ne, unse Hazrat Naafe ne, unse Ibne Umar ؓ ne aur unse Nabi ﷺ ne isi hadees ki tarah bayaan kiya.[858]

[5395] Hazrat Amr bin Dinar se riwayat hai ke Abu Naheek naami shakhs bisyaar-khor tha, to usse Hazrat Ibne Umar ؓ ne kaha ke Rasool Allah ﷺ ne farmaya hai: "*Kaafir saat (7) aanto'n mein khaata hai*". Ye sun kar Abu Naheek ne kaha: Main to Allah aur uske Rasool par imaan rakhta hoo'n.[859]

[5396] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Musalman ek (1) aant mein khaata hai aur kaafir saat (7) aanto'n mein khaata hai*".[860]

[5397] Hazrat Abu Huraira ؓ hi se riwayat hai ke ek (1) aadmi bohot khaana khaata tha. Wo musalman hua to bohot kam khaane laga. Is amr ka zikr Nabi ﷺ se kiya gaya to aap ne farmaya: "*Bila-shubha momin ek (1) aant mein khaata hai, aur kaafir saat (7) aanto'n mein khaata hai*".[861]

Baab 13: Tek Lagaa Kar Khaana

[5398] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Yaqeenan main tek lagaakar nahi khaata*".[862]

[5399] Hazrat Abu Juhaifa ؓ hi se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ki khdimat mein tha, ke aap ne apne paas maujood ek (1) aadmi (sahabi) se farmaya: "*Main tek lagaa kar nahi khaata*".[863]

Baab 14: Bhune Hue Gosht Ka Bayaan

Irshad-e-Baari Ta'ala: Wo "(Ibrahim ؑ) Bhuna Hua Bachda Le Aae".[864] "حَنِيْذٍ" ke maane hain bhuna hua

[5400] Hazrat Khalid bin Waleed ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ki khidmat mein ek (1) martaba bhuna hua saanda pesh kiya gaya. Jab aap ne usey khaane ke liye haath badhaaya to aap se kaha gaya: Ye to saanda hai. Aap ﷺ ne (ye sun kar) apna dast-e-mubarak rok liya. Hazrat Khaalid bin Waleed ؓ ne arz ki: Allah ke Rasool ﷺ! Kya ye haraam hai? Aap ne farmaya: "*(Haraam to) nahi, lekin meri qaum ki sarzameen mein nahi paaya jaata. Is liye main isse ghinn mehsoos karta hoo'n*". Chunache Hazrat Khalid bin Waleed ؓ ne usey khaana shuru kar diya, jabke Rasool Allah ﷺ dekh rahe the.

Imam Maalik ne Ibne Shihab se (ضَبٍّ مَشْوِيٍّ ke bajaae) "ضَبٍّ مَحْنُوْذٍ" ke alfaaz naqal kiye hain.[865]

Baab 15: Khazeerah Ka Bayaan

Hazrat Nazr (اَلنَّضْرُ) ne kaha ke Khazeerah aate ke chaan[866] se banta hai, jabke hareera doodh se taiyyaar hota hai.

[5401] Hazrat Mahmood bin Rabee ؓ se riwayat hai ke Hazrat Itbaan bin Maalik ؓ Nabi ﷺ ki khidmat mein haazir hue. Ye saahab Nabi ﷺ ke ansari sahaba mein se hain. Unho'n ne ghazwa-e-Badr mein bhi shirkat ki thi. Unho'n ne arz ki: Allah ke Rasool ﷺ! Meri nazar kamzor ho chuki hai aur main apni qaum ko namaz padhaata hoo'n, mausam-

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[857] راجع: 5393

[858] Dekhiye: 5395

[859] راجع: 5394

[860] Dekhiye: 5397

[861] راجع: 5396

[862] Dekhiye: 5399

[863] راجع: 5398

[864] Surah Hud: 69

[865] راجع: 5391

[866] T: Bhoosi, bhoosa [RSB]

e-barsaat mein ye naala beh padta hai, jo mere aur meri qaum ke darmiyaan hai. Un dino'n mere liye unki masjid mein jaana aur unhe'n namaz padhaana mumkin nahi rehta. Allah ke Rasool ﷺ! Meri intehaai khwahish hai ke aap mere ghar tashreef le chale'n aur wahaa'n namaz padhe'n to main us jagah ko apne liye "jaae namaz" qarar de loo'n. Aap ﷺ ne farmaya: "*Main in sha Allah jald hi aisa karu'nga*".

Hazrat Itbaan ؓ ne kaha ke ek (1) din chaasht ke waqt jab sooraj kuch buland hua to Rasool Allah ﷺ Hazrat Abu Bakar ؓ ke hamraah tashreef laae. Nabi ﷺ ne andar aane ki ijaazat talab ki to maine ijaazat de di. Jab aap ghar mein daakhil hue to baithe baghair hi aap ne farmaya: "*Tum apne ghar mein kis jagah pasand karte ho ke main wahaa'n namaz padhu'n?*" Maine ghar ke ek (1) kone ki nishaandahi ki. Nabi ﷺ ne wahaa'n khade ho kar takbeer kahi. Ham ne bhi aap ke peeche saff bana li. Aap ﷺ ne do (2) rakate'n padhee'n, phir salaam pher diya. Ham ne Aap ﷺ ko khazeerah pesh karne ke liye rok liya, jo ham ne khud taiyyaar kiya tha. Ghar mein qabile ke bohot se log jamaa ho gae, un mein se kisi ne kaha: Maalik bin Dukhshun kaha'n hain? Kisi ne kaha: Wo munaafiq hai. Usey Allah aur uske Rasool se mohabbat nahi hai. Nabi ﷺ ne farmaya: "*Aisa na kaho, kya tum dekhte nahi ho ke usne* "لَا إِلٰهَ إِلَّا اللّٰهُ" *ka iqraar kiya hai aur us iqraar se uska maqsad sirf Allah ki khushnoodi haasil karna hai*". (Sahabi) ne kaha: Allah aur uska rasool hi behtar jaante hain, ham ne to is liye ye baat kahi thi ke ham uski tawajjo aur uska lagaao munafiqeen ke saath dekhte hain. Aap ﷺ ne farmaya: "*Jo shakhs* "لَا إِلٰهَ إِلَّا اللّٰهُ" *ka iqraar kare aur usse maqsood Allah ki khsuhnoodi ho, to Allah Ta'ala ne dozakh ki aag aise shakhs par haraam kardi hai*".

(Raawi-e-hadees) Hazrat Ibne Shihaab kehte hain: Phir maine Qabila-e-Banu Saalim ke ek (1) fard, balke unke sardar Hazrat Hussain bin Muhammad Ansari ؓ se Mahmood bin Rabee ؓ ki bayaan karda hadees ke mutaalliq dariyaaft kiya to unho'n ne bhi iski tasdeeq ki.[867]

Baab 16: Paneer Ka Bayaan

Humaid ne kaha ke maine Hazrat Anas ؓ se suna, unho'n ne farmaya: Nabi ﷺ ne Hazrat Safiyya ؓ se khilwat ki to khajoore'n, ghee, aur paneer (dastarkhwan par) rakhe.

Hazrat Amr bin Abu Amr ne Hazrat Anas ؓ se bayaan kiya ke Nabi ﷺ ne us mauqe par (khjoor, ghee, aur paneer se) ek (1) halwa sa taiyyaar kiya tha.

[5402] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Meri khaala (Umme Hufaid ؓ) ne Nabi ﷺ ki khidmat mein saande, paneer, aur doodh bataur-e-tohfa bheje. Saanda aap ke dastarkhwan par rakha gaya. Agar ye haraam hota to aap ke dastarkhwan par na rakha jaata. Aap ne doodh nosh farmaya aur paneer khaa liya.[868]

Baab 17: Chuqandar Aur Jo Khaane Ka Bayaan

[5403] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha: Hame'n juma ke din badi khushi hoti thi kyou'nke hamaare yahaa'n ek (1) boodhi khatoon thee'n, jo chuqandar ki jade'n le kar handiya mein pakaatee'n, oopar se jau k daane us mein daal deti thee'n. Jab ham namaz-e-juma se faarigh hote aur usse milne ke liye jaate to wo hamaare saamne ye khaana rakh deti thee'n. Hame'n is wajah se juma ke din badi khushi hoti thi. Aur ham juma ke baad hi khana khaate aur qailoola karte the. Allah ki qasam! Is (pakwaan) mein na charbi hoti aur na chiknaahat hi hoti thi.[869]

Baab 18: Agle Daanto'n Se Gosht Nochna Aur Pakne Se Kuch Pehle Handiya Se nikaal Kar Khaana

[5404] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne shaane ka gosht noch kar khaya, phir uthe, namaz padhi lekin aap ne naya wazoo nahi kiya.[870]

[5405] Hazrat Ibne Abbas ؓ hi se riwayat hai, unho'n ne kaha: Nabi ﷺ ne hadiya se neem-pukhta gosht waali haddi nikaali, usey khaaya, phir namaz padhaai aur naya wazoo nahi kiya.[871]

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[867] راجع: 424
[868] راجع: 2575
[869] راجع: 938
[870] راجع: 207
[871] راجع: 207

Baab 19: Shaane Ka Gosht Noch Kar Khaana

[5406] Hazrat Abu Qatada ﷺ se riwayat hai, unho'ne ne kaha: Ham Nabi ﷺ ke hamraah makkah ki taraf rawaana hue.[872]

[5407] Hazrat Abu Qatada Salami ﷺ hi se riwayat hai, unho'n ne kaha: Main ek (1) din Nabi ﷺ ke Sahaba Ikram ﷺ hamraah makkah mukarrama ke raaste mein ek (1) muqaam par baitha hua tha, jabke Rasool Allah ﷺ ne hamaare aage padaao kiya tha. Deegar tamaam Sahaba ehraam baandhe hue the, lekin main ehraam mein nahi tha. Logo'n ne ek (1) gor-khar dekha. Main us waqt apne joote gaanthne mein masroof tha. Unho'n ne mujhe gor-khar ke mutaalliq kuch na bataaya lekin wo chaahte the ke main uski taraf dekh loo'n, achaanak main idhar mutawajja hua to wo mujhe nazar aagaya. Phir main apne ghode ki taraf gaya, us par zeen rakhi aur sawaar ho gaya, lekin apna kooda aur neza neeche hi bhool gaya. Maine unse kaha ke mujhe neza aur koda pakda do. Unho'n ne kaha: Aisa nahi ho sakta, Allah ki qasam! Ham us (shikaar ke) muaamale mein tumhari kisi qism ki madad nahi kar sakte. Main ye sun kar ghusse se bhar gaya. Chunache maine utar kar ye dono cheeze'n uthaaee'n, phir sawaar ho kar us par hamla kiya aur uske paao'n kaat daale. Phir main usko laaya to wo khatam ho chuka tha. Jab maine usey pakaaya to khaane mein sab shareek ho gae. Baad mein unhe'n shubha hua to ehraam ki haalat mein unhe'n usey khaane ki ijaazat bhi thi? Chunache ham wahaa'n se rawaana hue to maine uske baazu ka gosht chupa kar rakha. Phir ham Rasool Allah ﷺ ki khidmat mein haazir hue to uske mutaalliq poocha. Aap ne dariyaaft farmaya: "*Tumhare paas us mein se kuch baaqi hai?*" Maine Aap ﷺ ko wo shaana pesh kar diya to aap ne usey tanaawul farmaya, yahaa'n tak ke uske gosht ko daanto'n se noch-noch kar haddi ko nanga kar diya, haalaa'nke aap haalat-e-ehraam mein the.

Muhammad bin Jaafar ne kaha ke mujhe Zaid bin Aslam ne, unho'n ne Ataa bin Yasaar se, aur unho'n ne Hazrat Abu Qatada ﷺ se is tarah bayan kiya.[873]

Baab 20: Churi Se Gosht Kaatna

[5408] Hazrat Amr bin Umaiyya ﷺ se riwayat hai, unho'n ne Nabi ﷺ ko dekha ke aap ke haath mein bakri ka shaana tha jise aap churi se kaat kar khaa rahe the. Phir aap ko namaz ke liye bulaya gaya to aap ne wo shaana aur churi jisse gosht kaat rahe the dono ko phenk diya. Phir khade hue, namaz padhi aur (naya) wazoo na kiya.[874]

Faaeda: Is hadees se maaloom hua ke churi se gosht kaat kar khaana jaaez hai, lekin Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Gosht, chori se kaat kar na khaao, kyou'nke ye ajmi logo'n ki aadat hai balke ise daanto'n se noch kar khaao*".[875] Imam Abu Dawood ﷺ farmate hain ke uski sanad mazboot nahi hai, agar ye hadees saheeh bhi ho to tatbeeq ki ye soorat hogi ke churi kaante se kaat kar haath se khaaya jaae, jaisa ke Rasool Allah ﷺ shaane ka gosht kaat kar khaaet the aur ye bhi ehtemaal hai ke mumaaneat is tarah khaane se ho jaise ajmi log khaate hain ke churi kaante se khaaya jaae, lekin haath se na uthaaya jaae. Hamaare rujhaan ke mutaabiq churi se kaante ki mumaaneat saheeh ahadees se saabit nahi. واللہ اعلم

Baab 21: Nabi ﷺ Ne Kabhi Khaane Par Aeb Nahi Lagaaya

[5409] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne kabhi kisi khaane mein koi aeb nahi nikaala. Agar pasand hota to khaa lete agar naapasand hota to usey chod dete.[876]

Baab 22: Jau Ke Aate Mein Phoonk Maarna

[5410] Hazrat Abu Haazim se riwayat hai, unho'n ne Hazrat Sahal bin Saad ﷺ se sawaal kiya ke aaya tum ne Nabi ﷺ ke zamaane mein maide[877] ki roti dekhi thi? Hazrat Sahal ne kaha: Nahi. Maine poocha: Kya tum jau ka aata chaante the? Unho'n ne farmaya: Nahi, balke usey phoonk maar liya karte the.[878]

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[872] راجع: 1821
[873] راجع: 1821
[874] راجع: 208
[875] Sunan Abu Dawood: Al At-imah: H3778
[876] راجع: 3563
[877] T: (مَیدے) Nihaayat baareek aata [Rekhta]
[878] راجع: 5413

Baab 23: Nabi ﷺ Aur Aap Ke Sahaba Ikraam ؓ Kya Khaate The?

[5411] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne ek (1) din apne Sahaba Ikram ؓ mein khajoore'n taqseem kee'n to har sahabi ko saat, saat (7-7) khajoor inaayat farmae'n. Mere hisse mein jo saat (7) khajoore'n aae'n un mein se ek (1) to bohot raddi qism ki thi, lekin sab se ziyaada pasand bhi mujhe yehi khajoor thi, kyou'nke wo chabaane mein sakht waaqe hui, yaane usey main der tak chabaata raha.[879]

Faaeda: Hazrat Abu Huraira ؓ ka maqsood izhaar foqar o tang-dasti hai ke us waqt musalmano ko saat, saat (7-7) khajoore'n har aadmi ke liye bataur-e-raashan hoti thee'n. Un mein bhi baaz kharaab aur chabaane mein sakht hotee'n, lekin aisi khajooro'n se khush hote ke unhe'n chabaane mein der lagegi aur ziyaada der mu'n mein mithaas rahegi.

[5412] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, unho'n ne kaha: Maine apne aap ko dekha ke Rasool Allah ﷺ ke hamraah saat (7) aadmiyo'n mein se saatwaa'n tha. Un dino'n hamaara khaana khaardaar[880] darakht ki pattiyaa'n hua karta tha, jiski wajah se ham bakriyo'n ki tarah mengniyaa'n kiya karte the. Ab haalat ye hai ke qabila-e-banu asad mujhe islaam ke ahkaam sikhaata hai. Agar waaqia aisa hai to main khasaare mein raha aur meri saaari koshish zaae (ضائع) ho gai.[881]

Faaeda: Hazrat Saad bin Abi Waqqas ؓ qadeem-ul-islaam hain. Hazrat Umar ؓ ne unhe'n kufa ka governer banaaya to wahaa'n ke logo'n ne aap ki shikaayat ki, ke aap acchi tarah namaz nahi padhte aur na hi faisla karte waqt adl o insaaf se kaam lete hain. Us par unko ghussa aaya ke ek (1) qadeem-ul-islaam insaan ahkaam-e-shariya se kaise ghaafil reh sakta hai? Aaj agar banu saad ki taaleem o taadeeb[882] ka mohtaaj hoo'n to mere saabeqa amal raaegaa'n ho gae, kyou'nke ham ne bade kathin haalaat mein islaam qubool kiya tha, jabke ham darakhto'n ke patto'n par guzaara karte the. Bahar-haal banu saad ki tamaam shikaayaat mabni-bar-haqeeqat[883] na thee'n. Imam Bukhari ؒ ne is hadees se qadeem-ul-islaam Sahaba Ikram ؓ ki khuraak ko bayaan kiya hai ke un dino ashyaa-e-khurd-o-nosh[884] ki farawaani[885] na thi, balke ye hazraat darakhto'n ke patto'n se apna pait bharte the, jisse unhe'n sakht qabz ho jaati aur qazaa-e-haajat ke waqt mengniyaa'n bar-aamad hotee'n.

[5413] Hazrat Abu Haazim se riwayat hai, unho'n ne kaha: Maine Hazrat Sahal bin Saad ؓ se dariyaaft kiya ke Rasool Allah ﷺ ne kabhi maide ki roti khai thi? Unho'n ne jawaab diya: Jab se Allah Ta'ala ne aap ko mab-oos kiya hai, aap ne maide ke roti dekhi tak nahi, hatta ke aap Allah ko pyaare ho gae. Phir maine poocha: Kya Rasool Allah ﷺ ke ahd-e-mubarak mein chaan-niyaa'n[886] hoti thee'n? Hazrat Sahal ne farmaya: Zamaana-e-besat[887] se le kar marte-dam tak Rasool Allah ﷺ ne chaanni[888] nahi dekhi. Abu Haazim kehte hain, phir maine sawaal kiya: Phir tum baghair chane jau ka aata kaise khaate the? Unho'n ne jawaab diya: Ham unhe'n peeste the, phir usey phoonk liya karte the, usse jo kuch udna hota, ud jaata aur jo baaqi rehta usey paani se goondh lete aur uski roti paka kar khaa lete the.[889]

[5414] Hazrat Abu Huraira ؓ se riwayat hai ke unka guzar ek (1) aisi qaum ke paas se hua jin ke saamne bhuni hui bakri rakhi hui thi. Unho'n ne aap ko daawat di to aap ne khaane se inkaar kar diya aur farmaya: Rasool Allah ﷺ is duniya se rukhsat ho gae lekin kabhi jau ki roti bhi aap ne pait bhar kar na khaai.

[5415] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne na to mez par rakh kar khana khaaya aur na choti-choti pyaaliyo'n ko khaane mein istemaal kiya aur na aap ke liye baareek chapaati hi pakaai gai. (Raawi-

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[879] Dekhiye: 5441 5441م

[880] T: (خاردار) Kaanto'n waala, jis mein kaante lagey ho'n [Rekhta]

[881] راجع: 3728

[882] T: (تادِیْب) Ilm aur adab sikhaana, adab seekhna, akhlaaqi tarbiyat [Rekhta]

[883] T: (مَبْنِی بَر حَقِیْقت) Sach, sadaaqat, sacchaai par qaaem [RSB]

[884] T: (خُوْرْدَنَی اَشْیا) Khaane peene ki cheeze'n, wo cheeze'n jo khaane ke laayaq ho'n [Rekhta]

[885] T: (فَراوانی) Ifraat, bohtaat, ziyaadati [Rekhta]

[886] T: Chaan-ni, channi ki jamaa [RSB]

[887] T: (زَمانَه بِعْثَت) Paighaambar bana kar bheje jaane ka amal, risaalat ka zamaana [Rekhta]

[888] T: (چھانی) Kisi cheez se asal aur kooda-karkat alag karna [Rekhta]

[889] راجع: 5410

e-hadees kehte hain ke) Maine Qatada se poocha ke phir wo kis cheez par rakh kar khana khaate the? Unho'n ne jawab diya ke chamde ke dastarkhwan par khana rakh kar usey tanaawul farmae the.[890]

[5416] Hazrat Ayesha se riwayat hai, unho'n ne farmaya: Madina taiyyaba aane ke baad Aal-e-Muhammad ne kabhi musalsal teen (3) din gandum ki roti pait bhar kar nahi khaai, yahaa'n tak ke Aap duniya se rukhsat ho gae.[891]

Baab 24: Hareera Ka Bayaan

[5417] Nabi ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha se riwayat hai ke jab koi unke rishtedaaro'n mein se faut ho jaata to uski wajah se aurte'n jamaa ho jaatee'n, phir jab wo muntashir ho jaatee'n aur sirf uske rishtedaar aur khaas log reh jaate to aap handiya mein talbeena pakaane ka hukum detee'n. Chunache talbeena pakaya jaata, phir sareed[892] banaaya jaata, us par talbeena daala jaata, uske baad Ummul Momineen Syeda Ayesha farmatee'n: Ise khaao, kyou'nke maine Rasool Allah se suna hai. Aap farmate the: "*Talbeena mareez ke dil ko taskeen deta hai aur kuch gham bhi door kar deta hai*".[893]

Faaeda: Talbeena wo shorba-numa pakwaan hai jo aate ya maide se banaaya jaata hai, baaz auqaat us mein shahed bhi mila diya jaata hai, usko talbeena is liye kehte hain ke ye safed aur patla hone mein doodh se mushaaba hota hai. Agar ziyaada aag lagne se sakht ho jaae to usey khazeera kehte hain. Ye aam taur par mareezo'n ke liye faaeda-mand hota hai.

Baab 25: Sareed Ka Bayaan

[5418] Hazrat Abu Moosa Ashari se riwayat hai, wo Nabi se bayaan karte hain ke aap ne farmaya: "*Mardo'n mein se to bohot se kaamil hue hain, lekin aurto'n mein Hazrat Maryam bint Imran aur Firaun ki biwi Hazrat Aasiya ke siwa aur koi kaamil nahi hua. Hazrat Ayesha ki fazilat tamaam aurto'n par aisi hai jaise tamaam khaano'n par sareed ki fazilat hai*".[894]

[5419] Hazrat Anas se riwayat hai, wo Nabi se bayaan karte hain ke aap ne farmaya: "*Ayesha ki fazilat doosri aurto'n par is tarah hai jis tarah sareed ki fazilat doosre khaano'n par hai*".

[5420] Hazrat Anas se riwayat hai, unho'n ne kaha ke main Nabi ke hamraah aap ke ek (1) darzi ghulam ke paas gaya. Usne Aap ki taraf ek (1) pyaala badhaya jis mein sareed tha. Phir wo apne kaam mein masroof ho gaya to Nabi us mein se kaddu talaash karne lagey. Maine bhi kaddu talash karke aap ke saamne rakhna shuru kar diye. Uske baad main khud bhi kaddu ko bohot pasand karta hoo'n.[895]

Baab 26: Khaal Ke Samet Bhuni Hui Bakri, Dasti Aur Chaa'np Ke Gosht Ka Bayaan

[5421] Hazrat Qatada se riwayat hai, unho'n ne kaha ham Hazrat Anas ki khidmat mein haazir hue to unki roti pakaane waala unke paas hi khada tha. Unho'n ne farmaya: Tum khaao, mujhe maaloom nahi ke Nabi ne kabhi patli chapaati dekhi ho hatta ke aap Allah Ta'ala se jaa mile aur na aap ne kabh saalim-bhuni-bakri hi dekhi.[896]

[5422] Hazrat Amr bin Umaiyya Zamri (عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ) se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ko dekha ke aap bakri ke shaane se gosht khaat rahe the, phir Aap ne usey khaaya. Phir aap ko namaz ke liye bulaya gaya to aap fauran khade ho gae aur churi ko wahee'n phenk diya, chunache aap ne namaz padhi, lekin naya wazoo na kiya.[897]

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[890] راجع: 5386

[891] Dekhiye: 6454

[892] T: (ثَرِيد) Ek (1) qism ka khaana jo shorbe waghaira mein roti ka maleeda bhigo kar taiyyaar kiya jaata hai [Rekhta]

[893] Dekhiye: 5689 5690

[894] راجع: 3411

[895] راجع: 2092

[896] راجع: 5385

[897] راجع: 208

Baab 27: Salaf o Saaleheen Apne Gharo’n Aur Safaro’n Mein Khana Aur Gosht Waghaira Mehfooz Kar Lete The

Hazrat Ayesha aur Hazrat Asma ؓ farmati hain ke ham ne Nabi ﷺ aur Hazrat Abu Bakar ؓ ke liye ek (1) toshadaan taiyyaar kiya tha.

[5423] Hazrat Aabis se riwayat hai, unho’n ne kaha ke maine Hazrat Ayesha ؓ se poocha: Kya Nabi ﷺ ne qurbani ka gosht teen (3) din se ziyaada tak khaane se manaa kiya hai? Unho’n ne kaha: Sirf ek (1) saal manaa kiya tha, jis saal log (qahet ke sabab) bhooke the. Aap ﷺ ne iraada kiya ke maaldaar log gharibo’n ko gosht khila de’n. Ham paae rakh lete the aur unhe’n pandra din ke baad khaate the. Unse dariyaaft kiya gaya ke aisa karne mein kya majboori thi? Hazrat Ayesha ؓ is sawaal par has padee’n aur farmaya ke Hazrat Muhammad ﷺ ki aal o aulaad ne saalan ke saath gehoo’n ki roti musalsal teen (3) din tak kabhi nahi khaai thi, hatta ke aap Allah Ta’ala se jaa mile.

Ibne Kaseer ne kaha: Hame’n Sufyan ne bataaya ke unse Abdur Rahman bin Aabis ne yehi hadees bayan ki.[898]

Faaeda: Saail ke jawaab mein Hazrat Ayesha ؓ ka has padna bataur-e-taajjub tha, ke Aal-e-Rasool ki maeeshat[899] mein wus-at na thi aur kai-kai roz faaqe se guzar jaate to majboori ka sabab dariyaaft baais-e-taajub hai.

[5424] Hazrat Jaabir ؓ se riwayat hai, unho’n ne farmaya ke ham log Nabi ﷺ ke ahd-e-mubarak mein qurbani ka gosht madina taiyyaba tak laate the.

Muhammad ne Ibne Uyayna se riwayat karne min Abdullah bin Muhammad ki mataaba-at ki hai.

Ibne Juraij ne kaha ke maine Hazrat Ataa se poocha: Kya Hazrat Jaabir ؓ ne kaha tha: Yahaa’n tak ke ham madina taiyyaba aagae? Unho’n ne kaha: Ye nahi kaha tha.[900]

Baab 28: Haisi “الْحَيْسِ” Ka Bayaan

[5425] Hazrat Anas ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne Hazrat Abu Talha ؓ se farmaya: “*Tum apne yahaa’n ke baccho’n mein se koi baccha talaash kar laao jo mere kaam kar diya kare*”. Hazrat Abu Talha ؓ mujhe le kar nikle aur apni sawaari par apne peeche bithaaya, chunache Rasool Allah ﷺ jab bhi kahee’n padaao karte to main aap ki khidmat karta. Main aap ko ba-kasrat ye dua padhte suntan: “*Aye Allah! Main tere zariye se gham-o-andoh[901], ijz o sustu, bukhl ke bojh o buzdili, qarz ke bojh aur logo’n ke ghalbe se panaah chaahta hoo’n*”. Main hamesha Aap ﷺ ki khidmat karta raha, hatta ke ham khybar se waapas aae. Hazrat Safiyya bin Huyai bhi saath thee’n, jinhe’n aap ne pasand farmaya tha. Maine dekha ke Aap ﷺ ne apne peeche kambal ya chaadar ka parda kiya, phir unko wahaa’n bithaaya. Aakhir jab ham muqaam-e-sahbaa (صَّهْبَاءِ) to aap ne dastarkhwan par hais taiyyaar karaaya. Phir mujhe bheja to maine logo’n ko bulaya. Phir sab logo’n ne usey khaya. Yehi Aap ﷺ ki taraf se Hazrat Safiyya ؓ ke saath khilwat ki daawat-e-valima thi. Phir aap rawaana hue, jab uhud pahaad dikhaai diya to aap ne farmaya: “*Ye pahaad ham sa mohabbat rakhta hai aur ham usse mohabbat karte hain*”. Uske baad jab madina taiyyaba nazar aaya to aap ne farmaya: “*Aye Allah! Main is ke dono pahaado’n ke darmiyaani ilaaqe ko usi tarah haram qaraar deta hoo’n jis tarah Hazrat Ibrahim* ؑ *ne makkah mukarrama ko hurmat waala qaraar diya tha. Aye Allah! Madina waalo’n ke madd[902] aur saa[903] mein barkat ataa farma*”.[904]

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[898] Dekhiye: 5438 5570 6687

[899] T: (مَعِيشَت) Moaashi soorat-e-haal, guzar-basar ka zariya [Rekhta]

[900] راجع: 1719

[901] T: (غَم و اَنْدوه) Ranj o alam, dukh-dard, masaaeb o mushkilaat [Rekhta]

[902] T: (مُد) Ek (1) paimaane ka naam jis ki miqdaar do (2) ritl hoti hai [Rekhta]

[903] T: (صاع) Ek wazan ya paimaana jo taqriban saadhe-teen (3 ½) ser aur baaz ke nazdeek teen (3) ser ek (1) chataak ya 234 tole ke baraabar hota hai, jau ya gandum naapne ka paimaana [Rekhta]

[904] راجع: 371

Baab 29: Chaandi Ke Malamma[905] Kiye Hue Bartan Mein Khaana

[5426] Hazrat Abdur Rahman bin Abi Laila se riwayat hai ke log Hazrat Huzaifa ؓ ki khidmat mein maujood the, unho'n ne paani maanga to ek (1) majoosi ne unko paani laakar diya. Jab usne pyaala unke haat mein diya to Hazrat Huzaifa ؓ ne pyaala uspar phenk maara aur farmaya: Agar maine is eek (1) ya do baar manaa na kiya hota to main isse ye muaamala na karta, lekin maine Nabi ﷺ se suna hai. Aap ne farmaya: "*Resham aur deebaaj na pehno aur na sone-chaandi ke bartano'n hi mein kuch piyo aur na unki plato'n mein khuch khaao, kyou'nke ye cheeze'n duniya mein in (kaafiro'n) ke liye hain aur hamaare liye aakhirat mein hain*".[906]

Baab 30: Khaane Ka Bayaan

[5427] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Us momin ki misaal jo quran-e-majeed padhta hai sangtare ki tarah hai, jiski khushboo umda aur zaaeqa or zaaeqa bhi accha hai. Aur us momin ki misaal jo quran nahi padhta khajoor jaisi hai, jis mein koi khushboo nahi hoti, lekin zaaeqa sheeree'n hai. Aur munaafiq ki misaal jo quran padhta hai gul-e-baboon ki tarah hai, jiski khushboo dil-ruba, lekin zaaeqa intehaai kadwa hai. Aur jo munaafiq quran bhi nahi padhta uski misaal indraaen (tamey) jaisi hai, jis mein koi khsuhboo nahi hoti aur jiska maza bhi kadwa hota hai*".[907]

Faaeda: Mazedaar khaana zohod o taqwa ke khilaaf nahi hai aur jo jaahil log mazedaar khaane ko paani ya namak se bad-maza karke khaate hain ye unki himaaqat aur naadaani hai. Nez is hadees mein talkh ta'am[908] ki karaahat ki taraf ishaara hai. والله أعلم

[5428] Hazrat Anas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Ayesha ki baratri doosri aurto'n par is tarah hai jis tarah sareed ko deegar khaano'n par fazilat haasil hai*".

[5429] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Safar to azaab ka ek (1) tukda hai jo tumhare neend aur khaane ko rok deta hai, is liye jab tum mein se koi dauraan-e-safar mein apni haajat poori kar le to jald apne ghar laut aae*".[909]

Baab 31: Saalano'n Ka Bayaan

[5430] Hazrat Qaasim bin Muhammad se riwayat hai, unho'n ne kaha Hazrat Barirah ؓ se teen sharai hukum waabasta hain: Pehla ye ke Hazrat Ayesha ؓ ne usey khareedne ka iraada kiya, taake usey aazaad kar de'n, lekin uske aaqaao'n ne kaha ke walaa hamaare liye hogi. Hazreat Ayesha ؓ ne ye waaqea Rasool Allah ﷺ se zikr kiya to aap ne farmaya: "*Agar tum chaahti ho to unse ye shart karlo, lekin walaa uske liye hogi jo usko aazaad kare*". Doosra ye ke Hazrat Barirah ؓ ko aazaad kar diya gaya to usey ye ikhtiyaar diya gaya ke apne shauhar ke nikah mein rahe, ya usse alaaheda ho jaae. Teesra ye ke Rasool Allah ﷺ ek (1) din Hazrat Ayesha ؓ ke ghar tashreef le gae, jabke (wahaa'n) aag par haandi ubal rahi thi. Aap ne dopaher ka khana talab farmaya to roti aur ghar mein maujood saalan pesh kar diya gaya. Aap ﷺ ne farmaya: "*Kya main gosht nahi dekh raha hoo'n?*" Ahle-khaana ne arz kiya: Allah ke Rasool ﷺ! Wo gosht hai jo Barirah ؓ par sadqa kiya gaya tha, usne wo hame'n hadiya diya hai. Aap ne farmaya: "*(Theek hai) Wo us (Barirah) par sadqa tha aur hamaare liye hadiya hai*".[910]

Baab 32: Meethi Cheez Aur Shahed Ka Bayaan

[5431] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ meethi cheez aur shahed pasand farmaya karte the.[911]

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[905] T: (مُلَمَّع) Sona-chaadi chadha hua bartan [Rekhta]
[906] Dekhiye: 5632 5633 5831 5837
[907] راجع: 5020
[908] T: (تَلْخ طَعام) Badmaza khaana (zaaeqe ke etebaar se) [Rekhta]
[909] راجع: 1804
[910] راجع: 456
[911] راجع: 4912

Faaeda: Is niyyat se meethi cheez aur shahed istemaal karna aen sawaab hai ke ye cheeze'n Rasool Allah ﷺ ki pasandeeda hain. Aap se mohabbat ka taqaaza ye hai ke har us cheez ko pasand kiya jaae jise aap ne pasand farmaya hai.

[5432] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke main pait bharne ke baad har waqt Nabi ﷺ ki khidmat mein raha karta tha. Us waqt main na to khameeri roti khaata tha aur na resham hi pehenta tha aur na koi laundi ya ghulam meri khidmat mein raha karta tha. Main bhook ki shiddat ki binaa par apna pait sangrezo'n se milaa rakhta tha. Kabhi main kisi aadmi se quran-e-majeed ki koi aayat poochta tha, halaa'nke wo mujhe yaad hoti thi, maqsad ye hota ke wo mujhe saath le jaae aur khaana khilaae. Miskeeno'n ke haq mein sab se behtar shakhs Hazrat Jaafar bin Abi Taalib رضی اللہ عنہ the. Wo hame'n (apne hamraah ghar) le jaate aur jo kuch bhi ghar mein hota wo hame'n khilaa dete. Kabhi to aisa hota ke wo hamari taraf kuppi[912] nikaal kar le aate aur us mein kuch na kuch hota, ham usey phaad kar jo us mein laga hota usey chaat lete the.[913]

Baab 33: Kaddu Ka Bayaan

[5433] Hazrat Anas رضی اللہ عنہ se riwayat hai ke Rasool Allah ﷺ apne ek (1) darzi ghulam ke paas gae to aap ko kaddu pesh kiya gaya jise aap ne tanaawul karna shuru kiya. Jab se maine Rasool Allah ﷺ ko kaddu khaate dekha hai. Main musalsal usse mohabbat karne laga hoo'n.[914]

Baab 34: Aadmi Apne Bhaiyyo'n Ke Khaane Mein Takalluf Kare

[5434] Hazrat Abu Masood Ansari رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke ansaar ke ek (1) aadmi ko Abu Shuaib kaha jaata tha, uska ek (1) gosht-farosh ghulam tha. Abu Shuaib رضی اللہ عنہ ne apne ghulam se kaha: Tum meri taraf se khana taiyyaar karo, meri khwahish hai ke main Rasool Allah ﷺ samet paanch (5) aadmiyo'n ki daawat karu'n. Chunache usne Rasool Allah ﷺ samet paanch (5) aadmiyo'n ko daawat di to ek (1) aadmi mazeed unke peech lag gaya. Nabi ﷺ ne farmaya: "*Tum ne ham paanch (5) aadmiyo'n ki daawat ki hai, magar ye aadmi bhi hamaare saath aagaya hai, agar chaaho to usey ijaazat do aur agar chaaho to usey rok do*". Abu Shuaib رضی اللہ عنہ ne kaha: Maine usey bhi ijaazat de di.

Muhammd bin Yusuf ne bayaan kiya ke Muhammad bin Ismail Bukhari رحمہ اللہ ne farmaya ke jab log dastarkhwan par baithe ho'n to unhe'n is amr ki ijaazat nahi hai ke ek (1) dastarkhwan waale doosre dastarkhwan waalo'n ko koi cheez de'n, albatta ek (1) hi dastarkhwan ke shuraka ko koi cheez dene ya na dene ka ikhtiyaar hai.[915]

Baab 35: Jis Shakhs Ne Kisi Doosre Ko Khaane Ki Daawat Di, Lekin Khud Apne Kaam Mein Masroof Raha

[5435] Hazrat Anas رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke main abhi nau-umr[916] tha aur Rasool Allah ﷺ ke hamraah jaa raha tha, rA apne darzi-ghulam ke ghar tashreef le gae. Wo aap ke paas aise khaane ka pyaala le aaya jis mein kaddu the. Rasool Allah ﷺ us mein se kaddu talaash karke khaane lagey. Jab maine ye dekha to main kaddu jamaa karke aap ke saamne rakhne laga. Us dauraan mein mezbaan apne kaam mein masroof raha. Hazrat Anas رضی اللہ عنہ ka bayaan hai ke Rasool Allah ﷺ se ye kuch dekhne ke baad main bhi musalsal kaddu pasand karne laga hoo'n.[917]

Faaeda: Mezbaan ka mehmaan ke saath baith kar khaana zaroori nahi, albatta agar mehmaan israar kare ke mezbaan mere saath baith kar khaae to aise haalaat mein peeche rehna murawwat ke khilaaf hai, jaisa ke Hazrat Abu Bakar رضی اللہ عنہ ke mehmaano ne israar kiya tha.[918]

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[912] T: (کُپّی) Tel (oil) rakhne ka charmi bartan [Rekhta]

[913] راجع: 3708

[914] راجع: 2092

[915] راجع: 2081

[916] T: (نَو عُمر) Naa-baaligh, kamsin, kam-umr [Rekhta]

[917] راجع: 2092

[918] Fath-ul-Baari: V9 P696

Baab 36: Shorbe Ka Bayaan

[5436] Hazrat Anas bin Maalik ؓ se riwayat hai ke Ek (1) darzi ne Nabi ﷺ ko khaane ki daawat di jo usne khususi taur par aap ke liye taiyyaar kiya tha. Main bhi Nabi ﷺ ke hamraah gaya. Usne jau ki roti aur shorba pesh kiya, jis mein kaddu aur khush gosht tha. Maine Nabi ﷺ ko dekha ke aap kaddu dhoondh dhoondh kar khaa rahe hain. Us din ke baad main bhi musalsal kaddu ko pasand karne laga hoo'n.[919]

Baab 37: Khush Gosht Ka Bayaan

[5437] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko dekha ke aap ko shorba pesh kiya gaya jis mein kaddu aur khush gosht tha. Maine aap ko dekha ke aap kaddu talaash karke khaa rahe the.[920]

[5438] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Aap ﷺ ne (teen (3) din se ziyaada qurbaan ka gosh rakhne ki) mumaaneat sirf is liye ki thi ke log us saal qahet-zada the. Aap ne iraada kiya ke maaldaar log ghareebo'n aur mohtaajo'n ko khilaae'n. Ham to bakri ke paae mehfooz karke rakh lete the aur pandra (15) din baad tak khaate the, halaa'nke Hazrat Muhammad ﷺ ke ahel o ayaal ne gandum ki roti saalat teen (3) din tak musalsal sair ho kar nahi khaai.[921]

Baab 38: Jisne Ek (1) Hi Dastarkhwan Se Koi Cheez Uthaai Aur Apne Saathi Ko Di Ya Uske Saamne Rakhi

Ibne Mubarak ne kaha: Ek (1) dastarkhwan se kisi doosre ko cheez dene mein koi harj nahi. Albatta ek (1) dastarkhwan se doosre dastarkhwan waalo'n ko koi cheez na de.

[5439] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke ek (1) darzi ne Rasool Allah ﷺ ko khane ki daawat di jo usne khususi taur par aap ke liye taiyyaar kiya tha. Hazrat Anas ؓ ne kaha ke main bhi Rasool Allah ﷺ ke saath us daawat par gaya. Usne Rasool Allah ﷺ ko jau ki roti aur shorba pesh kiya, jis mein kaddu aur khush gosht tha. Maine dekha ke Rasool Allah ﷺ pyaale mein se kaddu dhoondh rahe the. Main us din se musalsal kaddu ko pasand karne laga hoo'n

Thumaama ki riwayat mein ye alfaaz zaaed hain ke Hazrat Anas ؓ ne farmaya: Main kaddu jamaa karke aap ke saamne rakhta tha.[922]

Baab 39: Kakdi Ke Saath Taaza Khajoor Mila Kar Khaana

[5440] Hazrat Abdullah bin Jaafar bin Abi Taalib ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko kakdi ke saath taaza khajoor mila kar khaate dekha hai.[923]

Baab 40: Bila-unwaan

[5441] Hazrat Abu Usman se riwayat hai, unho'n ne kaha ke main saat (7) din tak Hazrat Abu Huraira ؓ ka mehmaan raha. Wo unki ehliya aur unke khaadim ne shab-bedaari ke liye baari muqarrar kar rakhi thi. Raat ke ek-tihaai hisse mein ek (1) saahab namaz padhte, phir wo doosre ko bedaar kar dete. Maine Hazrat Abu Huraira ؓ ko ye farmate hue suna: Rasool Allah ﷺ ne ek (1) martaba apne sahaba mein khajoore'n taqseem kee'n to mere hisse mein saat (7) khajoore'n aae'n jinmein ek (1) kharaab thi.[924]

[5441] م Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ ne ham mein khajoore'n taqseem kee'n to mujhe un mein se paanch (5) khajoore'n milee'n. Chaar (4) to acchi thee'n lekin ek (1) kharaab thi, jo mere daanto'n ke chabaane mein bohot sakht thi.[925]

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[919] راجع: 2092
[920] راجع: 2092
[921] راجع: 5423
[922] راجع: 2092
[923923] Dekhiye: 5477 5449
[924] راجع: 5411
[925] راجع: 5411

Baab 41: Taaza Aur Khushk Khajoor Ka Bayaan

Irshad-e-Baari Ta'ala hai: "(Aye Maryam!) Tum Apni Taraf Khajoor Ki Shaakh Ko Hilaao To Tum Par Taaza Khajoore'n Gire'ngi".[926]

[5442] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ki wafaat ho gai aur ham khajoor aur paani hi se pait bharte the.[927]

[5443] Hazrat Jaabir bin Abdullah ﵁ se riwayat hai, unho'n ne kaha ke madina taiyyaba mein ek (1) yahoodi tha jo khajooro'n ki taiyyaari tak mujhe qarz diya karta tha. Roomah ke raaste mein Hazrat Jaabir ﵁ ki zameen thi, ek (1) saal khajoor ke baaghaat pahl na laae. Khajoore'n todne ke mausam mein yahoodi mere paas aaya jabke maine khajooro'n se kuch na toda tha. Chunache maine usey doosre saal tak mohlat talab ki, lekin usne inkaar kar diya. Nabi ﷺ ko ye ittela mili to aap ne apne Sahaba Ikram ﵃ se farmaya: "*Chalo, yahoodi se Jaabir ke liye mohlat talab kare'n*". Wo khajooro'n ke baagh mein mere paas tashreef laae, Nabi ﷺ ne yahoodi se guftagu ki to wo kehne laga: Abul Qaasim! Main usey mazeed mohlat nahi du'nga. Jab Nabi ﷺ ne us soorat-e-haal ko dekha to wahaa'n se aath (8) khade hue aur baagh ka chakkar lagaa, phir yahoodi ke paas aakar usse baat-cheet ki to usne phir inkaar kar diya. Us dauraan mein main utha aur thodi si taaza khajoore'n laakar Nabi ﷺ ke aage rakh de'n. Aap ﷺ ne unhe'n tanaawul farmaya, uske baad mujhe kehne lagey: "*Aye Jaabir! Tumhari jho'npdi kaha'n hai?*" Maine iski nishaandahi ki to farmaya: "*Wahaa'n mere liye ek (1) bistar bicha do*". Maine wahaa'n ek (1) bistar laga diya. Aap ﷺ wahaa'n gae aur mahoo-e-isteraahat hue. Jab bedaar hue to maine phir mutthi khajoore'n aap ko pesh kee'n, aap ne un mein se kuch khaae'n, phir khade hue uar yahoodi se gufatgu ki, lekin usne phir bhi inkaar kardiya. Aap ﷺ doosri martaba taaza kahjooro'n ke baagh mein khade hue, phir farmaya: "*Aye Jaabir! Unko khosho'n se alag karke apna qarz adaa karo*". Chunache aap baade mein khade ho gae aur maine baagh mein se itni khajoore'n tod le'n jin se maine qarz adaa kar diya aur us mein se kuch khajoore'n bach gaee'n. Phir main wahaa'n se rawaana hua aur Nabi ﷺ ki khidmat mein haazir ho kar ye bashaarat di to Aap ﷺ ne farmaya: "*Main gawaahi deta hoo'n ke main Allah ka Rasool Hoo'n*".

(Imam Bukhari ﵀ ne farmaya:) Arsh aur Areesh, imaarat ki chat ko kehte hain. Hazrat Ibne Abbas ﵁ ne farmaya: "مَعْرُوْشَاتٍ" se muraad angoor waghaira ki chate'n hain aur "عُرُوْشُهَا" se muraad bhi chate'n hain.

Muhammad bin Ismail (Imam Bukhari ﵀) ne kaha: Is hadees mein "فَخَلَا" ka lafz mere nazdeek mazboot nahi, balke mere nazdeek bila-shak o shubha ye lafz "نخلًا" hai, yaane wo baagh ek (1) saal khajooro'n ka phal laane se baith gaya.

Baab 42: Khajoor Ke Darakht Ka Gooda Khaana

[5444] Hazrat Abdullah bin Umar ﵁ se riwayat hai, unho'n ne kaha: Ek (1) martaba ham Nabi ﷺ ki khidmat mein maujood the ke aap ke paas khajoor ka gooda laaya gaya. Nabi ﷺ ne farmaya: "*Darakhto'n mein se ek (1) darakht aisa hai jiski barkat, musalman ki barkat jaisi hai*". Maine khayaal kiya ke aap ka ishaara khajoor ke darakht ki taraf hai. Maine socha ke keh doo'n: Allah ke Rasool ﷺ! Ye khjoor ka darakht hai, lekin jab maine idhar-udhar dekha to majlis mein mere alaawa nau (9) aadmi aur the aur main un sab se choota tha, is liye main khamoosh raha. Phir Nabi ﷺ ne farmaya: "*Wo darakht khajoor ka hai*".[928]

Baab 43: Ajwa Khajoor Ka Bayaan

[5445] Hazrat Saad bin Abi Waqqas ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jisne har din subah ke waqt saat (7) ajwa khajoore'n khaa le'n usey us roz zeher ya jaadu nuqsaan nahi pohoncha sakega*".[929]

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[926] Surah Maryma: 25

[927] راجع: 5383

[928] راجع: 61

[929] Dekhiye: 5768 5769 5779

Faaeda: Ajwa khajoor lambi aur siyaahi-mail hoti hai. Ye tamaam khajooro'n mein umda qism hai aur madina taiyyaba mein paai jaati hai, usey nihaar mu'n khaane se mazkoora faaeda haasil hota hai. Uske mutaalliq Rasool Allah ﷺ ne dua ki thi, is liye dua ki barkat se ye taaseer paai jaati hai uski koi zaati khusoosiyat nahi.[930]

Baab 44: Do (2) Khajooro'n Ko Ek (1) Saath Milakar Khaana

[5446] Hazrat Jabalah bin Suhaim se riwayat hai, unho'n ne kaha: Hame'n ek (1) saal Hazrat Abdullah bin Zubair ؓ ke saath qahet ka saamna karna pada. Unho'n ne raashan ke taur par hame'n khajoore'n de'n. Jab ham khajoore'n khaa rahe hote aur Hazrat Abdullah bin Umar ؓ hamaare paas se guzarte to kehte: Do (2) khajoore'n ek (1) saath milaa kar na khaao, kyou'nke Nabi ﷺ ne do (2) khajoore'n ek (1) saath mila kar khaane se manaa kiya hai. Phir Hazrat Ibne Umar ؓ farmate magar is soorat mein ke khaane waala apne saathi se ijaazat le le. Shu'ba ne kaha ke hadees mein ijaazat waala tukda Hazrat Ibne Umar ؓ ka qaul hai.[931]

Faaeda: Hazrat ka matlab ye hai ke jab ek (1) dastarkhwan par chand saathi khajoore'n khaae'n to ek-ek khajoor khaae'n, do-do (2-2) ya teen-teen (3-3) ek (1) saath mila kar na khaae'n. Agar saathiyo'n se ijaazat haasil karli jaae to muzaaeqa nahi. Unki ijaazat ke baghair do-do (2-2) khajoore'n mila kar ek (1) saath khaana haraam hai. Agar qaraaen[932] se maaloom ho jaae ke wo is tarah khaane ko bura mehsoos nahi kare'nge to bhi jaaez hai. Agar koi akela kha raha hai to usey ijaazat hai jis tarah chaahe khaa sakta hai. والله أعلم

Baab 45: Kakdi Khaane Ka Bayaan

[5447] Hazrat Abdullah bin Jaafar ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko dekha ke aap taaza khajoore'n kakdi ke saath mila kar khaa rahe the.[933]

Baba 46: Khajoore Ke Darakht Ki Barkat Ka Bayaan

[5448] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Darakhto'n mein se ek (1) darakht musalman jaisa hai, aur wo khajoor ka darakht hai*".[934]

Baab 47: Ek (1) Hi Waqt Mein Do (2) Rang Ke Phalo'n Ya Do (2) Qism Ke Khaano'n Ko Jamaa Karna

[5449] Hazrat Abdullah bin Jaafar ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko kakdi ke saath taaza khajoore'n mila kar khaate hue dekha hai.[935]

Baab 48: Dus-dus (10-10) Mehmaano'n Ko Bulaana Aur Dus-dus (10-10) Hi Ko Khaane Ke Liye Bithaana

[5450] Hazrat Anas ؓ se riwayat hai, ke unki waalida Umme Sulaim ؓ ne ek (1) mud (مُدِّ) jau liye aur unko dal kar daliya banaaya. Phir usey doodh mein pakaaya, uske baad us pakwaan par kuppi se ghee nichoda. Phir mujhe unho'n ne Nabi ﷺ ke paas bheja. Jab main aap ke paas aaya to aap Sahaba Ikram ؓ mein tashreef farma the. Maine aap ko daawat di to aap ne farmaya: "*Mere saathi bhi hain*". Maine (jaldi) aakar ahle-khaana ko ittela ki ke aap ne farmaya: "*Mere saathi bhi hain*". Ye sun kar Hazrat Abu Talha ؓ aap ki khidmat mein haazir hue aur arz ki: Allah ke Rasool ﷺ! Khaana thoda sa hai, jo Umme Sulaim ؓ ne taiyyaar kiya hai. Chunache Aap ﷺ ghar tasreef laae to wo khaana aap ko pesh kar diya gaya. Aap ne farmaya: "*Dus (10) sahaaba ko bulaao*", Chunache wo aae aur unho'n ne pait bhar kar khaaya. Phir aap ne farmaya: "*Dus (10) aur bulaao*". Wo aae, unho'n ne khana khaaya, hatta ke wo sair ho gae. Aap ne phir farmaya: "*Dus (10) mazeed bulaao*". Yahaa'n tak ke chaalees (40) aadmi shumaar kiye. Aakhir mein Nabi ﷺ ne khana tanaawul farmaya, phir uth kar tashreef le gae. (Hazrat Anas ؓ ne kaha ke) Main khaane ko dekhta raha, aaya usse koi cheez kam hui hai?[936]

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[930] Umdatul Qaari: V14 P446

[931] راجع: 2455

[932] T: (قَرائِن) Qaaede, andaaze [Rekhta]

[933] راجع: 5440

[934] راجع: 61

[935] راجع: 5440

[936] راجع: 422

Baab 49: Lehsan Aur Deegar Tarkariyaa’n Jo Makrooh Hain

Is karaahat ke mutaalliq Hazrat Ibne Umar ؓ se ek (1) riwayat hai, jo unhe’n ne Nabi ﷺ se bayaan ki hai.

[5451] Hazrat Anas ؓ se riwayat hai, unse sawaal hua ke aap ne lehsan ke mutaalliq Nabi ﷺ se kya farmaan suna hai? To unho’n ne kaha ke Aap ﷺ ne farmaya: “*Jo lehsan khaae wo hamari masjid ke qareeb na aae*”.[937]

[5452] Hazrat Jaabir bin Abdullah ؓ se riwayat hai ke Nabi ﷺ ne farmaya: “*Jo shakhs lehsan ya piyaaz khaae wo ham se alaaheda rahe*”. Ya farmaya: “*Wo hamari masjid se alag rahe*”.[938]

Faaeda: In ahadees mein agarche lehsan ya pyaaz ka zikr hai, taaham har wo tarkaani jisse mu’n mein naagawaar hua paida hoti ho, uska istemaal manaa hai, jaisa ke mooli waghaira. Iski wajah ye hai ke masjid mein farishte hote hain aur wo bad-budaar ashyaa se tang hote hain, balke baaz auqaat khud namazi bhi us boo se tang pad jaate hain. Agar kisi tareeqa se uski boo khatam kardi jaae to unhe’n istemaal karne mein koi qabaahat nahi, jaisa ke hadees mein hai ke agar unhe’n pakaa kar unki naagawaar hawaa khatam kardi jaae to unhe’n istemaal kiya jaa sakta hai.[939] Pyaaz ki hawaa pakaane aur sirka ke daalne se khatam ki jaa sakti hai, agar unhe’n namak lagaa kar dhoop mein rakh diya jaae aur baad mein un par leemu’n nichod diya jaae to bhi unki hawaa khatam ho jaati hai.

Baab 50: Kabaas Ka Bayaan Aur wo Peelu Ka Phal Hai

[5453] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho’n ne kaha ke ham marri-dahraan mein Rasool Allah ﷺ ke hamraah peelu ka phal chun rahe the, to Aap ﷺ ne farmaya: “*Jo khoob siyaah ho usey todo, kyou’nke wo lazeez hota hai*”. Aap se poocha gaya: Kya aap ne bakriyaa’n charaai hain? Aap ﷺ ne farmaya: “*Haa’n, har nabi ne bakriyaa’n charaai hain*”.[940]

Baab 51: Khaane Ke Baad Kulli Karna

[5454] Hazrat Suwaid bin Noman ؓ se riwayat hai, unho’n ne kaha ke ham Rasool Allah ﷺ ke hamraah khybar rawaana hue. Jab ham muqaam-e-sahbaa (صَّهْبَاءِ) pohonche to Aap ﷺ ne khana talab farmaya. Khane mein sattu ke alaawa aur koi cheez dastiyaab na ho saki. Ham ne wohi khaae. Phir Aap ﷺ ne namaz ke liye khade hue. Aap ne sirf kulli ki, to ham ne bhi aap ke hamraah kulli ki.[941]

[5455] Yahya se riwayat hai, unho’n ne kaha ke maine “بُشَيْر” Bushair se suna, unse Hazrat Suwaid bin Noman ؓ ne bayaan kiya ke ham Rasool Allah ﷺ ke hamraah khyabar rawaana hue. Jab ham sahbaa (صَّهْبَاءِ) pohonche …Yahya ne kaha: Ye khybar se ek (1) manzil door waaqe hai… To aap ne khaana talab kiya. Aap ko sirf sattu pesh kiye gae. (Aap ne wo khaae) Aur ham ne bhi aap ke hamraah khaae. Phir aap ne paani mangwaaya aur kulli ki. Ham ne bhi aap ke hamraah kulli ki, phir aap ne namaz-e-maghrib padhaai aur naya wazoo nahi kiya. Sufyan ne kaha: Goya tum ye hadees Yahya hi se sun rahe ho.[942]

Baab 52: Dasti Roomaal Aur Tauliye Se Saaf Karne Se Pehle Ungliyo’n Ko Chaatna Aur Choosna

[5456] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne farmaya: “*Jab tum mein se koi khaana khaae to haath saaf karne se pehle usey khud chaate ya kisi aur ko chataa de*”.

Baab 53: Dasti Roomaal Ka Bayaan

[5457] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unse Saeed bin Haaris ne aisi cheez ke khaane se wazoo karne ke mutaalliq poocha jise aag ne chua ho, to Hazrat Jaabir ؓ ne jawaab diya ke wazoo nahi karna chaahiye. Hame’n Nabi ﷺ ke ahd-e-mubarak mein aisa khana bohot kam muyassar aata tha. Ham jab kabhi aisa khana paate hamari

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[937] راجع: 856
[938] راجع: 854
[939] Sunan Abu Dawood: Al At-imah: H3827
[940] راجع: 3406
[941] راجع: 209
[942] راجع: 209

hatheliyo’n, kalaaiyo’n, aur qadmo’n ke alaawa aur koi roomaal nahi hota tha. Ham unse haath saaf karke namaz padh lete aur wazoo na karte the.

Faaeda: Hazrat Jaabir ؓ ke kehne ka matlab ye hai ke khaana khaane ke baad ham rumaal istemaal na karte the, balke khaane ki taree[943] waghaira ko haatho’n aur kalaaiyo’n se saaf kar lete the. Hazrat Umar ؓ apne paao’n se khaane ki chiknaahat ko saaf kar lete the.[944] Bahar-haal pehle ungliyo’n ko chaatna chaahiye, phir roomaal istemaal kar liya jaae ya haatho’n ko dho liya jaae. والله أعلم

Baab 54: Khaana Khaane Ke Baad Kaunsi Dua Padhni Jaahiye?

[5458] Hazrat Abu Umaama ؓ se riwayat hai ke Nabi Ullah ﷺ ke saamne jab dastarkhwan uthaaya jaata to aap ye dua padhte the:

الْحَمْدُ لِلهِ كَثِيْرًا طِيِّبًا مُبَارَكًا فِيْهِ، غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا.

“*Tamaam taareefe’n Allah hi ke liye hain, bohot paakiza, aur us mein barkat daali gai hai, na (ye khaana) kifaayat kiya gaya (ke mazeed ki zaroorat na rahe) aur ne usey wadaa’* (وداع) *kiya gaya aur na usse be-niyaaz hua jaa sakta hai. Aye Hamaare Rabb*”.[945]

Faaeda: “غَيْرَ مَكْفِيٍّ” ka mafhoom ye hai ke jo kuch khaaya hai, wo maa-baad[946] ke liye kaafi nahi hai. Balke teri nemate’n baraabar ho rahi hain aur wo kabhi khatam hone waali nahi. “وَلَا مَوَدَّعٌ” ye wadaa’ (وداع) (rukhsat karne, chodne se) hai. Yaane ye hamaara aakhri khaana nahi hai, balke jab tak zindagi hai, khaate rahe’nge.

[5459] Hazrat Abu Umaama ؓ hi se riwayat hai ke Nabi ﷺ jab khaane se faarigh hote ya jab apna dastarkhwan uthaate to ye dua padhte:

الْحَمْدُ لِلهِ الَّذِيْ كَفَانَا وَأَرْوَانَا، غَيْرَ مَكْفِيٍّ وَلَا مَكْفُوْرٍ. وَقَالَ مَرَّةً: لَكَ الْحَمْدُ رَبَّنَا غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنَىْ رَبَّنَا.

“*Tamaam taareefe’n us Allah ke liye hain jisne hame’n kaafi khilaaya aur saeraab kiya. Na (ye khaana) kifaayat kiya gaya (ke mazeed ki zaroorat nahi hai) aur na ham is nemat ke munkir hain*”. Ek (1) martaba aap ne you’n dua ki: “*Aye hamaare rabb! Tere liye hi tamaam taareefe’n hain. Na (ye khaana kifaayat kiya gaya (ke mazeed ki zaroorat na rahe) aur na usey wadaa’* (وداع) *kiya gaya hai. Aur aye hamaare Rabb! Na hame’n isse be-niyaazi ho*”.[947]

Faaeda: Ek (1) hadees mein hai ke jisne khaane ke baad darje zel dua padhi uske guzishta gunaah moaaf ho jaate hain:

اَلْحَمْدُ لِلهِ الَّذِيْ أَطْعَمَنِيْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ.

Tamaam taareefe’n us Allah ke liye hain, jisne mujhe ye khilaaya aur ye rizq ataa farmaya. Uski madad ke baghair kisi aafat se na bachne ki taaqat hai aur na accha kaam karne ki quwwat hi hai.[948]

Ek-dosri hadees mein hai ke Rasool Allah ﷺ jab khaate ya peete to darj-e-zel dua padhte:

اَلْحَمْدُ لِلهِ الَّذِيْ أَطْعَمَ وَسَقٰىْ وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا.

Tamaam taareefe’n us Allah ke liye hain jisne khilaaya aur pilaaya, phir usey khushgawaar kiya aur uske nikalne ka raasta banaaya.[949]

Khaane ke baad ek (1) mash-hoor dua hasb-e-zel hai:

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943 T: (تَری) Chiknaai, roghan, nami, ratoobat, geelapan [Rekhta]

944 Umdatul Qaari: V14 P455

945 Dekhiye: 5459

946 T: (مابَعْد) Iske baad, peeche aane waala, jo baad mein aae [Rekhta]

947 راجع: 5458

948 Musnad Ahmad: V3 P439

949 Sunan Abu Dawood: Al At-imah: H3851

اَلْحَمْدُ لِلهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ.

Tamaam taareefe'n us Allah ke liye hain jisne hame'n khilaaya aur pilaaya aur hame'n musalman banaaya.[950] Lekin ye riwayat zaeef hai, Allama Albani ﷺ ne ise zaeef qaraar diya hai.[951]

Baab 55: Khaadim Ke Saath Khana

[5460] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum mein se jab kisi ke paas uska khaadim khaana paka kar laae, agar usey apne saath bitha kar nahi khila sakta to ek (1) ya do (2) luqme usey de-de, kyou'nke usne pakaate waqt garmi aur mashaqqat bardaasth ki hai*".[952]

Baab 56: Khaana Khaane Waala Shukar-guzaar Us Rozedaar Ki Tarah Hai Jo Sabr Karne Waala Hai

Iske mutaalliq Hazrat Abu Huraira ﷺ ne Nabi ﷺ se riwayat ki hai.

Baab 57: Kisi Shakhs Ko Khaane Ki Daawat Di Jaae Aur Wo Kahe Ke Ye Bhi Mere Saath Hai

Hazrat Anas ﷺ ne farmaya: Jab tum kisi aise musalman ke ghar jaao jo ghalat kaamo'n ya fuzool baato'n ki wajah se bad-naam nahi to uska khaana khaao aur uska mashroob piyo.

[5461] Hazrat Abu Masood Ansari ﷺ se riwayat hai, unho'n ne kaha ke ansaar mein ek (1) Abu Shuaib naami aadmi the, aur unka ghulam gosht-farosh tha. (Abu Shuaib ﷺ) Nabi ﷺ ki khidmat mein haazir hue, jabke aap Sahaba Ikram ﷺ mein tashreef farama the. Unho'n ne aap ke chehra-e-mubarak se faaqa-kashi ka andaaza lagaaya. Chunache wo apne gosht-farosh ghulam ke paas aae aur kaha ke mere liye paanch aadmiyo'n ka khaana taiyyaar kar do. Maine Nabi ﷺ ko caar (4) doosre aadmiyo'n ke hamraah daawat dene waala hoo'n. Us (ghulam) ne khaana taiyyaar kar diya. Uske baad Abu Shuaib ﷺ Aap ﷺ ki khidmat mein haazir hue aur aap ko khaane ki daawat di. Unke hamraah ek (1) aur aadmi bhi chalne laga. Nabi ﷺ ne farmaya: "*Aye Abu Shuaib! Ye saahab bhi hamaare saath aagae hain. Agar tum chaaho to ise ijaazat de do aur agar chaaho to ise chod do*". Unho'n ne kaha: Nahi, balke main ise bhi ijaazat deta hoo'n.[953]

Faaeda: Kisi ke daawat karne par doosre ko saath le jaane ka isaraar karna haalaat o zuroof par munhasir hai. Har kisi ke ghar mein doosre ko saath le jaana jaaez nahi hai. Koi mukhlis dost ho to alag baat hai. Albatta iske mutaalliq daawat milte hi keh dena chaahiye jaisa ke Rasool Allah ﷺ ne Hazrat Ayesha ﷺ ke mutaalliq farmaya: "*ye bhi hamaare hamraah hogi*". Agar pehle se muaamala nahi hua to ahle-khaana ki sawaab-deed[954] par mauqoof hai, jaisa ke is hadees mein hai. Agar wo chaahe'n to usey ijaazat de de'n aur agar wo ijaazat na de'n to usey waapas kar diya jaae. Bahar-haal mauqa-mahal ko zaroor dekhna hoga, alal-itlaaq[955] aisa karna jaaez nahi hai. والله أعلم

Baab 58: Jab Raat Ka Khaana Haazir Ho To Namaz-e-Isha Ke Liye Jaldi Na Kare

[5462] Hazrat Amr bin Umaiyya ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko dekha ke wo apne haath mein liye hue bakri ke sahaane ka churi ke saath gosht kaat rahe the. Us dauraan mein aap ko namaz ke liye bulaya gaya to aap ne shaana aur uski churi ko phenk diya, jiske saath gosht kaat rahe the. Phir aap khade hue, namaz padhi aur wazoo na kiya.[956]

[5463] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab raat ka khaana saamne rakh diya jaae aur namaz bhi khadi ho gai ho to pehle khana khaao*".

Ayyub se riwayat hai, wo naafe se, wo Ibne Umar ﷺ se, aur wo Nabi ﷺ se isi tarah bayaan karte hain.

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[950] Sunan Abu Dawood: Al At-imah: H3850
[951] Zaeef Sunan Ibne Majah: Al At-imah: H709
[952] راجع: 2557
[953] راجع: 2081
[954] T: (صَواب دید) Salah, mashwara, tajweez [Rekhta]
[955] T: (عَلَی الاِطْلاق) Mutlaq, aazaad, qatai [Rekhta]
[956] راجع: 208

[5464] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne ek (1) martaba raat ka khaana khaaya jabke aap imam ki qirat sun rahe the.[957]

[5465] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Jab namaz khadi kardi jaae aur raat ka khaana saamne ho to pehle ishaiya tanaawul karo*".

Wuhaib aur Yahya bin Saeed ne Hazrat Hisham se ye alfaaz bayaan kiye hain: "*Jab raat ka khaana chun diya jaae*".

Faaeda: In ahadees ka taqaaza hai ke jab khana aur namaz dono haazir ho'n to khana khaa lena muqaddam hai, taake dil khaane ki taraf latka na rahe, aur namaz itminaan o sukoon se adaa ki jaae. Is tarah agar khaane ke dauraan mein namaz khadi ho jaae to khana chodna nahi chaahiye, balke faraaghat ke baad namaz ki taraf jaana chaahiye, jaisa ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Jab tum mein se koi khaane par ho to jab tak usse apni haajat poori na kar le jaldi mat kare, agarche namaz ke liye iqaamat hi kyou'n na keh di jaae*".[958]

Baab 59: Irshad-e-Baari Ta'ala "Jab Tum Khaane Se Faarigh Ho Jaao To Uth Kar Chale Jaao"[959] Ka Bayaan

[5466] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke main nuzool-e-hijab ke mutaalliq logo'n se ziyaada maaloomaat rakhta hoo'n. Hazrat Ubai bin Kaab ؓ bhi mujhse uske baare mein poocha karte the. Hua you'n ke Hazrat Zainab bint-e-Jahash ؓ se Rasool Allah ﷺ ki shaadi ka mauqa tha. Aap ne unse madina taiyyaba mein nikah kiya tha. Din chadhne ke baad Aap ﷺ ne logo'n ko khaane ki daawat di. Rasool Allah ﷺ wahee'n tashreef farma the, aur aap ke saath deegar sahaba bhi baithe the, us waqt doore log khaane se faarigh ho kar jaa chuke the, hatta ke Rasool Allah ﷺ uthe aur chalne lagey to main bhi aap ke saath chal raha tha. Jab Aap Hazrat Ayesha ؓ ke hujre par pohonche to khayaal aaya ke shayad log chale gae ho'nge. Aap wahee'n se waapas aae. Main bhi aap ke saath aapas aaya to dekha ke log ab bhi wahaa'n baithe hue hain. Chunache aap phir waapas hue aur main bhi aap ke hamraah dobaara aapas aagaya. Jab doosri martaba Hazrat Ayesha ؓ ke hujre tak pohonche to waapas aagae aur main bhi aap ke saath laut aaya. Ab wo log jaa chuke the. Uske baad Aap ﷺ ne mere aur apne darmiyan parda latkaaya aur aayat-e-hijab to hijaab naazil hui.[960]

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[957] راجع: 673

[958] Saheeh Bukhari: Al Azaan: H674

[959] Surah al Ahzaab: 53

[960] راجع: 4971

بسم الله الرحمان الرحيم

71: Kitab-ul-Aqiqa (Aqiqe Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْعَقِيْقَةِ

Sharai taur par aqiqa karna sunnat-e-muwakkida[961] aur mustahab[962] amal hai hai, jaisa ke Rasool Allah ﷺ ka irshad-e-girmaai hai: "*Har baccha apne aqiqe ke ewaz girwi hota hai, paidaaish ke saatwe'n din unka aqiqa kiya jaae. Uska naam rakha jaae, aur sar ke baal saaf kiye jaae'n*".[963] Lekin ahlur-raae[964] ka mauqif hai ke aqiqa sunnat nahi, balke daur-e-jaahiliyyat ki ek (1) rasm hai.[965] Aqiqa is liye mashroo[966] qaraar diya gaya hai ke Allah Ta'ala ki nemat ataa karne par uska shukriya bhi adaa ho jaae aur taalluq-daar, dost-ahbaab ki ziyaafat ke saath-saath ghuraba aur masakeen ka faaeda bhi ho jaae. Agar insaan apni aulaad ki paidaaish ke waqt tang-dast[967] ho to us par aqiqa laazim nahi, kyou'nke wo aajiz hai aur aajiz se ibaadaat saaqit ho jaati hain. Hamaare rujhaan ke mutaabiq aqiqe ke mauqe par bakri (nar aur maada) aur dumba waghaira zibah kiya jaae, kyou'nke ahadees mein sirf unka zikr milta hai jo hazraat aqiqe ke mauqe par gaae aur oont zibah karne ke qaael hain. Wo darj-e-zel hadees ko pesh karte hain: "*Bacche ki taraf se oont, gaae aur bakri se aqiqa kiya jaa sakta hai*".[968] Lekin ye riwayat sakht zaeef hai kyou'nke us mein Musa'dah bin Yaasa' (مسعده بن يسع) naami raawi kazzaab hai.[969] Hazrat Ayesha ؓ ko kisi ne khabar di ke Hazrat Abdur Rahman bin Abi Bakar ؓ ke yahaa'n baccha hua aur unho'n ne bataur-e-aqiqa oont zibah kiya hai to aap ne maazAllah padha aur farmaya ke Rasool Allah ﷺ ne to do (2) bakriyaa'n zibah ki thee'n.[970] Waazeh rahe ke aqiqe ke jaanwar mein qurbani ki sharaaet nahi hain, aur na aqiqe ka jaanwar do(2)-daanta[971] hi hona zaroori hai. Aqiqe ke bajaae jaanwar ki qeemat sadqa kar dena durust nahi kyou'nke Rasool Allah ﷺ ne jaanwar zibah karne ko masnoon qaraar diya hai aur is amr hi ki talqeen ki hai. Aqiqe ka gosh qurbani ki tarah khud bhi khaaya jaa sakta hai aur usse sadqa bhi karna chaahiye. Dost o ahbaab ko tohfa bhi dena chaahiye, uski khaal ghuraba o masakeen ko di jaae, usey farokht karke uski qeemat bhi unhe'n di jaa sakti hai.

Baab 1: Jis Nau-maulood Ka Aqiqa Na Karna Ho to Uska Paidaaish Ke Din Hi Naam Rakhna Aur Usey Ghutti Dena

[5467] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha: Mere yahaa'n ladka paida hua to main usey le kar Nabi ﷺ ki khidmat mein haazir hua. Aap ne uska naam Ibrahim rakha aur khajoor ko chaba kar uski ghutti di, nez uske liye khair o barkat ki dua farmaai, phir wo mujhe de diya. Ye Hazrat Abu Moosa ؓ ke sab se bade ladke the.[972]

Faaeda: Maaloom hua ke agar aqiqa arne par program na ho to naam rakhne aur ghutti dene ko saatwe'n din tak muakh-khar nahi karna chaahiye, balke paidaaish ke din hi uska naam rakh diya jaae aur ghutti bhi de di jaae. والله أعلم

[5468] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ki khidmat mein ek (1) baccha laaya gaya to Aap ﷺ ne khajoor chabaa kar uske taalu mein lagaai. Usne aap par peshab kar diya to aap ne us jagah par paani baha diya.[973]

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[961] T: (سُنَّتِ مُوَكَّدَہ) Paanch waqt ki namaz mein wo baara (12) rakate'n jin ke adaa karne ki taakeed farmaai gai hai [Rekhta]
[962] T: (مُستَحَب) Aisa fe'l jiske karne par sawaab ho aur na karne par kuch azaab na ho [Rekhta]
[963] Musnad Ahmad: V5 P17
[964] T: Deeni muaamalaat mein raae aur qiyaas ko tarjeeh dene waale log [RSB]
[965] Al Mughni: V13 P393
[966] T: (مَشْرُوع) (Shariyat ki roo-se) mutaiyyan, muqarrar [Rekhta]
[967] T: (نادار) Muflis, mohtaaj, ghareeb, kangaal, ghareeb [Rekhta]
[968] Al Mojam us Sagheer lit Tabrani: V1 P84
[969] Majma az Zawaaid: V4 P58
[970] Sunan al Kubra lil Bayhaqi: V9 P301
[971] T: Umr guzarne ke saath saath jis ke agle do (2) daant gir chuke ho'n [RSB]
[972] Dekhiye: 6198
[973] راجع: 222

[5469] Hazrat Asma bint Abu Bakar ؓ se riwayat hai ke wo makkah mukarrama mein Abdullah bin Zubair ki ummeed se thee'n. Unho'n ne kaha ke jab main wahaa'n se hijrat ke liye nikli to wilaadat ka waqt qareeb tha. Madina Taiyyaba pohonch kar maine quba mein rahaaish ikhtiyaar ki. Phir Quba mein hi Abdullah bin Zubair paida hua. Main usey le kar Rasool Allah ﷺ ki khidmat mein haazir hui aur usey aap ki godh mein rakh diya. Aap ne khajoor talab farmaai, usey chabaaya aur bacche ke mu'n mein luaab-e-mubarak daal diya. Chunache pehli-pehli cheez jo bacche ke pait mein gai wo Rasool Allah ﷺ ka luaab-e-mubarak tha. Phir aap ne usey khajoor se ghutti di aur uske liye barkat ki dua farmaai. Ye sab se pehla baccha tha jo (hijrat ke baad) daur-e-islaam mein paida hua. Sahaba Ikram ؓ usse bohot khush hue, kyou'nke unke yahaa'n ye afwaah phailaai gai thi ke yahoodiyo'n ne tum par jaadu kar diya hai. Lehaaza tumhare yahaa'n ab koi baccha paida nahi hoga.[974]

Faaeda: Muhajireen jab madina taiyyaba aae to unke yahaa'n koi nareena-aulaad[975] paida na hui, ye afwa badi tezi se phaili ke yahoodiyo'n ne musalmano ki nasl-bandi ke liye jaadu karaaya hai. Yahoodiyo'n ki is bakwaas se musalmano ko ranj bhi tha. Jab ye baccha paida hua to musalmano ne khushi mein itne zor se naara-e-takbeer buland kiya ke saara madina gooj utha.[976]

[5470] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Hazrat Abu Talha ؓ ka beta bimaar ho gaya. Hazrat Abu Talha ؓ kahee'n baahar gae hue the ke unka beta faut ho gaya. Jab wo waapas aae to poocha: Mera beta kaisa hai? Hazrat Umme Sulaim ؓ ne kaha: Wo pehle se sukoon mein hai, phir biwi ne unhe'n khaana pesh kiya. Unho'n ne khaana khaaya. Phir biwi se ham-bistar hue. Jab faarigh hue to Umme Sulaim ؓ ne kaha ke bacche ko dafan kar aao. Subah hui to Abu Talha ؓ Rasool Allah ﷺ ki khidmat mein haazir hue aur aap ko us waaqie ki ittela di. Nabi ﷺ ne farmaya: "*Kya tum ne aaj raat ham-bistari ki thi?*" Unho'n ne kaha: Ji haa'n. Aap ﷺ ne dua farmaai: "*Aye Allah! In dono ki is raat mein barkat ataa farma*". Maine baccha jana to mujhe Abu Talha ؓ ne kaha ke usey hifaazat ke saath Nabi ﷺ ki khidmat mein le jaao. Chunache us bacche ko Nabi ﷺ ki khidmat mein laaya gaya. Hazrat Umme Sulaim ؓ ne kuch khajoore'n bhi hamraah bheji thee'n. Nabi ﷺ ne bacche ko liya aur poocha: "*Uske saath koi cheez bhi hai?*" Logo'n ne kaha: Ji haa'n, khajoore'n hain. Nabi ﷺ ne wo khajoore'n lee'n, unhe'n chabaaya, phir unhe'n apne mu'n se nikaal kar bacche ke mu'n mein rakh dee'n aur usse bacche ko ghutti di aur uska naam Abdullah rakha.[977]

Ek-doosri sanad Muhammad bin Sireen se hai, wo Hazrat Anas ؓ se bayaan karte hain, phir unho'n ne yehi hadees bayaan ki.

Baab 2: Aqiqe Mein Nau-maulood Se Takleef-deh Cheez Door Karna

[5471] Hazrat Salman bin Aamir se riwayat hai, unho'n ne kaha ke har bacche ke saath aqiqa hai.

Ek-doosri sanad mein Ibne Sireen Hazrat Salman bin Aamir ؓ se bayaan karte hain aur wo Nabi ﷺ se marfoo bayaan karte hain.

Kai logo'n ne Hazrat Aasim aur Hisham se, unho'n ne Hafsa bint Sireen se, unho'n ne Rabaab se, unho'n ne Hazrat Salman bin Aamir Zabbi ؓ se aur wo Nabi ﷺ se bayaan karte hain.

Ek (1) riwayat mein Yazeed bin Ibrahi Ibne Sireen se bayaan karte hain, unse Hazrat Salman bin Aamir ؓ ne apna qaul bayaan kiya hai.[978]

[5472] Hazrat Salman bin Aamir Zabbi ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se suna, aap farma rahe the: "*Ladke ke saath aqiqa laga hua hai, uski taraf se jaanwar zibah karo aur usse takleef-deh cheez door karo*".

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[974] راجع: 3909
[975] T: Nar aulaad [Rekhta]
[976] Fath-ul-Baari: V9 P729
[977] راجع: 1301
[978] Dekhiye: 5472

Habib bin Shaheed kehte hain ke mujhe Muhammad bin Sireen ne hukum diya ke main Imam Hasan Basri se dariyaaft karu'n ke unho'n ne aqiqa ki hadees kisse suni hai? Chunache maine unse poocha to unho'n ne kaha ke maine Hazrat Samra bin Jundub ؓ se suni hai.[979]

Baab 3: Fara' (فَرَعِ) Ka Bayaan

[5473] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Fara'* (فَرَعَ) *aur A'teerah* (عَتِيْرَةَ) *ki koi haisiyat nahi*".

Fara', oontni ka wo pehla baccha hai jise daur-e-jaahiliyyat mein kaafir apne butho'n ke liye zibah karte the aur A'teerah ko rajab mein zibah karte the.[980]

Faaeda: Jaahiliyyat ki ye rasm daur-e-islaam mein usi tarah qaaem rahi magar musalman usey Allah ke naam par zibah karne lagey, phir us rasm ko mauqoof aur mansookh kar diya gaya. والله أعلم

Baab 4: A'teerah Ka Bayaan

[5474] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Fara' aur A'ateerah koi shae nahi hain*".

Fara' oontni ka wo pehla baccha hai, jise daur-e-jaahiliyyat mein kaafir log apne butho'n ke naam se zibah karte the aur A'teerah ko rajab mein zibah kiya jaata tha.[981]

Faaeda: Daur-e-jaahiliyyat mein usey rajab mein zibah karne ki wajah se Rajabiya bhi kaha jaata tha. Islaam ne is rasm ko khatam kar diya, kyou'nke waazeh taur par us mein shirk ke jaraseem paae jaate the. Lekin jab Allah ke naam par zibah kiya jaae jaisa ke mina mein khade ek (1) aadmi ne Rasool Allah ﷺ se sawaal kiya: Allah ke Rasool ﷺ! Ham daur-e-jaahiliyyat mein rajab ke mahine mein A'teerah zibah karte the, aap ke uske mutaalliq kya hukum dete hain? Aap ne farmaya: "*Allah ke naam par jis mahine mein chaaho zibah karo aur Allah ke naam se logo'n ko khilaao*".[982] Hamaare rujhaan ke mutaabiq sadqa o khairaat qurbaani har waqt jaaez hai, magar dhul-hajja ke alaawa kisi doosre mahine ki paabandi se koi qurbani ya khairaat karna durust nahi, jaisa ke maiyyat ki taraf se sadqa o khairaat jaaez hai, lekin qul-khqani, teeja, ya chehlam ke naam se sadqa o khairaat karna bidat hai. Is qism ki takhsees[983] ka shariyat mein jawaaz nahi hai. والله أعلم

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[979] راجع: 5471
[980] راجع: 5474
[981] راجع: 5473
[982] Sunan Nasai: Al Fara' wal A'teerah: H4234
[983] T: (تَخْصِيص) Makhsoos karna, makhsoos hona, khaas karna [Rektha]

بسم الله الرحمان الرحیم

72: Kitab uz Zabaaih was Saeid (Zabiho'n Aur Shikaar Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْذَبَائِحِ وَالْصَّيْدِ

Baab 1: Shikaar Par Bismillah Padhna

Irshad-e-Baari Ta'ala hai: "Tumhare Liye Haraam Kiye Gae Hain Murda Jaanwar … Lehaaza Tum Unse Na Daro, Aur Mujh Hi Se Daro".[984]

Irshad-e-Baari Ta'ala hai: "Aye Logo Jo Imaan Laae Ho! Allah Zaroor Tumhe'n Us Cheez Ke Shikaar Ke Zariye Se Aazmaaega…".[985]

Aur Irshad-e-Baari Ta'ala hai: "Tumhare Liye Chaupaae Maweshi Halaal Kiye Gae Hain, Siwaae Unke, Jinke Naam Tumhe'n Padh Kar Sunaa Diye Jaae'nge… Lehaaza Tum Unse Na Daro Aur Mujh Hi Se Daro".[986]

Hazrat Ibne Abbas ﷺ se ne farmaya: "الْعُقُوْدُ" se muraad wo ehed o paimaan hain jo halaal o haraam ke mutaalliq kiye jaae'n. "إِلَّا مَا يُتْلَى عَلَيْكُمْ" se muraad suwar ka gosht wagharia hai. "يَجْرِمَنَّكُمْ" ke maane hain: Tumhe'n aamaada kare. "شَنَآنُ" ke maane hain: Adaawat o dushmani. "الْمُنْخَنِقَةُ" se muraad wo jaanwat hai jise gala-ghont kar maar diya jaae. "الْمَوْقُوْذَةُ" se muraad wo jaanwar hai jise lakdi se maara gaya ho. "الْمُتَرَدِّيَةُ" se muraad wo jaanwar jo pahaad se phisal kar mar jaae, aur "النَّطِيْحَةُ" wo hai jise bakri seeng maare, phir agar tum usey dum hilaate hue ya aankh ko harkat dete hue paalo to zibah karke khaa lo.

[5475] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne kaha ke maine nok-daar lakdi se kiye hue shikaar ke mutaalliq Nabi ﷺ se dariyaaft kiya? Aap ne farmaya: "*Agar shikaar uski nok se zakhmi ho jaae to usey khaa lo, lekin agar arz (chaudaai) ke bal usey lagey to usey na khaao, kyou'nke ye mauqoozah "الْمَوْقُوْذَةُ" hai*". Maine kutte se kiye hue shikaar ke mutaalliq poocha to aap ne farmaya: "*Agar wo kutta tere liye shikaar ko rok rakhe to khaalo, kyou'nke kutte ka shikaar ko pakad lena bhi zibah ke hukum mein hai. Agar tum apne kutte ya apne kutto'n ke saath koi doosra kutta bhi paao to tumhe'n andesha ho ke us kutte ke saath dosore kutte ne shikaar pakda hoga aur wo shikaar ko maar chuka ho to aise shikaar ko na khaao, kyou'nke tum ne Allah ka naam apne kutte par liya tha, doosre kutte par Allah ka naam nahi liya tha*".[987]

Baab 2: Nok-daar Lakdi Se Shikaar Karne Ka Bayaan

Hazrat Abdullah bin Umar ﷺ ne ghaleele[988] se mare hue shikaar ke mutaalliq farmaya ke wo "الْمَوْقُوْذَةُ"hai. Jise Saalim, Qaasim, Mujahid, Ibrahim Nakhai, Ataa aur Hasan Basri ﷺ ne usey makrooh kaha hai. Aur Hasan Basri ne shehro'n aur dehaato'n mein ghaleela phenkne ko markoorh khayaal kiya hai. Unke alaawa deegar muqamaat mein koi harj nahi.

[5476] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se nok-daar lakdi se shikaar ke mutaalliq poocha to aap ne farmaya: "*Jab tum uski nok se shikaar ko maar lo to usey khaao, lekin agar arz ke bal shikaar ko lagey aur jaanwar mar jaae to wo "الْمَوْقُوْذَةُ" (murdaar) hai, usey na khaao*". Maine doosra sawaal kiya ke main apna kutta bhi chodta hoo'n? Aap ne farmaya: "*Jab tum apne kutte par bismillah padh kar usey daudaao to wo shikaar khaa sakte ho*". Maine arz ki: Agar kutta, shikaar mein se kuch khaa le to? Aap ne farmaya: "*Agar usne khud khaa liya to usey mat khaao, kyou'nke wo shikaar usne tumhare liye nahi roka, balke apne liye roka hai*". Maine kaha: Main baaz auqaat apna kutta chodta hoo'n, phir main uske saath kisi doosre kutte ko bhi paata hoo'n? Aap ne

[984] Surah al Maaida: 3
[985] Surah al Maaida: 94
[986] Surah al Hajj: 30
[987] راجع: 175
[988] T: غليلےArbi ibaarat mein likha hai (الْمِعْرَاضِ), yaane (مِعْراض) Ek (1) be-par kar teer jo nishaane par arz (chaudaai) se jaa kar lagey to shikaar (fiqa mein haraam aur agar uski nok mein tezi ho aur nok ki jaanib se lagey to shikaar halaal hai) [RSB]

farmaya: "*Wo shikaar tum na khaao, kyou'nke tum ne apne kutte par bismillah padhi thi, doosre par nahi padhi thi*".[989]

Faaeda: "الْمِعْرَاضِ" us lakdi ko kehte hain jiska ek (1) kinaara tez hota hai, ya tez-dhaar loha laga hota hai. Agar uski nok ya tez-dhaar usey zakhmi karde to zabeeha hai, usey khaana jaaez hai. Agar shikaar ko wo lakdi arz ke ball age aur chot lagne se wo mar jaae to wo "الْمَوْقُوْذَةُ" ke hukum mein hai, uska khaana jaaez nahi hai.

Baab 3: Jis Shikaar Ko Nok-daar Lakdi Chaudaai Ke Bal Lagey

[5477] Hazrat Adi bin Haatim ؓ se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Ham shikaar ke liye sidhaae[990] hue kutte chodte hain? Aap ﷺ ne farmaya: "*Jo shikaar wo tumhare liye pakad kar le aae'n usey khaa lo*". Maine kaha: Agar-che wo shikaar ko maar daale'n? Aap ne farmaya: "*Agar-che wo usey maar daale'n*". Maine arz kiya: Ham nok-daar lakdi se bhi shikaar karte hain. Aap ﷺ ne farmaya: "*Agar uski dhaar shikaar ko zakhmi karke cheer de to usey khaa lo, aur lagar lakdi arz ke bal lagey to usey na khaao*".[991]

Baab 4: Teer-kamaan Se Shikaar Karna

Imam Hasan Basri aur Ibrahim Nakhai ؒ ne kaha: Jab koi shikaar kare aur us shikaar ka paao'n ya haath alag ho jaae to jo hissa judaa hua hai, wo na khaae, aur baaqi shikaar khaa le. Nez Ibrahim Nakhai ne kaha: Jab tum ne shikaar ki gardan ya uske darmiyaan teer maara to usey kha skate ho.

Amash ne Hazrat Zaid se riwayat kiya hai ke Abdullah ki aulaad mein se kisi ke saamne ek (1) (jungle) gadha bhaag nikla to unho'n ne kaha: Jaha'n mumkin ho us gadhe ko zakhm lagaae'n. Uske baad jo hissa kat-kar gir jaae usey chod do aur baaqi-maanda[992] khaa sakte ho.

[5478] Hazrat Abu Sa'laba Khushani ؓ (أَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ) se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Ham ahle kitaab ke gaao'n mein rehte hain, kya ham unke bartano'n mein khaa-pi sakte hain? Aur ham aisi zameen mein rehte hain jaha'n shikaar ba-kasrat hota hai. Wahaa'n main apne teer-kamaan se shikaar karta hoo'n aur main apne kutte se bhi shikaar karta hoo'n, jo sidhaaya hua nahi hota, aur us kutte se bhi jo sikhaaya hua hota hai, un mein se kiska khaana mere liye jaaez hai? Aap ﷺ ne farmaya: "*Jo toone ahle kitaab ke bartano'n ka zikr kiya hai, tu agar unke (bartano'n ke) alaawa tumhe'n doosre bartan dastiyaab ho'n to unke bartano'n mein mat khaao-piyo. Aur agar tumhe'n koi doosra bartan na mile to unke bartan dhokar un mein khaa-pi sakte ho. Aur jo shikaar tum apne teer-kamaan se karo, agar tumne teer chodte waqt Allah ka naam liya ho to us shikaar ko khaa sakte ho. Aur jo shikaar tum ne ghair-sikhaae kutte se kiya ho agar tumhe'n usey zibah karne ka mauqa mile to usey zibah karke khaa sakte ho*".[993]

Baab 5: Ungli Se Kankari Phenkna Ya Ghulel Se Ghaleela Maarna

[5479] Hazrat Abdullah bin Mughaffal ؓ se riwayat hai ke unho'n ne ek (1) aadmi ko kankari phenkte hue dekha to farmaya: Is tarah kankari mat phenko, kyou'nke Rasool Allah ﷺ ne us tarah kankari phenkne se manaa kiya hai, ya usey naa-pasand farmaya hai. Nez farmaya: "*Usse na to shikaar kiya jaa sakta hai, aur na dushman ko zakhmi kiya jaa sakta hai, lekin ye kabhi kisi ka daant tod deti hai aur aankh phod deti hai*". Uske baad phir us shakhs ko dekha ke wo kankariyaa'n phenk raha hai to usey kaha: Main tujhe Rasool Allah ﷺ ki hadees bayaan karta hoo'n, ke aap ne kankari phenkne se manaa kiya ya kankari phenkne ko naapasnad farmaya, lekin tu phir kankariyaa'n phenk raha hai, main tere saath itne din tak baat nahi karu'nga.[994]

Faaeda: Daur-e-haazir ki ejaad bandooq ke zariye se shikaar halaal hai ya haraam? Is mein ulama ka ikhtelaaf hai, aksar ulama bandooq ke zariye se kiye hue shikaar ko haraam kehte hain. Lekin hamaare rujhaan ke mutaabiq bandooq se kiya hua shikaar halaal hai, kyou'ke uski goli laathi ya churi ki tarah jism se nahi takraati, balke teer ya kisi bhi tez dhaar aale ki tarah jism ko phaad kar nikal jaati hai, aur us kartoos mein chote-chote lohe ke reze hote

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[989] راجع: 175

[990] T: Trained [RSB]

[991] راجع: 175

[992] T: (بَاقِی مانْدَہ) Bachaa hua, baaqi [Rekhta]

[993] Dekhiye: 5488 5496

[994] راجع: 4841

hain jo jism ko phaad kar nikal jaate hain. Jin riwayaat mein bandooq ke shikaar ki mumaaneat ya karaahat maujood hai, usse muraad maujooda bandooq ki goli nahi, balke mitti ki bani hui goi hai, jise ghaleela kaha jaata hai, usse maara hua shikaar "الْمَوْقُوْذَةُ" ke hukum mein hai, kyou'nke ye jism se takra kar sakht chot se jaanwar ko maar deti hai. والله أعلم

Baab 6: Jisne Aisa Kutta Paala Jo Shikaar Ya Jaanwaro'n Ki Nigahdaasht Ke Liye Na Ho

[5480] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jisne aisa kutta paala, jo na maweshiyo'n ki hifaazat ke liye hai, aur na shikaar karne ke liye, to uski nekiyo'n se do (2) qiraat ki kami ho jaati hai*".[995]

[5481] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Jo koi aisa kutta paalta hai jo shikaar ya jaanwaro'n ki hifaazat ke liye nahi to uske sawaab se har roz do (2) qiraat kam hote rahe'nge*".[996]

[5482] Hazrat Abdullah bin Umar ﷺ se ek (1) aur riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jisne maweshi ki hifaazat ya shikaar ki gharz ke alaawa kutta paala uske sawaab se rozaana do (2) qiraat ki kami ho jaati hai*".[997]

Faaeda: Hazrat Abu Huraira ﷺ se marwi ek (1) hadees mein kheti ki hifaazat ke liye kutta rakhne ki ijaazat marwi hai.[998] Lekin us hadees mein hai ke jo insaan kehti-baadi ya maweshiyo'n ki hifaazat ya shikaar ki gharz ke alaawa kutta paalta hai, uske sawaab se rozaana ek (1) qiraat ki kami ho jaati hai. Lekin us qiraat ki miqdaar itni nahi jitni janaaza padhne aur maiyyat ke dafan mein shumooliyat karne waale ko bataur-e-sawaab di jaati hai. Kyou'nke wo qiraat to uhud pahaad ke baraabar hai. Wo Allah ka fazal tha aur ye Allah ki taraf se saza hai, is liye dono mein farq rakha gaya hai.[999] Imam Bukhari ﷺ ne is hadees se saabit kiya hai ke shikaar ke liye kutta ghar mein rakha jaa sakta hai aur uski khareed o farokht bhi jaaez hai, chunache Rasool Allah ﷺ ne shikaari kutte ke alaawa kisi bhi kutte ki qeemat se manaa farmaya hai.

Baab 7: Agar Kutta Shikaar Ko Khaale

Irshad-e-Baari Ta'ala hai: "Log Aap Se Poochte Hain Ke Kaun-kaun Si Cheeze'n Unke Liye Halaal Hain".[1000]

"مُكَلِّبِيْنَ"[1001] ke maane hain: Sidhaae hue. "اَجْتَرَحُوْا"[1002] ke maane hain: Jo unho'n ne kamaaya hai. "Allah Ta'ala Ne Jo Tumhe'n Ilm De Rakha Hai Us Mein Se Unhe'n Kuch Sikhaate Ho, Wo Shikaari Jaanwar Jo Tumhare Liye Pakad Rakhe'n, Us Mein Se Khaao … Jaldi Hisaab Lene Waala Hai".[1003]

Hazrat Ibne Abbas ﷺ kehte hain ke agar kutta shikaar mein se kuch khaa le to wo usey kharaab kar deta hai, kyou'nke usne shikaar sirf apne liye roka hai. Jabke Allah Ta'ala ne farmaya: "Tum Unko Wohi Kuch Sikhaao Jo Allah Ta'ala Ne Tumhe'n Sikhaaya Hai".[1004] Is liye us kutte ko maara jaae aur sikhaaya jaae, hatta ke wo khud khaana chod de.

Hazrat Ibne Umar ﷺ ne aise shikaar ko makrooh kaha hai, Hazrat Ataa ne kaha: Agar kutta shikaar ka khoon pee-le Aur Usse kuch na khaae to tum usey khaa sakte ho.

[5483] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se poocha ke ham log un kutto'n se hikaar karte hain? Aap ne farmaya: "*Agar tum apne sikhaae hue kutto'n ko shikaar par chodte waqt Allah ka naam lete ho to jo shikaar wo tumhare liye pakad kar laae'n usey khaao. Khwah wo usey maar hi daale'n, lekin*

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[995] Dekhiye: 5481 5482

[996] راجع: 5480

[997] راجع: 5480

[998] Saheeh Bukhari: Al Hars wal Mazaariah: H2322

[999] Fath-ul-Baari: V5 P10

[1000] Surah al Maaida: 4

[1001] Surah al Maaida: 4

[1002] Al Jaathiya: 21

[1003] Surah al Maaida: 4

[1004] Surah al Maaida: 4

agar kutta shikaar mein se khud bhi khaa le to us mein ye andhes hai ke usne ye shikaar khud apne liye pakda tha. Agar tumhare kutto'n ke alaawa kutte bhi shareek ho jaae'n to aise shikaar ko mat khaao".[1005]

Baab 8: Jab Shikaar Kiya Hua Jaanwar Do (2) Ya Teen (3) Din Baad Mile

[5484] Hazrat Adi bin Haatim ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab tum ane apna kutta choda aur us par bismillah bhi padhi, phir kutte ne shikaar pakda aur usey maar daala to usey khaao. Aur agar usne khud bhi khaa liya ho to tum na khaao, kyou'nke usne ye shikaar apne liye pakda hai. Agar shikaari kutta doosre kutto'n se mil gaya, jin par Allah ka naam nahi liya gaya tha aur wo shikaar pakad kar maar daale'n to aisa shikaar na khaao, kyou'nke tumhe'n ye maaloom nahi ke shikaar kis kutte ne maara hai. Agar tum ne shikaar ko teer maara, phir wo do (2) ya teen (3) din baad tumheh'n mila aur us par tumhare teer ke nishaan ke alaawa koi doosra nishaan nahi tha to aisa shikaar bhi khaao, lekin agar wo paani mein gir gaya ho to na khaao*".[1006]

[5485] Hazrat Adi bin Haatim ؓ hi se riwayat hai, unho'n ne Nabi ﷺ se arz ki, ke wo shikaar ko teer maarte hain, phir do (2) ya teen (3) din usko talaash karte hain to usey maraa hua paate hain, aur us mein unka teer ghusa hota hai. Aap ﷺ ne farmaya: "*Agar chaahe to khaa le*".[1007]

Baab 9: Agar Shikaar Ke Paas Koi Doosra Kutta Paae

[5486] Hazrat Adi bin Hatim ؓ se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Main apna kutta chodta hoo'n aur us par Bismillah padhta hoo'n? Nabi ﷺ ne farmaya: "*Jab tu Bismillah padh kar kutta chode aur wo shikaar pakad kar usey maar de, phir usse kuch khaa le to usey mat khaa, kyou'nke usne ye shikaar apne liye pakda hai*". Maine arz ki: Main apna kutta chodta hoo'n, phir uske paas koi doosra kutta paata hoo'n aur mujhe maaloom nahi ke ye shikaar kisne pakda hai? Aap ﷺ ne farmaya: "*Aisa shikaar na khaao, kyou'nke tum ne apne kutte par Bismillah padhi thi, doosre kutte par nahi padhi thi*". Uske baad maine nok-daar lakdi se shikaar ke mutaalliq poocha to aap ne farmaya: "*Agar shikaar nok ki dhaar se mara ho to usey khaa lo, aur agar toone usey arz ke bal zakhmi kiya hai to aisa shikaar zarb se mara hai, usey mat khaao*".[1008]

Baab 10: Shikaar Karne Ko Bataur-e-Mashghala Ikhtiyaar Karna

[5487] Hazrat Adi bin Haatim ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se arz ki ke ham aise log hain jo un kutto'n se shikaar karte hain? Aap ﷺ ne farmaya: "*Jab tum sidhaae hue kutte chodo aur un par Allah ka naam le lo to jo shikaar wo tumhare liye rok le'n usey khaao, lekin agar kutte ne shikaar se kuch khud bhi khaa liya ho to wo na khaao, kyou'nke mujhe andesha hai ke usne wo khud apne liye pakda hai. Aur agar un kutto'n ke saath koi doosra bhi shareek ho jaae to unka maara hua shikaar mat khaao*".[1009]

[5488] Hazrat Abu Sa'laba Khushani ؓ se riwayat hai, unho'n ne kaha ke main Rasool Allah ﷺ ki khidmat mein haazir hua aur arz ki: Allah ke Rasool ﷺ! Ham log ahle kitaab ke mulk mein rehte hain aur unke bartano'n mein khaate-peete hain aur wahaa'n shikaar bohot hota hai. Main apne teer-kamaan aur sidhaae hue kutto'n se shikaar karta hoo'n aur us kutte ko bhi shikaar mein istemaal karta hoo'n jo sidhaaya hua nahi hota. Aap meri rahnumaai kare'n ke us mein mere liye kya halaal hai? Aap ﷺ ne farmaya: "*Tumne jo ye kaha hai ke tum ahle kitaab ki sarzameen mein rehte ho aur unke bartano'n mein khaate-peete ho, agar tumhe'n unke bartano'n ke alaawa doosre bartan dastiyaab ho'n to unke baratano'n mein na khaao. Agar unke alaawa doosre bartan na mile'n to unhe'n khoob dho kar apne istemaal mein laa sakte ho. Aur tum ne jo shikaar ki sarzameen ka zikr kiya hai to jo shikaar tum apne teer se maaro aur teer chalaate waqt agar tum ne Allah ka naam liya tha to us shikaar ko khaa sakte ho aur jo shikaar tum ne apne sidhaae hu ekutte se kiya ho aur chodte waqt us par Allah ka naam liya tha to wo shikaar khaao aur jo shikaar baghari sidhaae kutte se kiya ho agar us shikaar ko khud zibah kar sakto to usey bhi khaao*".[1010]

[1005] راجع: 175
[1006] راجع: 175
[1007] راجع: 175
[1008] راجع: 175
[1009] راجع: 175
[1010] راجع: 5478

[5489] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke maine marri-dharaan mein ek (1) khargosh bhagaaya. Log uske peeche baage, lekin usey pakad na sakey, albatta main uske peeche dauda aur usey pakadne mein kaamyaab ho gaya, aur usey Hazrat Abu Talha ؓ ke paas laaya. Unho'n ne Nabi ﷺ ki khidmat mein uske dono suren aur dono raane'n pesh kee'n to aap ne unhe'n qubool farmaya.

[5490] Hazrat Abu Qatada ؓ se riwayat hai ke wo ek (1) martaba Rasool Allah ﷺ ke hamraah the, phir wo makkah ke raaste mein ek (1) jagah apne saathiyo'n se peeche reh gae, jo haalat-e-ehraam mein the aur khud unho'n ne ehraam nahi baandha tha. Us dauraan mein unho'n ne ek (1) gaokhar[1011] dekha, to usey shikaar karne ke liye apne ghode par sawaar ho gae. Phir unho'n ne apne saathiyo'n se kaha ke wo unhe'n koda de de'n, lekin unho'n ne inkaar kar diya, phir unse apna neza maanga to wo bhi utha kar dene ke liye taiyyaar na hue. Taaham unho'n ne khud hi uthaaya aur gaokhar par hamla karke use shikaar kar liya. Phir kuch saathiyo'n ne uska gosht khaa liya aur kuch hazraat ne inkaar kar diya. Uske baad jab wo Rasool Allah ﷺ ki khidmat mein haazir hue to uske mutaalliq dariyaaft kiya: Aap ﷺ ne farmaya: "*Ye to ek (1) khaana tha, jo Allah Ta'ala ne tumhare liye muhaiyya[1012] kiya tha*".[1013]

[5491] Hazrat Abu Qatada ؓ hi se riwayat hai, magar us mein ye izaafa hai ke Aap ﷺ ne farmaya: "*Kya tumhare paas uska kuch gosht bacha hua hai?*"[1014]

Baab 11: Pahaado'n Par Shikaar Karna

[5492] Hazrat Abu Qatada ؓ se riwayat hai, unho'n ne kaha ke main Makka aur madina ke darmiyan Nabi ﷺ ke hamraah tha. Doosre Sahaba Ikram ؓ to ehraam baandhe hue the, jabke main ehraam ke baghair tha. Main ek (1) ghode par sawaar tha aur pahaado'n par cadhne ka bada maahir tha. Maine us dauraan mein logo'n ko dekha ke wo lalchaai hui nigaaho'n se koi cheez dekh rahe hain. Maine bhi dekhna shuru kiya to achaanak meri nazar ek (1) gaokhar par padi. Maine saathiyo'n se poocha ye kya cheez hai? Logo'n ne kaha ke hame'n maaloom nahi. Maine kaha ke ye to gaokhar hai. Unho'n ne kaha: Wohi hai jo toone dekha hai. Main apna koda bhool gaya tha. Maine unse kaha: Mujhe mera koda de do. Unho'n ne kaha: Ham is silsile mein tumhara koi taaoon nahi kar sakte. Maine utar kar apna koda khud uthaaya aur us gaokhar ke peeche daud pada. Waaqa wo gaokhar tha. Maine peeche se uski taang ko zakhmi kar diya. Main apne saathiyo'n ke paasa aaya aur unse kaha ke ab tum utho aur usey tuha laao. Unho'n ne kaha: Ham to usey haath nahi lagaae'nge. Bahar-haal maine khud

Baab 12: Irshad-e-Baari Ta'ala "Aur Tumhare Liye Samandar Ka Shikaar Aur Uska Khaana Tumhare Faaede Ke Liye Halaal Kar Diya Gaya Hai"[1015] Ka Bayaan

Hazrat Umar ؓ ne farmaya: Samandar ka shikaar wo hai jise jaal waghaira se shikaar kiya jaae aur uska ta'am wo hai jisko samandar baahar phenk de.

Hazrat Abu Bakar ؓ ne farmaya: Samandar ka ta'am uska murdaar hai, magar jise tabiyyat na chaahe. Jhinga-machli yahoodi nahi khaate, lekin ham usey khaate hain.

Nabi ﷺ ke sahabi Hazrat Shareeh ؓ ne kaha ke samandar ka har jaanwar zibah-shuda hai

Hazrat Ataa ne kaha: Dariyaai parinde ke mutaalliq mera khayaal hai ke usey zibah kiya jaae. Hazrat Ibne Juraij kehte hain ke maine Hazrat Ataa se poocha ke nehro'n aur sailaab ke gadho'n ka shikaar bhi dariyaai shikaar hai to unho'n ne kaha: haa'n. Phir unho'n ne ye aayat padhi: "Ye (dariya) Bohot Ziyaada Sheeree'n Aur Doosra Bohot Ziyaada Khaari Hai Aur Tum Un Dono Se Taaza Gosht Khaate Ho".[1016]

Hazrat Hasan dariyaai kutte ki khaal se bani hui zeen par sawaar hue.

Imam Sha'bi ne kaha: Agar mere ahle-khaana mendhak khaae'n to main unko bhi khilaau'nga.

[1011] T: (گاؤ خَر) Jungli gadha [RSB]
[1012] T: (مُہَیّا) Faraaham, muyassar, dastiyaab [Rekhta]
[1013] راجع: 1821
[1014] راجع: 1821
[1015] Surah al Maaida: 96
[1016] Surah Faatir: 12

Imam Hasan Basri ﷺ kachua khaane mein koi harj nahi samajhte the.

Hazrat Ibne Abbas ﷺ ne kaha: Dariyaai shikaar khaao, khwah usey yahoodi, isaai, ya majoosi ne shikaar kiya ho.

Hazrat Abu Darda ne "*mari*[1017]" machli ke mutaalliq kaha ke dhoop aur machliyaa'n sharaab ke liye zibah ka darja rakhti hain. Yaane usse sharaab ka asar khatam ho jaata hai.

Faaeda: Imam Bukhari ﷺ ne ab samandari shikaar ke mutaalliq maaloomaat faraaham ki hain. Baab mein mazkoor aayat ki roo-se tamaam samandari jaanwar halaal hain, albatta mendhak aur magar-mach ya us qabel ka koi jaanwar jo paani aur khushi dono jagah zinda reh sakta hai, unki hillat ke mutaalliq ulama-e-ummat mein ikhtelaaf hai. Mazeed ye ke un samandari jaanwaro'n ko zibah karne ki bhi zaroorat nahi hai. Kyou'nke wo paani se juda hote hi mar jaate hain. Agar chand lamhe zinda rahe'n to bhi unhe'n zibah kiya jaae. Jaise. Machli, khwah wo zinda ya murda, har haal mein halaal hai. Imam Bukhari ﷺ ne Hazrat Abu Darda ka ek (1) asar pesh kiya hai, iska matlab ye hai ke machli ko sharaab mein daalne se wohi asar hota hai jo sharaab mein namak daalne se hota hai, kyou'nke aisa karne se uska nasha khatam ho jaata hai. Mari us machli ko kehte hain jise sharaab mein daal kar aur us mein namak daal kar dhoop mein rakh diya jaae. Is tarah us mein se taghaiyyur aane se wo sharaab sirka ban jaaegi aur sharaab ki tezi maghloob ho jaaegi.

[5493] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke ham ghazwa-e-Khabat mein shareek the, jabke us waqt hamaare sipah-saalaar Hazrat Abu Obaida bin Jarraah ﷺ the. Ham sab bhook se be-haal the ke samandar ne ek (1) murda machli baahar phenk di. Aisi machli ham ne kabhi na dekhi thi. Usey ambar kaha jaata tha. Ham ne wo machli pandra (15) din tak khaai. Phir Hazrat Abu Obaida ﷺ ne uski haddi le kar khadi kardi to wo itni oonchi thi ke ek (1) sawaar uske neeche se guzar gaya.[1018]

[5494] Hazrat Jaabir ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n rawaana kiya. Us Lashkar mein teen-sau (300) sawaar the. Hamaare ameer Abu Obaida bin Jarrah the. Hamaara kaam quraish ke tijaarati qaafile ki naqal o harkat par nazar rakhna tha. Us dauraan mein hame'n sakht bhook lagi, naubat yahaa'n tak aapohonchi ke ham ne darakhto'n ke patte khaae. Is binaa par us muhim ka naam "*Jaish-ul-Khabat*" pad gaya. Taaham samandar ne ek (1) machli baahar phenki, jiska naam ambar tha. Ham ne wo machli nisf maah khaai aur uski charbi bataur-e-maalish istemaal karte rahe, jisse hamaare jism taaqatwar ho gae. Phir hamaare ameer Abu Obaida ﷺ ne uski pasli ki haddi li usey khadaa kiya aur ek (1) sawaar uske neeche se guzaara. Hamaare saath ek (1) saahab the, jab hame'n bhook ne ziyaada tang kiya to unho'n ne teen (3) oont zibah kar diye, phir (bhook ne tang kiya to aur) teen (3) oont (zibah kar diye). Uske baad Abu Obaida ﷺ ne unhe'n manaa kar diya.[1019]

Baab 13: Tiddi Khaana

[5495] Hazrat Ibne Abi Awfa ﷺ se riwayat hai, unho'n ne kaha ke ham ne Nabi ﷺ ke saath mil kar che (6) ya saat (7) junge'n ladee'n. Ham aap ke hamraah tiddi khaaya karte the.

Sufyan, Abu Awaana aur Israel ne Abu Ya'foor aur unse Ibne Abi Awfa ﷺ ne saat (7) ghazwaat ke alfaaz bayaan kiye hain.

Baab 14: Majoosiyo'n Ke Bartan Aur Murdaar Ka Hukum

[5496] Hazrat Sa'laba Khushani ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ki khidmat mein haazir ho kar arz kiya: Allah ke Rasool ﷺ! Ham ahle kitaab ki sarzameen mein rehte hain, aur unke bartano'n mein khaate peete hain. Nez, wahaa'n shikaar ba-kasrat paaya jaata hai. Main wahaa'n apne teer-kamaan se shikaar karta hoo'n. Nez, apne sidhaae hue kutto'n aur baghair sidhaae hue kutto'n ko shikaar ke liye istemaal karta hoo'n? Nabi ﷺ ne farmaya: "*Tum ne ye zikr kiya hai ke tum ahle kitaab ke mulk mein rehte ho, to unke bartano'n mein khayaa-piya karo. Haa'n, agar zaroorat ho aur khaana hi pad jaae to unhe'n khoob dho liya karo. Aur jo tum ne zikr kiya hai ke tum shikaar ki*

[1017] T: مری Iske mutaalliq tafseer is asar ke baad maujood faaede ke aakheer mein hai [RSB]

[1018] راجع: 2483

[1019] راجع: 2483

zameen mein rehte ho to tum ne Bismillah padh kar teer-kaam se jo shikaar kiya, usey khaa sakte ho. Aur usi tarah jo shikaar tum ne apne sidhaae hue kutto'n se kiya aur us par Allah ka naam liya ho wo bhi khaa liya karo. Aur jo shikaar tum ne baghair sidhaae hue apne kutte se kiya, agar tum usey zibah kar sako to usey bhi khaao".[1020]

[5497] Hazrat Salama bin Akwa ﵁ se riwayat hai, unho'n ne kaha: Jab fatah-e-khybar ke din, shaam hui to Sahaba Ikram ﵃ ne aag raushan ki. Nabi ﷺ ne dariyaaft farmaya: "*Tum logo'n ne aag kyou'n jalaai hai?*" Logo'n ne kaha: Gharelu gadho'n ka gosht paka rahe hain. Aap ﷺ ne farmaya: "*Jo kuch haandiyo'n mein hai usey baahar phenk do aur haandiyaa'n tod daalo*". Ek (1) shakhsn ne khade ho kar arz ki: Un haandiyo'n mein jo kuch hai usey ham phenk dete hain, aur unhe'n dho daalte hain? Nabi ﷺ ne farmaya: "*Ye bhi kar sakte ho*".[1021]

Baab 15: Zibah Karte Waqt Bismillah Padhna Aur Jisne Bismillah Ko Amadan Chod diya

Hazrat Ibne Abbas ﵄ ne farmaya: Agar koi zibah ke waqt Bismillah padhna bhool gaya to koi harj nahi.

Irshad-e-Baari Ta'ala hai: "Aur Us Jaanwar Ko Na Khaao Jis Par Zibah Ke Waqt Allah Ka Naam Na Liya Gaya Ho, Bila-shubha Ye Naa-farmaani Hai".[1022] Bhoolne waale ko faasiq nahi kaha jaa sakta. Nez Irshad-e-Baari Ta'ala hai: "Aur Shiyateen To Apne Dosto'n Ke Dilo'n Mein (shukook o shubhaat) Ilqa[1023] Karte Rehte Hain, Taake Wo Tum Se Jhagadte Rahe'n Aur Agar Tum Ne Unki Baat Maan Li To Tum Bhi Mushrik Hi Hue".[1024]

Wazaahat: Zibah karte waqt Allah ka naam lena zaroori hai, lekin agar koi bhool ki wajah se Allah ka naam zibah ke waqt na le sakey to kya uska zibah-karda jaanwar jaaez hai ya nahi, iske mutaalliq ulama-e-ummat mein ikhtelaaf hai. Imam Bukhari ؒ ka rujhaan ye hai ke bhool kar Allah ka naam na liya jaae to qaabil-e-moaafi hai aur aisa zabeeha jaaez hai. Unho'n ne apne mauqif ki taaeed mein Hazrat Ibne Abbas ﵄ ke qaul ka hawaala diya hai, phir unho'n ne aayat-e-karima se apne mauqif ko mazboot kiya hai ke agar zibah karte waqt bhool kar Allah ka naam na liya jaae to wo jaanwar halaal hi rahega, kyou'nke bhool kar Allah ka naam tark karne waala na to shaitaan ka dost banta hai, aur na usey mushrik hi qaraar diya jaa sakta hai. والله أعلم

[5498] Hazrat Raafe bin Khadeej ﵁ se riwayat hai, unho'n ne kaha ke ham muqaam-e-dhul-hulaifah mein Nabi ﷺ ke saath the, ke logo'n ko bhook ne bohot pareshaan kiya. Us dauraan mein hame'n bohot se oont aur bakriyaa'n bataur-e-ghanimat milee'n. Nabi ﷺ peeche tashreef laa rahe the, ke logo'n ne bhook ki shiddat ki wajah se jaldi ki aur gosh tki handiyaa'n chadhaa dee'n. Nabi ﷺ jaldi se unke peeche aae aur handiyo'n ke mutaalliq hukum diya aur unhe'n ulat diya gaya. Phir aap ne maal-e-ghanimat taqseem kiya aur dus (10) bakriyo'n ko ek (1) oont ke baraabar qaraar diya. Un mein se ek (1) oont bhaag nikla. Logo'n ke paas ghodo'n ki kami thi, is liye log khud hi uske peeche bhaage, lekin usne unko thaka diya. Aakhir ek (1) shakhs ne usey teer maara to Allah Ta'ala ne usey rok diya. Nabi ﷺ ne farmaya: "*Un jaanwaro'n mein jungle jaanwaro'n ki tarah kuch bhagode bhi hote hain, is liye jab koi jaanwar maare wehshat ke bhaag nikle to usey saath isi tarah kiya karo*". Hazrat Raafe ﵁ ne arz ki: Hame'n ummeed yaa andesha hai ke kal hamaara dushman se muqaabla hoga aur hamaare paas churiyaa'n nahi hain, to kya ham baans ki phaank se zibah kar le'n? Aap ﷺ ne farmaya: "*Jo cheez (jaanwar ka) khoon bahaa de aur us par Allah ka naam zikr kiya jaae to usey khaa lo, albatta daant aur naakhun zibah ka aala nahi hona chaahiye. Iski wajah main tumse abhi bayaan karta hoo'n: Daant to is liye ke ye haddi hai aur naakhun is liye ke habshi log usey bataur-e-churi istemaal karte hain*".[1025]

Baab 16: Jo Jaanwar Aastaano'n Par Aur Butho'n Ke Naam Par Zibah Kiye Gae Ho'n

[5499] Hazrat Abdullah bin Umar ﵄ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne Zaid bin Amr bin Nufail se muqaam-e-baldah ke nashebi ilaaqe mein mulaqaat ki. Ye Rasool Allah ﷺ par wahee naazil hone se pehle ka waaqia hai. Rasool Allah ﷺ ne uske aage dastarkhwan rakha, jis par gosht tha. Zaid ne wo gosht khaane se

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[1020] راجع: 5478
[1021] راجع: 2477
[1022] Surah al Anaam: 121
[1023] T: القا
[1024] Surah al Anaam: 121
[1025] راجع: 2488

inkaar kar diya, phir kaha: Main wo gosht nahi khaata jise tum apne butho'n ke naam par zibah karte ho. Main to sirf wohi gosht khaata hoo'n jis par (zibah karte waqt) Allah ka naam liya gaya ho.[1026]

Baab 17: Nabi ﷺ Ke Farmaan: "Jaanwar Ko Allah Hi Ke Naam Se Zibah Karna Chaahiye" Ka Bayaan

[5500] Hazrat Judub bin Sufyan Bajali رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke ham ne ek (1) martaba Rasool Allah ﷺ ke saath qurbaani ki. Kuch logo'n ne namaz-e-eid se pehle hi qurbani kar daali. Jab Nabi ﷺ namaz se faraaghat ke baad waapas tashreef laae to aap ne dekha ke kuch logo'n ne apni qurbaaniyaa'n namaz se pehle hi zibah Karli hain. To Aap ne farmaya: "*Jis shakhs ne namaz se pehle qurbani zibah Karli ho usey uski jagah doosri qurbaani zibah karni hogi, aur jisne hamaare namaz padhne se pehle zibah nahi ki, usey chaahiye ke wo namaz ke baad Allah ke naam par zibah kare*".[1027]

Baab 18: Baans Ki Phaank, Tez Dhaar Patthar Ya Loha Jisse Bhi Khoon Bahaaya Jaa Sakey Ka Bayaan

[5501] Hazrat Abdullah bin Umar رضی اللہ عنہ se riwayat hai, unhe'n Abdur Rahman ke waalid-e-giraami ne bataaya ke unki laundi sal-ee' (سَلْعٍ) phaadi par bakriyaa'n charaaya karti thi. Achaanka usne bakriyo'n mein se ek (1) Bakri ko dekha ke wo marne ke qareeb hai. Usne ek (1) patthar tod kar usey zibah kar diya. Ahle-khaana mein se kisi ne ghar waalo'n ko kaha ke usey mat khaao, yahaa'n tak ke main iske mutaalliq Nabi ﷺ se pooch loo'n ya main kisi ko Aap ﷺ ki khidmat mein bhejta hoo'n jo aap se masla pooch kar aae. Chunache wo khud Nabi ﷺ ki khidmat mein haazir hue ya kisi ko aap ke paas bheja to Nabi ﷺ ne usey khaane ki ijaazat de di.[1028]

[5502] Hazrat Abdullah bin Umar رضی اللہ عنہ hi se riwayat hai ke Hazrat Kaab bin Maalik رضی اللہ عنہ ki ek (1) laundi us pahaad par jo sooq-e-madina mein hai aur jiska naam sal-ee' hai, bakriyaa'n charaaya karti thi. Ek (1) bakri marne ke qareeb ho gai to usne ek (1) patthar tod kar usse bakri ko zibah kar diya. Logo'n ne us amr ka Nabi ﷺ se zikr kiya to aap ne unhe'n uske khaane ki ijaazat di.[1029]

[5503] Hazrat Raafe bin Khadeej رضی اللہ عنہ se riwayat hai, unho'nne arz ki: Allah ke Rasool ﷺ! Hamaare paas churi nahi hoti. To Aap ﷺ ne farmaya: "*Jo cheez khoon bahaa de aur us par Allah ka naam liya gaya ho to us (jaanwar) ko tum khaa sakte ho, lekin naakhun aur daant se zibah na kiya gaya ho. Kyou'nke naakhu ahle habsha ki churi hai aur daant haddi hai*". Us dauraan mein ek (1) oont bhaag nikla ato usey (teer maar kar) rok liya gaya. Aap ne uske mutaalliq farmaya: "*Ye oont jaanwaro'n ki tarah bhadak uth-te hain, un mein se jo tumhare qaabu se baahar ho jaae uske saath aisa hi sulook karo*".[1030]

Baab 19: Aurat Aur Laundi Ka Zabeeha

[5504] Hazrat Kaab bin Maalik رضی اللہ عنہ se riwayat hai ke ek (1) aurat ne bakri, patthar se zibah Karli to Nabi ﷺ se uske mutaalliq sawaal kiya gaya. Aap ne uske khaane ka hukum farmaya.

Ek-doosri riwayat mein hai ke Hazrat Naafe ne ek (1) ansari shaksh se suna, usne Hazrat Abdullah bin Umar رضی اللہ عنہ ko bataaya aur unho'n ne Nabi ﷺ se bayaan kiya ke Hazrat Kaab رضی اللہ عنہ ki ek (1) laundi thi, phir mazkoora hadees ki tarah bayaan kiya.[1031]

[5505] Hazrat Moaaz bin Saad ya Saad bin Moaaz رضی اللہ عنہ se riwayat hai, unho'n ne bataaya keHazrat Kaab bin Maalik رضی اللہ عنہ ki ek (1) laundi sal-ee' pahaadi par bakriyaa'n charaaya karti thi. Re-wad mein se ek (1) bakri marne ke qareeb hui to usne (marne se pehle) usey patthar se zibah kar diya. Phir Nabi ﷺ se uske mutaalliq poocha gaya to aap ne farmaya: "*Usey khaao*".

Faaeda: Jab aurat acchi tarah zibah kar sakti ho to uska zabeeha jaaez hai, isi tarah agar baccha acchi tarah zibah karna jaanta ho to uska zabeeha bhi saheeh hai. Ek (1) hadees mein hai ke kisi aurat ne maalik ki ijaazat ke baghair

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[1026] راجع: 3826
[1027] راجع: 985
[1028] راجع: 2304
[1029] راجع: 2304
[1030] راجع: 2488
[1031] راجع: 2304

ek (1) bakri ko zibah kar diya to Rasool Allah ﷺ ne farmaya: "*Main to nahi khaau'nga, albatta uska gosht qadiyo'n ko khilaa diya jaae*".[1032] Agar aurat ka zabeeha jaaez na hota to aap qaidiyo'n ko khilaane ka hukum kyou'n dete. Isse ye bhi maaloom hua ke aurat khwah aazaad ho ya laundi, badi ho ya choti, musalman ho ya ahle kitaab, paak ho ya naapaak, har haalat mein uska zabhia jaaez hai, agarche baaz ahle ilm ke yahaa'n aurat ka zabeeha makrooh hai. والله أعلم.[1033]

Baab 20: Daant Haddi Aur Naakhun Se Zibah Na Kiya Jaae

[5506] Hazrat Raafe bin Khadeej ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Daant aur naakhun ke alaawa jo cheez bhi jaanwar ka khoon baha de, tum aise jaanwar ko khaao*".[1034]

Baab 21: A'raab (الْأَعْرَابِ) Waghaira Ka Zabeeha

[5507] Hazrat Ayesha ؓ se riwayat hai ke logo'n ne Nabi ﷺ se arz ki: Log hamaare paas gosht laate hain, ham nahi jaante ke us par Allah ka naam zikr kiya gaya hai ya nahi? Aap ﷺ ne farmaya: "*Tum Bismillah padh kar usey khaa liya karo*". Hazrat Ayesha ؓ ne farmaya: Ye log abhi islaam mein nae-nae daakhil hue the.

Is hadees ki mataaba-at Ali ne Daraawardi se ki hai aur uski mataaba-at Abu Khaalid aur Tufaawi ne ki.[1035]

Baab 22: Ahle Kitaab Ka Zabeeha Aur Uski Charbi, Khwah Wo Ahle Harb Ho'n Ya Uske Alaawa

Irshad-e-Baari Ta'ala hai: "Tumhaare Liye Paakiza Cheeze'n Halaal Kardi Gai Hain".[1036] Imam Zohri ne kaha: Arab ke isaaiyo'n ke zabeehe mein koi harj nahi. Agar tum suno ke wo ghairullah ke naam se zibah karta hai to usey na khaao, aur agar tum na suno to Allah ne usko halaal kiya hai. Halaa'nke Allah Ta'ala ko unke kufr ka ilm tha. Hazrat Ali ؓ se bhi isi tarah ki ek (1) riwayat bayaan ki jaati hai. Hasan Basri aur Ibrahim Nakhai ne kaha ke ghair-khatna-shuda ke zabeehe mein koi harj nahi. Hazrat Ibne Abbas ؓ ne kaha: "طَعَامُهُمْ" se muraad ahle kitaab ka zabeeha hai.

[5508] Hazrat Abdullah bin Mughaffal ؓ se riwayat hai, unho'n ne kaha ke ham ne khybar ka muhaasra kiya hua tha ke ek (1) shakhs ne thaila phenka, jis mein charbi thi. Main usey uthaane ke liye japta, lekin jab maine peeche mudhkar dekha to Nabi ﷺ nazar aae, main aap ko dekh kar sharma gaya.[1037]

Baab 23: Jo Paaltu Jaanwar Bidak Kar Bhaag Jaae Wo Jungli Jaanwaro'n Ke Hukum Mein Hai

Hazrat Ibne Masood ؓ ne bhi iski ijaazat di hai. Hazrat Ibne Abbas ؓ ne kaha ke jo jaanwar tumhare haatho'n mein hone ke baawujood tumhe'n aajiz kar de, wo shikaar ke hukum mein hai. Isi tarah oont, agar kooe'n mein gir jaae to jis taraf se mumkin ho usey zibah karlo. Hazrat Ali, Hazrat Ibne Umar aur Hazrat Ayesha ؓ ka bhi yehi fatwa hai.

[5509] Hazrat Raafe bin Khadeej ؓ se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Ham kal dushman se muqaabla kare'nge aur hamaare paas churiyaa'n nahi hain? Aap ne farmaya: "*Phir jaldi karlo, jo aala bhi khoon bhaane waala dastiyaab ho jaae (usse zibah karlo) aur us par Allah ka naam liya jaae to usey khaao. Albatta daant ya naakhun se zibah na kiya jaae aur uski wajah bhi bataae deta hoo'n ke daant to haddi hai aur naakhun ahle habsha ki churi hai*". Hame'n ek (1) ghanimat mein oont aur bakriyaa'n milee'n. Un mein se ek (1) oont bhaag nikla to ek (1) aadmi ne usey teer se maar giraaya. Rasool Allah ﷺ ne farmaya: "*Ye oont bhi baaz auqaat jungle jaanwaro'n ki tarah bidak kar bhaag nikalte hain, is liye agar unse koi tumhare qaabu se baahar ho jaae to uske saath aisa hi sulook karo*".[1038]

Baab 24: Nahr (الْنَّحْرِ) Aur Zibah Ka Bayaan

Ibne Juraij ne Hazrat Ataa se bayaan kiya ke zibah sirf zibah karne ki jagah, yaane halaq se hota hai, aur nahr sirf nahr karne ki jagah, yaane seene ke oopar se hota hai. Maine dariyaaft kiya ke jis jaanwar ko zibah kiya jaata hai kya usey nahr karna kaafi na hoga? Unho'n ne kaha: Haa'n, kaafi hoga. Allah Ta'ala ne quran mein gaae ke liye zibah ka lafz

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[1032] Musnad Ahmad: V5 P294
[1033] Fath-ul-Baari: V9 P783
[1034] راجع: 2488
[1035] راجع: 2058
[1036] Surah al Maaida: 5
[1037] راجع: 3153
[1038] راجع: 2488

zikr kiye hai, agar aap kisi ko zibah kare'n jise nahr karna tha to jaaez hai, lekin main nahr karne ko ziyaada pasand karta hoo'n. Zibah mein rage'n kaatna hoti hain. Maine kaha: Gardan ki rage'n kaat-te hue kya haraam maghz bhi kaat diya jaae? Unho'n ne kaha ke main usey accha nahi samajhta.

Mujhe Naafe ne Hazrat Abdullah bin Umar ﵄ se khabar di, ke wo haraam maghz kaatne se manaa karte the. Wo kehte the ke jaanwar ko gardan ki haddi tak kaat kar chod diya jaae, taake wo kahtam ho jaae. Irshad-e-Baari Ta'ala hai: "Jab Moosa ﵇ Ne Apni Qaum Se Kaha: Allah Ta'ala Farmaata Hai Ke Tum Gaae Zibah Karo … To Unho'n Ne Usey Zibah Kiya Jise Wo Zibah Karna Nahi Chaahte The".[1039]

Hazrat Saeed bin Jubair ne Syedna Ibne Abbas ﵄ se bayan kiya hai ke zibah, halaq, aur seene ke baalaai hisse dono se kiya jaa sakta hai.

Hazrat Ibne Umar, Ibne Abbas, aur Hazrat Anas ﵃ ne farmaya: Agar sar kat jaae to koi harj nahi.

Faaeda: Nahr, khaas oont mein hota hai aur nahr ke maane hain: Oont ke seene ke oopar aur zaqn[1040] ke neeche barcha maarna, jabke doosre tamaam jaanwar zibah kiye jaate hain, yaane unke halaq par churi chalaai jaati hai. Bahar-haal mazbooh-jaanwar[1041] ko nahr karna aur jis jaanwar ko nahr kiya jaata ho, usey zibah karna dono tarah jaaez hai. Hamaare yahaa'n aam taur par zibah karte waqt aanan-faanan shae-ragg kaat di jaati hai, phir jaanwar ki gardan ko peeche ki taraf modh kar jhatke se uska manka tod diya jaata hai, uske baad churi ki nok se baqiya rage'n kaat di jaati hain aur saath hi saamne nazar aane waale haraam maghz ki ragg ko bhi mukammal taur par kaat diya jaata hai. Aisa karna zibah ke usoolo'n ke khilaaf hai, kyou'nke haraam maghz ke zariye se dimaagh aur jism ka baahami raabta qaaem rehta hai aur uske zariye se khoon ki najaasat se jism paak hota hai. Haraam maghz kaat dene se khoon ziyaada-tar jism ke andar hi reh jaata hai, jo insaan ki sehat ke liye sakht nuqsaan-deh hai. Balke agar dam-e-masfooh[1042] jaanwar ke andar hi reh jaae to aisa jaanwar neem-haraam hone ke zumre mein aata hai. Waazeh rahe ke zibah ke liye quran mein lafz "ذَكَّيْتُمْ" aaya hai, isse muraad[1043] jaanwar ko is tarah zibah karna hai ke uski jaan jald-az-jald aur ba-sahoolat nikal jaae aur uska taalluq churi ki tezi aur istemaal mein chaabuk-dasti[1044] se hai. Gardan modh-kar uska manka todna usey takleef-dar-takleef mein mubtalaa karna hai. Jaanwar ko zibah karne ke baad uska tamaam khoon nikal jaae aur thanda ho kar be-hiss o harkat ho jaane tak uski khaal utaarne mein jaldi na ki jaae.

[5510] Hazrat Asma bint Abi Bakar ﵄ se riwayat hai, unho'n ne farmaya: Ham ne Nabi ﷺ ke ahd-e-mubarak mein ghoda nahr kiya aur uska gosht khaaya.[1045]

[5511] Hazrat Asma bint Abi Bakar ﵄ hi se riwayat hai, unho'n ne farmaya: Ham ne madina taiyyaba mein rehte hue Rasool Allah ﷺ ke ahd-e-mubarak mein ghoda zibah kiya aur uska gosht khaaya.[1046]

[5512] Hazrat Asma bint Abi Bakar ﵄ se ek-doosri riwayat hai, unho'n ne farmaya: Ham ne Rasool Allah ﷺ ke ahd-e-mubarak mein ghoda nahr kiya aur uska gosht khaaya.[1047]

Wakee aur Ibne Uyayna ne Hisham se lafz-e-nahr bayaan karne mein Jarir ki mataaba-at ki hai.

[1039] Surah al Baqara: 67-71
[1040] T: (زَقن) Thoodi [Rekhta]
[1041] T: (مَذبُوح) Wo jaanwar jise litaa kar qurbaan kiya jaae gaae, bhed-bakri waghaira [RSB]
(نَحْر) Wo jaanwar jise khada karke qurbaan kiya jaae, jaise oont waghaira [RSB]
[1042] T: (دَمِ مَسْفُوح) Bahaaya hua khoon [Rekhta]
[1043] T: Urdu pdf mein muraad "مراد" ka daal "د" type nahi hua tha, jiski yahaa'n tasheeh kardi gai hai. [RSB]
[1044] T: (چابُک دَسْتی) Kaarigari mein mahaarat, mahaarat-e-fann [Rekhta]
[1045] Dekhiye: 5511 5512 5519
[1046] راجع: 5510
[1047] راجع: 5510

Baab 25: Zinda Haiwaan Ke Aazaa[1048] Kaatna, Usey Band Karke Teer Maarna Ya Baandh Kar Teero’n Ka Nishaana Banaana Jaaez Nahi

[5513] Hisham bin Zaid se riwayat hai, unho’n ne kaha: Main Hazrat Anas ؓ ke hamraah Hakam bin Ayyub ke paas gaya to wahaa’n chand ladko’n ko dkeha jo murghi ko bandh kar nishaana-baazi kar rahe the. Hazrat Anas ؓ ne ye manzar dekh kar kaha ke Nabi ﷺ ne zinda jaanwar ko bandh kar maarne se manaa farmaya hai.

[5514] Hazrat Abdullah bin Umar ؓ se riwayat hai ke wo ek (1) maraba Yahya bin Saeed ke paas gae, jabke Yahya ke beto’n mein se ek (1) beta murghi ko bandh kar aapne teer se nishaana-baazi kar raha tha. Hazrat Abdullah bin Umar ؓ murghi ke paas gae aur usey khol diya, phir apne saath murghi aur ladka dono ko laae aur Yahya se kaha: Apne ladke ko manaa karo ke us jaanwar ko baandh kar na maare, kyou’nke maine Nabi ﷺ se suna hai, aap ne kisi bhi jaanwar waghaira ko baandh kar maarne se manaa farmaya hai.

[5515] Hazrat Saeed bin Jubair ؓ se riwayat hai, unho’n ne kaha: Main ek (1) dafa Hazrat Abdullah bin Umar ؓ ke hamraah tha. Wo chand-ek naujawaano’n ke paas se guzre, jinho’n ne ek (1) murghi baandh rakhi thi aur us par teer ka nishaana laga rahe the. Jab unho’n ne Hazrat Ibne Umar ؓ ko aate dekha to bhaag nikle. Hazrat Ibne Umar ؓ ne kaha: Ye kaam kaun kar raha tha? Aisa karne waale par Nabi ﷺ ne laanat bheji hai.

Iski mataaba-at Sulaiman ne Shu’ba se ki hai, Minhaal ne Saeed se, unho’n ne Ibne Umar ؓ se bayaan kiya hai ke Nabi ﷺ ne us shakhs par laanat farmaai hai jo haiwaano’n ka musla[1049] kare.

Adi ne Saeed se, unho’n ne Ibne Abbas ؓ se aur wo usey Nabi ﷺ se bayaan karte hain.

[5516] Hazrat Abdullah bin Yazeed ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain: Aap ne rehzani karne (daaka maarne) aur musla karne se manaa farmaya hai.[1050]

Baab 26: Murghi Khaane Ka Bayaan

[5517] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho’n ne kaha: Maine Nabi ﷺ ko murghi ka gosht khaate dekha hai.[1051]

[5518] Hazrat Zahdam se riwayat hai, unho’n ne kaha ke ham Hazrat Abu Moosa Ashari ؓ ke paas the, jabke hamaare aur jarm ke us qabile ke darmiyaan dosti aur bhai-chaara tha. Hamaare saamne ek (1) khaana pesh kiya gaya jis mein murghi ka gosht tha. Haazireen mein se ek (1) shakhs surkh rang ka baitha hua tha. Wo us khaane ke qareeb na aaya. Hazrat Abu Moosa Ashari ؓ ne usey kaha ke tum bhi khaane mein shareek ho jaao. Maine Rasool Allah ﷺ ko iska gosht khaate dekha hai. Usne kaha ke maine usey gandagi khaate dekha tha. Usi waqt se mujhe usse ghinn aane lagi hai. Maine qasam uthaai hai ke aainda main iska gosht nahi khaau’nga. Hazrat Abu Moosa Ashari ؓ ne kaha ke tum shareek ho jaao, main tumhe’n uske mutaalliq ek (1) hadees bayaan karta hoo’n. Wo ye ke main qabila-e-ash-ar (اشعر) ke chand logo’n ko hamraah le kar Rasool Allah ﷺ ki khidmat mein haazir hua, jab main aap ke saamne aaya to aap us waqt khafaa the aur aap sadqe ke oont taqseem kar rahe the. Usi waqt ham ne Aap ﷺ se sawaari ke liye oonto’n ka sawaal kiya to aap ne qasam uthaai ke aap hame’n sawariyo’n ke liye oont nahi de’nge. Aap ne farmaya: “*Is waqt mere paas tumhare liye sawaari ka koi jaanwar nahi hai*”. Phir Rasool Allah ﷺ ke paas maal-e-ghanimat ke oont laae gae to aap ne farmaya: “*Ahsari kaha’n hain? Ashari kaha’n hain?*” Hazrat Abu Musha Ashari ؓ bayaan karte hain ke Aap ﷺ ne hame’n safed kohaano’n waale paanch (5) oont diye. Thodi der tak to ham khamosh rahe, phir maine apne saathiyo’n se kaha ke Rasool Allah ﷺ apni qasam bhool gae hain. Allah ki qasam! Agar ham ne Rasool Allah ﷺ ko aap ki qasam se ghaafil rakha to hame’n kabhi falaah naseeb na hogi. Chunache ham aap ki khidmat mein waapas aae aur arz ki: Allah ke Rasool ﷺ! Ham ne aap se sawaari ke oont talab kiye the, to aap

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[1048] T: (اَعْضا) Jism ke hisse [Rekhta]

[1049] T: (مُثْلَه) (Bataur-e-saza ya inteqaam waghaira) naak, kaan kaat daalna, naash ko maskh karna [Rekhta]

[1050] راجع: 2474

[1051] راجع: 3313

ne hame'n sawaari ke liye koi jaanwar na dene ki qasam uthaai thi. Hamaare khayaal ke mutaabiq aa p apni qasam bhool gae hain. Aap ﷺ ne farmaya: "*Allah Ta'ala hi ne tumhe'n sawaari faraaham ki hai. Allah ke Qasam! Agar Allah ne chaahta to kabhi aisa nahi ho sakta ke main qasam uthaau'n, phir uske alaawa koi cheez behtar dekhu'n, phir main wohi karta hoo'n jo behtar ho aur apni qasam ka kaffaara adaa karta hoo'n*".[1052]

Baab 27: Ghodo'n Ka Gosht

[5519] Hazrat Asma bint Abi Bakar ﷺ se riwayat hai, unho'n ne kaha: Ham ne Rasool Allah ﷺ ke ahd-e-mubarak mein ek (1) ghoda zibah kiy auar uska gosht khaaya.[1053]

[5520] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Nabi ﷺ ne ghazwa-e-khybar ke mauqa par gadhe ka gosht khaane se manaa farmaya, lekin ghode ka gosht khaane ki ijaazat di.[1054]

Baab 28: Gharelu Gadho'n Ka Gosht

Is baab mein Hazrat Salama bin Akwa ﷺ ne Nabi ﷺ se ek (1) riwayat bayaan ki hai.

[5521] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ne khybar ke din paaltu gadho'n ke gosht se rok diya tha.[1055]

[5522] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne paaltu gadho'n ke gosht se manaa kar diya tha.

Is riwayat ki Abdullah bin Mubarak ne mataaba-at ki hai. Wo Obaidullah se aur wo Hazrat Naafe se bayaan karte hain.

Abu Usama ne Obaidullah se aur unho'n ne Hazrat Saalim se is hadees ko zikr kiya hai.[1056]

[5523] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne khybar ke saal nikah-e-mut'a aur paaltu gadho'n ke gosht se manaa famra diya.[1057]

[5524] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ghazwa-e-khybar ke mauqa par (gharelu) gadho'n ke gosht se manaa farmaya aur ghodo'n ke gosht ki ijaazat di.[1058]

[5525 5526] Hazrat Baraa bin Aazib aur Hazrat Ibne Abi Awfa ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne gharelu gadho'n ke gosht se manaa farmaya hai.[1059]

[5527] Hazrat Abu Sa'laba ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne paaltu gadho'n ka gosht khaana haraam qaraar diya tha.

Zubaidi aur Uqail ne Ibne Shihaab se riwayat karne mein Saaleh bin Muhammad ki mataaba-at ki hai.

Nez, Maalik, Ma'mar, Maajishoon, Yunus aur Ibne Ishaq ne Imam Zohri se riwayat ki, ke Nabi ﷺ ne har cheer-phaad karne waale darinde ka gosht khaane se manaa farmaya.

[5528] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ke paas koi shakhs aaya aur kha ke gadhe khaae gae hain. Phir doosra shakhs aaya aur usne bhi kaha ke gadhe khaae jaa rahe hain. Itne mein teesra aadmi aaya aur arz karne laga ke gadhe to khatam ho gae hain. Aap ﷺ ne ek (1) munaadi ke zariye se logo'n mein elaan kar diya ke Allah Ta'ala aur uska Rasool tumhe'n paaltu gadho'n ka gosht khaane se manaa karte hain, kyou'nke ye paleed[1060] hain. Ye elaan sun kar haadniyaa'n ulat di gaee'n, jabke wo gosht se josh maar rahi thee'n.

[1052] راجع: 3133
[1053] راجع: 5510
[1054] راجع: 4219
[1055] راجع: 853
[1056] راجع: 853
[1057] راجع: 4216
[1058] راجع: 4219
[1059] راجع: 3155 4221 4222
[1060] T: (پَلِید) Naapaak, jo zaahir ya baatin ke etebaar se (aarzi ya mustaqil) najis ho [Rekhta]

[5529] Hazrat Amr bin Dinar se riwayat hai, unho'n ne kaha ke maine Hazrat Jaabir bin Zaid ؓ se kaha: Log kehte hain ke Rasool Allah ﷺ ne paaltu gadho'n se manaa kar diya hai? Jaabir ؓ ne kaha ke Hakam bin Amr Ghaffaari ؓ ne hame'n basra mein yehi bataaya tha, lekin ilm ke samandar Hazrat Ibne Abbas ؓ ne iska inkaar kiya aur ye aayat tilaawat farmaai hai: "Jo Kuch Meri Taraf Wahee Ki Gai Hai Us Mein, Main Haraam Nahi Paata Hoo'n…".[1061]

Baab 29: Har Kuchli Waale Darinde Ka Gosht Khaana

[5530] Hazrat Abu Sa'laba ؓ se riwayat hai ke Rasool Allah ﷺ ne har kuchli[1062] waale darinde ka gosht khaane se manaa farmaya hai.

Yunus, Ma'mar, Ibne Uyayna, aur Maajishoon ne Zohri se riwayat karne mein Maalik ki mataaba-at ki hai.[1063]

Baab 30: Murdaar Jaanwar Ki Khaal Ka Hukum

[5531] Hazrat Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ ek (1) mari hui bakri ke paas se guzre to farmaya: "*Tum ne iske chamde se faaeda kyou'n nahi uthaaya?*" Logo'n ne kaha: Ye to murdaar hai. Aap ﷺ ne farmaya: "*Sirf uska (gosht) khaana haraam hai*".[1064]

[5532] Hazrat Ibne Abbas ؓ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ek (1) murda bakri ke paas se guzre to farmaya: "*Iske maaliko'n par ko harj na tha, agar wo iski khaal se nafaa haasil karte*".[1065]

Baab 31: Kastoori Ka Bayaan

[5533] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs bhi Allah ki raah mein zakhmi hota hai, wo qiyaamat ke din is haalat mein aaega ke uska zakhm khoon tapkaata hoga. Uska rang to khoon ke rang jaisa hoga, lekin uski khushboo kastoori ki khushboo jaisi hogi*".[1066]

[5534] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Acche aur bure dost ki misaal kastoori uthaae waale aur bhatti phoonkne waale ki tarah hai. Kastoori uthaane waala tujhe hadiya de ga ya to usse khareed karega ya kam-az-kam uski umda khushboo se mehzooz*[1067]*. Aur bhatti dhunakne waala tere kapde jalaa de ga, ya kam-az-kam tujhe uske paas baithne se naagawaar boo aur dhuwaa'n pohonchega*".[1068]

Faaeda: "مِسْكٌ" ek muarrab (مُعَرَّب)[1069] lafz hai, jo asal mein "مُشْكٌ" tha. Arab log jab kisi ajmi lafz ko istemaal karte hain to us mein kami-beshi kar dete hain. Is baab ko Kitabb uz Zabaaeh was Saied mein is liye bayaan kiya gaya ke misk haran ke naafe se bar-aamad hota hai aur haran shikaar hai. Ulama ne uski tahaarat[1070] par ittefaaq kiya hai.

Baab 32: Khargosh Ka Bayaan

[5535] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke ham ne marri-dahraan mein ek (1) khargosh ka peecha kiya. Log uske peeche daude, lekin thak gae. Bil-aakhir maine usey pakad liya aur usey Abu Talha ؓ ke paas le aaya. Unho'n ne usey zibah kiya aur uski dono raane'n Nabi ﷺ ki khidmat mein bhej dee'n. Aap ﷺ ne unhe'n qubool farmaya.

Baab 33: Saande Ka Bayaan

[5536] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Saanda na to main khud khaata hoo'n aur na usey haraam qaraar deta hoo'n*".

[1061] Surah al Anaam: 145
[1062] T: (كُچْلى) Nokdaar daant jo gosht-khoro'n ke waaste ek (1) qudrati auzaar hai [Rekhta]
[1063] راجع: 5780 5781
[1064] راجع: 1492
[1065] راجع: 1492
[1066] راجع: 237
[1067] T: (مَحْظُوظ) Khush, lutf-andoz [Rekhta]
[1068] راجع: 2101
[1069] T: (مُعَرَّب) Wo lafz jo darasal kisi aur zabaan ka ho aur us ko thodi si tabdeeli ke saath arbi bana liya ho, arbi banaaya gaya [Rekhta]
[1070] T: (طَہارَت) Paaki [Rekhta]

Faaeda: Hamaare yahaa'n aam taur par zabb "الْضَّبِّ" ke maane goh ya soosmaar[1071] kiya jaata hai, jo kisi tarah bhi saheeh nahi, balke iske maane saanda hai. Jo ghaas khaane waala ek (1) sehraai jaanwar hai, jabke sosmaar ya goh mendak aur chipkaliyaa'n khaati hai. Goh ke liye arbi zubaan mein waral "ورل" ka lafz istemaal hota hai aur ye saand ese badi hoti hai. Dar-asl waral, zabb, aur wazagh (chipkali) shakl o shabaahat mein qareeb-qareeb hote hain. Ahadees mein chipkali ko maarne ka hukum hai, jabke saande ka khaana jaaez hai, ahadees mein waral waghaira ka koi zikr nahi hai.

[5537] Hazrat Khalid bin Waleed ﷺ se riwayat hai, wo Rasool Allah ﷺ ke hamraah Ummul Momineen Hazrat Maimoona ﷺ ke ghar gae to Aap ﷺ ki khidmat mein ek (1) bhuna hua saanda pesh kiya gaya. Rasool Allah ﷺ ne uski taraf haath badhaaya hi tha ke ahle-khaana mein se kisi aurat ne kaha ke aap jo khaane ka iraada rakhte hain uske mutaalliq aap ko bataa do. Haazireen ne kaha: Allah ke Rasool ﷺ! Ye saande ka gosht hai. Chunache aap ne khaane se apna haath kheench liya. Maine arz ki: Allah ke Rasool ﷺ! Kya ye haraam hai? Aap ne farmaya: "*Nahi, choonke ye meri qaum ki sarzameen mein nahi hota is liye mujhe isse ghinn aati hai*". Hazrat Khaalid ﷺ ne kaha: Phir maine usey apni taraf kheench liya aur usey khaana shuru kar diya, jabke Rasool Allah ﷺ dekh rahe the.[1072]

Baab 34: Jab Jame Hue Ya Pighle Hue Ghee Mein Chooha Gir Jaae

[5538] Hazrat Maimoona ﷺ se riwayat hai ke ek (1) choohiya ghee mein gir gai to uske mutaalliq Nabi ﷺ se poocha gaya to aap ne farmaya: "*Usey (choohiya ko) aur uske ird-gird waala ghee pehnk do aur baaqi ghee khaa lo*".

Sufyan se kaha gaya ke Ma'mar is hadees ko Imam Zohri se bayaan karte hain, unhe'n Saeed bin Musaiyyib ne, unse Abu Huraira ﷺ ne bayaan kiya. Unho'n ne kaha ke maine ye hadees Imam Zohri se sirf Obaidullah ke waste se suni hai, unse Hazrat Ibne Abbas ﷺ ne, unse Hazrat Maimoona ﷺ ne bayaan kiya aur wo Nabi ﷺ se bayaan karti hain.[1073]

[5539] Hazrat Zohri se riwayat hai (unse poocha gaya:) Agar koi jaanwar choohiya ya koi aur cheez, tel[1074] ya ghee mein gir jaae, jabke wo jamaa hua ho, ya maae' shakl[1075] mein? Unho'n ne kaha: Hame'n ye hadees pohonchi hai ke Rasool Allah ﷺ ne us choohiya ke mutaalliq farmaya, jo ghee mein mar gai: "*Usey aur uske chaaro'n taraf se ghee nikaal kar phenk diya jaae, phir baaqi-maanda ghee khaa liya jaae*". Hame'n ye hadees Obaidullah bin Abdullah ke zariye se pohonchi hai.[1076]

[5540] Hazrat Maimoona ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ se us choohiya ke mutaalliq poocha gaya jo ghee mein gir gai thi, to Aap ne farmaya: "*Usey (choohiya ko) aur uske chaaro'n taraf se ghee ko phenk do aur baaqi ghee khaa lo*".[1077]

Faaeda: Aksar mohaddiseen ne ghee ya tel, chaahe pighla hua ho, us mein ird-gird se saara mutaassira tel nikaal kar baaqi ko istemaal karne ki ijaazat di hai. Aaj ka baahar se khoordani-tel[1078] bar-aamad kiya jaata hai. Un jahaazo'n mein choone waghaira mustaqil taur par rahaaish-pazeer rehte hain. Agar bhare hue jahaz mein ek (1) chooha girne se saara tel zaae karna pade to ye ek (1) naaqaabil-e-talaafi nuqsaan hai. Is bainaa par Imam Bukhari ﷺ ka mauqif wazni maaloom hota hai ke munjamid[1079] aur ghair-munjamid ghee ka farq na kiya jaae. Kisi hadees mein ye saraahat nahi ke aas-paas ka ghee kitni door tak nikaala jaae. Ye har aadmi ki sawaab-deed[1080] par mauqoof hai.

[1071] T: (سُوسْمار) Chipkali se mushaaba magar badaa sehraai jaanwar, jiski do (2) zabaane hoti hain, zameen mein bhat bana kar rehta hai, murdaar khaata hai. [Rekhta]
Soosmaar=Ek (1) sehraai jaanwar jis ke chaar (4) paaon, lambi dum aur chote daant hote hain, keede-makodo'n ko khaata hai, bilo'n mein rehta hai, aur jade ke mausam mein nikalta hai. Iski kai qismen hain jaise chipkali, girgit waghaira [Rekhta]

[1072] راجع: 5391

[1073] راجع: 235

[1074] T: Oil [RSB]

[1075] T: (مائع شكل)

[1076] راجع: 235

[1077] راجع: 235

[1078] T: (خُورْدَنی تیل) Khaaya jaane waala tel [RSB]

[1079] T: (مُنجَمِد) Sardi se jamaa hua [Rekhta]

[1080] T: (صَواب دید) Salah, mashwara, tajweez [Rekhta]

Baab 35: Jaanwar Ke Chehre Par Daagh Dena Aur Nishaan Lagaana

[5541] Hazrat Ibne Umar ؓ se riwayat hai, wo chehre par nishaan lagaane ko makrooh khayaal karte the.

Hazrat Ibne Umar ؓ hi ne bayaan kiya ke Nabi ﷺ ne (chehre par) maarne se manaa farmaya hai.

Ek (1) riwayat mein hai ke chehre ko maarne se manaa kiya hai.

[5542] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ki khidmat mein apne nau-maulood bhai ko laaya, taake aap usey ghutti de'n. Us waqt Rasool Allah ﷺ oonto'n ke baade mein the. Maine aap ko dekha ke aap ek (1) bakri ko daagh de rahe the. Hisham ne kaha: Mera khayaal hai ke Hazrat Anas ؓ ne kaha ke bakriyo'n ke kaan daagh rahe the.[1081]

Faaeda: Aadmi ke chehre par daagh lagaana haraam hai aur haiwanaat ke chehre ko daaghna bhi naa-pasandida amal hai. Albatta haiwanaat ko chehre ke alaawa kisi doosre muqaam par daagh lagaana jaaez hai, agarche ahle kufa ne iska inkaar kiya hai. Wo kehte hain ke aisa karne se haiwanaat ko takleef hoti hai, aur ye musla karne ke mutaraadif hai, lekin mazkoora hadees is mauqif ki tardeed karti hai. "مِرْبَدٍ" Oonto'n ke baade ko kehte hain, mumkin hai ke bakriyo'n ko oonto'n ke baade mein laaya gaya ho. Ek (1) riwayat mein hai ke Rasool Allah ﷺ fatah makkah aur ghazwa-e-hunain se waapsi ke baad oonto'n ko daagh rahe the.[1082] Mumkin hai ke jab Hazrat Anas aae ho'n to aap bakriyo'n ko daagh rahe ho'n, uske baad aap ne oonto'n ko daagh dete dekha ho. Bahar-haal haiwanaat ko chehre ke alaawa doosre muqaam par daagh diya jaa sakta hai, jaisa ke kaano'n par daagh dene se waazeh hota hai.[1083]

Baab 36: Jab Jamaat-e-Mujahideen Ko Ghanimat Miley Aur Un Mein Se Kuch Log Doosre Saathiyo'n Ki Ijaazat Ke Baghair Bakriyo'n Ya Oonto'n Ko Zibah Kar De'n To Aisa Gosht Khaana Naajaaez Hai

Iske mutaalliq Hazrat Raafe bin Khadeej ؓ ne Nabi ﷺ se hadees bayaan ki hai. Hazrat Taawus aur Ikrima ne chor ke zabihe ke mutaalliq farmaya hai ke usey phenk do, yaane ye haraam hai usey mat khaao.

[5543] Hazrat Raafe bin Khadeej ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se arz ki: Kal hamaara dushman se muqaabla hoga aur hamaare paas churiyaa'n nahi hain. Aap ﷺ ne farmaya: "*Jo aala bhi khoon baha de, usey khaao, ba-sharte-ke us par Allah ka naam liya gaya ho. Nez zibah ka aala daant aur naakhun nahi hona chaahiye aur main iski wajah tumhe'n bataae deta hoo'n, ke daant to haddi hai aur naakhun ahle habsha ki churi hai*". Is dauraan mein kuch log aage badh gae aur maal-e-ghanimat par qabza kar liya, jabke Nabi ﷺ apne Sahaba Ikram ؓ ke hamraah peeche the. Un logo'n ne gosht ki deghe'n chadha dee'n. Aap ﷺ ne hukum diya to unhe'n ulat diya gaya. Phir aap ne logo'n mein maal-e-ghanimat taqseem kiya aur ek (1) oont, dus (10) bakriyo'n ke baraabar qaraar diya. Jo log aage-aage the, unka ek (1) oont bidak kar bhaag nikla. Logo'n ke paas ghode nahi the, is liye ek (1) shakhs ne us oont ko teer maara to Allah Ta'ala ne usey rok liya. Aap ﷺ ne farmaya: "*Ye jaanwar bhi kabhi wahshi jaanwaro'n ki tarah bidakne lagte hain. Is liye jab un mein se koi aisa kare to tum bhi uske saath aisa hi bartaao karo*".[1084]

Baab 37: Agar Kisi Qaum Ka Oont Bhaag Nikle Aur Un Mein Se Koi Khair-khwahi Ke Jazbe Se Teer Maar Kar Halaak Karde To Aisa Karna Jaaez Hai

Hazrat Raafe bin Khadeej ؓ ki Nabi ﷺ se marwi ek (1) hadees iski taaeed karti hai.

[5544] Hazrat Raafe bin Khajeed ؓ se riwayat hai, unho'n ne kaha ke ham ek (1) safar mein Nabi ﷺ ke hamraah the, to oonto'n mein se ek (1) oont bidak kar bhaag nikla. Ek (1) aadmi ne usey teer maar kar rok liya. Aap ﷺ ne farmaya: "*Ye oont bhi baaz auqaat jungle jaanwaro'n ki tarah bidakte hain, is liye un mein se jo jaanwar tumhare qaabu se baahar ho jaae, uske saath aisa hi sulook karo*". Raafe bin Khadeej ؓ ne kaha: Allah ke Rasool ﷺ! Ham baaz auqaat ghazwaat aur safar mein hote hain aur jaawar zibah karna chaahte hain, lekin hamaare paas churiyaa'n nahi hotee'n?

[1081] راجع: 1502

[1082] Saheeh Muslim: Al Libaas: H5554

[1083] Fath-ul-Baari: V9 P830

[1084] راجع: 2488

Aap ﷺ ne farmaya: "*Dekh liya karo, jo aala khoon baha de aur us par Allah ka naam liya gaya ho, to usey khaao, magar daant aur naakhun se zibah na karo, kyou'nke daant haddi hai aur naakhun ahle habsha ki churi hai*".[1085]

Faaeda: Is hadees mein do (2) waaqiaat hain, ek (1) ye ke Sahaba Ikram ﷺ ne taqseem-e-ghanimat se pehle gosht ki deghe'n Chadha dee'n, doosra ye ke oont bhaag nikla to usey kisi ne teer maar kar rok liya. In dono waaqiaat se Imam Bukhari ﷺ ne alag-alag masaael ka istimbaat[1086] kiya hai. Lekin Allama Ismaili ne Imam Bukhari ﷺ par eteraaz kiya hai ke dono soorato'n mein koi farq nahi hai. Kyou'nke zibah krne mein dono waaqiaat mein hadd se tajaawuz kiya gaya hai. Haafiz Ibne Hajar ﷺ ne iska ye jawaab diya hai ke pehli soorat mein logo'n ne taqseem se pehle jaanwar zibah kar diye, taake wo gosht ko apne liye khaas kar le'n to unhe'n us gosht se mehroom kar dene ki saza di gai aur jis soorat mein aadmi ne oont ko teer maar kar roka, us mein maalik ke maal ko mehfooz rakhne ka jazba kaar-farma[1087] tha. Shaareh Bukhari Ibne Muneer ne bhi yehi likha hai ke agar ghair-maalik ka zibah karna ziyaadati ke taur par hai to uska zibah faasid hai, aur agar uska zibah karna islaah ke jazbe se hai to faasid nahi hai.[1088] Ek (1) hadees mein hai ke Kaab bin Maalik ﷺ ki laundi ne unki bakri ijaazat ke baghair zibah kardi, jo marne ke qareeb pohonch chuki thi, to Rasool Allah ﷺ ne uske khaane ki ijaazat di.[1089]

Baab 38: Majboor Ke Liye (murdaar) Khaana

Is silsile mein Irshad-e-Baari Ta'ala hai: "Aye Imaan Waalo! Tum Wo Paakiza Cheeze'n Khaao Jo Ham Ne Tumhe'n Di Hain … To Us Par Koi Gunaah Nahi".[1090]

Nez farmaya: "Haa'n Jo Shakhs Bhook Mein Laa-chaar Ho Jaae, Ba-sharte-ke Gunah Ki Taraf Maael Na Ho To Allah Ta'ala Behad Bakhshne Waala Nihaayat Meherbaan Hai".[1091]

Aur farmaya: "Jis Cheez Par Allah Ka Naam Liya Jaae Agar Tum Uski Aayaat Par Yaqeen Rakhte Ho To Usey Khaa Liya Karo".[1092]

Nez, Allah Jalle Shaanahu ka farmaan hai: "Keh Deejiye! Jo Ahkaam Mujh Par Naazil Hote Hain, Main Un Mein Khaane Waale Ke Liye Koi Cheez Haraam Nahi Paata (jise wo khaana chaahe, magar ye ke wo murdaar ho, ya bahaaya hua khoon ho, ya khinzeer ka gosht. Yaqeenan wo naapaak hai ya koi gunaah ki cheez ho ke us par Allah ke siwa kisi aur ka naam liya gaya. Phir jo shaksh majboor kar diya jaae, is haal mein ke na wo sarkash ho aur na hadd se guzarne waala to beshak tumhara Rabb behad bakhshne waala, nihaayat meherbaan hai)".[1093]

Ibne Abbas ﷺ ne damm-e-masfooh ki tafseer farmaai hai ke jo behne waala ho.

Aur Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Ne Tumhe'n Jo Halaal Taiyyab Rizq Diya Hai Usey Khaao".[1094]

Faaeda: Is unwaan aur pesh-karda aayaat mein Imam Bukhari ﷺ ne murdaar khaane ki sharaaet aur hudood o quyood ko bayaan kiya hai. Ahle ilm ne murdaar khaane ke baare mein do (2) cheezo'n se bahes ki hai: ✽ Wo kaunsi majboori hai jiske pesh-e-nazar murdaar khaana halaal ho jaata hai. Wo ye hai ke jab bhook is hadd tak badh jaae ke insaan halaakat ke kinaare tak pohonch jaae, is mein hikmat ye hai ke murdaar mein zeher hota hai, agar ise shuru mein hi khaa liya jaae to insaan ko halaak kar de ga. Is liye shadeed bhook ke waqt khaane ki ijaazat di gai hai, taake bhook ki wajah se uske jism mein zehreele maadde ka tiryaaq[1095] paida ho jaae. ✽ Majboori ki haalat mein kis qadr

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[1085] راجع: 2488
[1086] T: (اِسْتِنّباط) Muqarrar usool ke tahat Quran o Hadees waghaira se masaael-e-sharaiyya ka hukum nikaalne ka amal [Rekhta]
[1087] T: (کار فَرْما) Asar-andaaz, muassir [Rektha]
[1088] Fath-ul-Baari: V9 P832
[1089] Saheeh Bukhari: Az Zabaaeh was Saeid: H5501
[1090] Surah al Baqara: 172-173
[1091] Surah al Maaida: 3
[1092] Surah al Anaam: 118-119
[1093] Surah al Anaam: 145
[1094] Surah an Nahl: 114
[1095] T: (تِرْیاق) Zeher ka asar door karne waali dawaa [Rekhta]

murdaar khaane ki ijaazat hai, uski hadd ye hai ke jisse jism aur rooh mein rishte qaaem reh sakey, us majboori se naajaaez faaeda uthaate hue bisyaar-khori[1096] aur lutf andozi se ijtenaab karna chaahiye.

[1096] T: (بِسْیار خور) Bohot khaane waala, petu [Rekhta]

بسم اللہ الرحمان الرحیم

73: Kitab-ul-Adhaahi (Qurbaaniyo'n Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْأَضَاحِيِّ

Baab 1: Qurbaani Karna Sunnat Hai

Hazrat Ibne Umar ؓ ne kaha: Qurbani sunnat aur amr-e-mash-hoor hai.

Faaeda: Hazrat Ibne Umar ؓ se ek (1) shakhs ne qurbani ke mutaalliq sawaal kiya ke aaya ye waajib hai? To aap ne jawaab mein sirf in alfaaz par iktefa kiya: "Rasool Allah ﷺ aur musalmano ne qurbani ki hai". Is hadees ko naqal karne ke baad Imam Tirmizi ؒ farmate hain ke ahle ilm ke nazdeek isi par amal hai, unke nazdeek qurbani waajib nahi, balke Rasool Allah ﷺ ki sunnato'n mein se ek (1) sunnat hai. Lehaaza uske mutaabiq amal karna mustahab hai. Bahar-haal qurbani agarche farz nahi, taaham istitaa-at ke hote is sunnat-e-muwakkida se gurez[1097] karna kisi tarah bhi saheeh nahi.

[5545] Hazrat Baraa ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Pehla kaam jisse ham eid-ul-adha ke din ki ibteda kare'nge wo namaz hai, phir waapas aakar qurbani kare'nge. Jisne aisa kiya usne hamaare tareeqe ke mutaabiq amal kiya, lekin jo shakhs usse pehle qurbani karega uski haisiyat sirf gosht ki hai, jo usne apne ahle-khaana ke liye pehle taiyyaar kar liya hai. Ye kisi soorat mein qurbani nahi hogi*". Ye sun kar Hazrat Abu Burdah bin Niyaar ؓ khade hue, unho'n ne namaz-e-eid se pehle qurbani zibah Karli thi. Kehne lagey: Ab to mere paas bakri ka ek (1) baccha hai? Aap ﷺ ne farmaya: "*Wohi zibah karo, lekin tumhare baad kisi aur ke liye ye kaafi nahi hoga*".

Ek-doosri riwayat mein hai ke Nabi ﷺ ne farmaya: "*Jis ne namaz ke baad qurbani ki, uski qurbani poori ho gai aur usne musalmano ke tareeqe ko bhi paa liya*".[1098]

[5546] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jis ne namaz-e-eid se pehle qurbani Karli, usne sirf apni zaat ke liye usey zibah kiya. Aur jisne namaz-e-eid ke baad qurbani ki, uski qurbani poori hogai aur usne musalmano ki sunnat ke mutaabiq amal kiya*".[1099]

Baab 2: Imam Ka Logo'n Mein Qurbaniyaa'n Taqseem Karna

[5547] Hazrat Uqba bin Aamir Johni ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Sahaba Ikram ؓ mein qurbaniyaa'n taqseem kee'n to ek (1) yak-saala[1100] Hazrat Uqba ؓ ke hisse mein aaya. Maine arz ki: Allah ke Rasool ﷺ! Mere hisse mein to yak-saala aaya hai? Aap ne farmaya: "*Tum usi ki qurbaani karlo*".[1101]

Baab 3: Musaafiro'n Aur Aurto'n Ki Taraf Se Qurbaani Karna

[5548] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ unke paas tashreef laae, jabke wo makkah mukarrama mein daakhil hone se pehel muqaam-e-sarif par haaeza ho chuki thee'n aur wo ro rahi thee'n. Aap ﷺ ne farmaya: "*Kya baat hai? Kya tumhe'n haiz aagaya hai?*" Hazrat Ayesha ؓ ne kaha: Ji haa'n. Aap ne farmaya: "*Ye wo cheez hai jo Allah Ta'ala ne aadam ki beityo'n ke muqaddar mein likhdi hai. Tum haajiyo'n ki tarah tamaam aamaal-e-hajj adaa karo, magar baitullah ka tawaaf na karo*". Jab ham mina mein the to mere paas gaae ka gosht laaya gaya. Maine kaha: Ye kya hai? Logo'n ne kaah: Rasool Allah ﷺ ne apni biwiyo'n ki taraf se gaae ki qurbaani ki hai.[1102]

Baab 4: Qurbani Ke Din Gosht Ki Khwahish Karna

[5549] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jisne namaz-e-eid se pehle qurbani zibah ki wo dobaara qurbani kare*". Ye sun kar ek (1) aadmi khada hua aur arz karne laga: Allah ke Rasool ﷺ! Is din gosht ki khwahish ki jaati hai aur usne apne hamsaayo'n ki ghurbat ka zikr kiya. Ab to mere paas yak-saala hai, jo gosht ki do (2) bakriyo'n se behtar hai. Aap ﷺ ne usko rukhsat di ke wohi zibah karde. Mujhe maaloom nahi ke ye

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[1097] T: (گُرَیز) Ijtenaab, parhez, doori [Rekhta]

[1098] راجع: 951

[1099] راجع: 954

[1100] T: (یَک سالَہ) Ek (1) saal ka [Rekhta]

[1101] راجع: 2300

[1102] راجع: 294

ijaazat doosro'n ko bhi hai ya nahi? Uske baad Nabi ﷺ do (2) mendho'n ki taraf maael hue aur unhe'n zibah kiya aur log bhi bakriyo'n ki taraf mutawajja hue aur unhe'n taqseem karke zibah kiya.[1103]

Faaeda: Hazrat Anas ؓ ne farmaya ke mujhe maaloom nahi, ye rukhsat doosro'n ko bhi hai ya nahi, jabke Hazrat Baraa bin Aazib ؓ se marwi hadees mein wazaahat hai ke yak-saala bakri ke bacche ki qurbani sirf Hazrat Abu Burdah bin Niyaar ؓ ke liye thi. Rasool Allah ﷺ ne uske mutaalliq farmaya tha ke: "*Tere baad aisa karna kisi ke liye jaaez nahi hoga*".[1104] Shayad Hazrat Anas ؓ ka mazkoora irshad na sun sakey ho'n.[1105] والله أعلم

Baab 5: Jisne Kaha Ke Qurbani Sirf Daswee'n Taareekh Ko Hai

[5550] Hazrat Abu Bakrah ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Zamaana ghoom-phir kar usi haalat par aagaya hai jis haalat par us din tha jab Allah Ta'ala ne aasmaan o zameen ko paida kiya tha. Saal baara (12) mahino'n ka hota hai. Un mein se chaar (4) mahine hurmat ke hain: Teen (3) musalsal, yaane dhul-qada, dhul hajja, aur moharrama, aur chautha mahina rajab muzar jo jamaadil aakhir aur shabaan ke darmiyaan hai*". (Phir aap ne farmaya:) "*Ye kaunsa mahina hai?*" Ham ne kaha: Allah aur uske rasool ziyaada jaante hain. Aap khamosh ho gae. Ham samjhe ke aap iska koi aur naam rakhe'nge, lekin aap ne farmaya: "*Kya ye dhul hajja nahi?*" Ham ne kaha: dhul hajja hi hai. Phir aap ne farmaya: "*Ye kaunsa shahr hai?*" Ham ne arz ki: Allah aur uske rasool ko ziyaada ilm hai. Phir aap khamosh ho gae. Bil-aakhir aap ne farmaya: "*Kya ye baladah, yaane makkah mukarrama nahi?*" Ham ne arz kiya: Kyou'n nahi. Phir aap ne dariyaaft farmaya: "*Ye kaunsa din hai?*" Ham ne arz ki: Allah aur uske rasool ko ziyaada ilm hai. Phir aap khamosh ho gae. Ham ne socha shayad aap iska koi aur naam tajweez kare'nge. Lekin aap ne farmaya: "*Kya ye qurbani ka din nahi?*" Ham ne arz ki: Kyou'n nahi, phir aap ne farmaya: "*Beshak tumahre khoon, tumhare maal*" …Muhammad bin Sireen ne kaha ke mera khayaal hai (Ibne Abi Bakrah ne) ye bhi kaha... "*Aur tumhari izzate'n tum par usi tarah haraam hain jis tarah is din ki hurmat tumhare is shahr mein aur tumhare is mahine mein hai. Tum anqareeb apne Rabb se mulaqaat karoge to wo tumhare amaal ke mutaalliq tumse sawaal karega. Khabardaar! Mere baad gumrah na ho jaana ke tum mein se ek-doosre ki gardan maarne lagey. Khabardaar! Mera ye paighaam haazir shakhs, ghayab ko pohoncha de. Mumkin hai jinhe'n ye paighaam pohonchaya jaae wo sunne waalo'n se ziyaada mehfooz rakhne waale ho'n*" …Muhammad bin Sireen jab ye hadees bayaan karte to kehte: Nabi (s0 ne sach farmaya… Phir Aap ﷺ ne farmaya: "*Aagaah ho jaao! Kya maine ye paighaam pohoncha diya hai? Khabardaar! Kya maine ye paighaam pohoncha diya hai?*"[1106]

Baab 6: Eidgaah Mein Qurbani (ko zibah karne) Aur Nahr Karne Ka Bayaan

[5551] Hazrat Naafe se riwayat hai, unho'n ne kaha ke Hazrat Abdullah bin Umar ؓ zibah-khaana mein qurbani zibah karte the. (Raawi-e-hadees) Obaidullah ne kaha: Yaane Nabi ﷺ ke zibah karne ki jagah mein.[1107]

[5552] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ zibah aur nahr eidgaah mein kiya karte the.[1108]

Baab 7: Nabi ﷺ Ka Seengo'n Waale Do (2) Mendho'n Ki Qurbani Karna, Zikr Kiya Gaya Hai Ke Wo Dono Farba The

Yahya bin Saeed ne kaha ke maine Hazrat Abu Umaama bin Sahal ؓ se suna, unho'n ne kaha: Ham madina taiyyaba mein qurbani ka jaanwar khila-pila kar khoob farba kiya karte the aur deegar musalman bhi qurbani ke jaanwar ko farba kiya karte the.

[5553] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ do (2) mendho'n ki qurbani kiya karte the aur main bhi do (2) mendho'n ki qurbani karta hoo'n.[1109]

[1103] راجع: 954
[1104] Saheeh Bukhari: H5556
[1105] Fath-ul-Baari: V10 P10
[1106] راجع: 67
[1107] راجع: 982
[1108] راجع: 982
[1109] Dekhiye: 5554 5558 5564 5565 7399

[5554] Hazrat Anas ﵁ hi se riwayat hai ke Rasool Allah ﷺ seengo'n waale, do (2) chitkabre[1110] mendho'n ki taraf mutawajja hue aur unhe'n apne haath se zibah kiya.[1111]

Wuhaib ne Ayyub se riwayat karne mein Abdul Wahhab ki mataaba-at ki hai. Ismail aur Haatim bin Wardaan ne Ayyub se, unho'n ne Ibne Sireen se aur unho'n ne Hazrat Anas se is riwayat ko bayaan kiya hai.

[5555] Hazrat Uqba bin Aamir ﵁ se riwayat hai ke Nabi ﷺ ne unhe'n kuch bakriyaa'n dee'n, taake wo aap ke Sahaba Ikram ﷺ mein bataur-e-qurbani taqseem kar de'n. Unho'n ne taqseem kee'n to yak-saala bakri ka ek (1) bacche baaqi reh gaya. Unho'n ne Nabi ﷺ se uska tazkira kiya to aap ne farmaya: "*Usko tum zibah karlo*".[1112]

Baab 8: Nabi ﷺ Ka Abu Burdah ﵁ Se Farmana: "Tum Bakri Ke Yak-saala Bacche Ki Qurbani Karlo Lekin Tumhare Baad Kisi Doosre Ke Liye Aisa Karna Jaaez Nahi Hoga" Ka Bayaan

[5556] Hazrat Baraa bin Aazib ﵁ se riwayat hai, unho'n ne kaha ke mere maamu Abu Burdah bin Niyaar ﵁ ne namaz-e-eid se pehle qurbani Karli to usey Rasool Allah ﷺ ne farmaya: "*Tumhari bakri sirf gosht ki bakri hai*". Unho'n ne kaha: Allah ke Rasool ﷺ! Mere paas bakri ka yak-saala gharelu baccha hai? Aap ﷺ ne farmaya: "*Tum usey hi zibah karlo, lekin tumhare baad kisi aur ke liye jaaez nahi hoga*". Uske baad aap ne farmaya: "*Jisne namaz se pehle (apni qurbani ko) zibah kiya, usne sirf apni zaat ke liye zibah kiya hai aur jisne namaz-e-eid ke baad qurbani zibah ki, uski qurbaani poori ho gai aur usne musalmano ke tareeqa ko paa liya*".[1113]

Obaida ne Sha'bi aur Ibrahim se riwayat karne mein Khalid bin Abdullah ki mataaba-at ki hai. Uski Wakee ne bhi mataaba-at ki hai. Wo hurais se aur wo Sha'bi se bayaan karte hain.

Aasm aur Dawood ne Sha'bi se ye alfaaz bayaan kiye hain: Mere paas bakri ya bhed ka dood-peeta yak-saala baccha hai.

Zubaid aur Firaas ne Sha'bi se ye alfaaz naqal kiye hain: Mere paas yak-saala baccha hai.

Abul Ahwas ne kaha ke hame'n Mansoor ne bataaya: Mere paas yak-saala jawaan baccha hai.

Ibne Awn ne ye alfaaz bayaan kiye hain: Mere paas doodh-peeta yak-saala baccha hai.

[5557] Hazrat Baraa bin Aazib ﵁ se riwayat hai, unho'n ne kaha ke Abu Burdah ﵁ ne namaz-e-eid se pehle qurbani Karli to Nabi ﷺ ne unhe'n farmaya: "*Uske badle mein koi doosri qrubani zibah karo*". Unho'n ne arz ki: Mere paas sirf ek (1) yak-saala baccha hai, mere khayaal ke mutaabiq wo do (2) daante jaawar se behtar hai. Aap ﷺ ne farmaya: "*Phir uski jagah isi ko zibah kar do, lekin tumhare baad kisi doosre ke liye jaaez nahi hoga*".[1114]

Haatim bin Wardaan ne Muhammad bin Sireen se, unho'n ne Hazrat Anas ﵁ se aur unho'n ne Nabi ﷺ se bayaan kiya. Is mein ye alfaaz hain ke mere paas ek (1) yak-saala jawaan baccha hai.

Baab 9: Jisne Qurbaniyaa'n Apne Haath Se Zibah Kee'n

[5558] Hazrat Anas ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne do (2) siyaah-safed mendho'n ki qurbani di. Maine aap ko dekha ke aap ne apna paao'n jaanwar ke pehlu par rakha aur *Bismillah Allahu Akbar* padhkar un dono ko apne dast-e-mubarak se zibah kiya.[1115]

Baab 10: Jis Ne Kisi Doosre Ki Qurbani Zibah Ki

Ek (1) aadmi ne oont zibah karne mein Syedna Abdullah bin Umar ﵁ ka taaoon kiya. Hazrat Abu Moosa Ashari ﵁ ne apni betiyo'n se kaha ke wo apni qurbani apne haath se zibah kare'n.

[1110] T: (چِتْکَبْرا) Safed aur kaale dhabbo'n waala [Rekhta]

[1111] راجع: 5553

[1112] راجع: 2300

[1113] راجع: 951

[1114] راجع: 951

[1115] راجع: 5553

[5559] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke muqaaf-e-sarif mein Rasool Allah ﷺ mere paas tashreef laae to main ro rahi thi. Aap ﷺ ne farmaya: “*Kya baat hai? Kya tumhe’n haiz aagaya hai?*” Maine kaha: Ji haa’n. Aap ne farmaya: “*Ye to Allah Ta’ala ne banaat-e-aadam ke muqaddar mein likh diya hai. Is bina par to doosre haajiyo’n ki tarah tamaam aamaal-e-hajj adaa kar, sirf baitullah ka tawaaf na kar*”. Rasool Allah ﷺ ne apni biwiyo’n ki taraf se gaae ki qurbani di thi.[1116]

Baab 11: Qurbani Ka Jaanwar Namaz-e-Eid Ke Baad Zibah Karna Chaahiye

[5560] Hazrat Baraa ؓ se riwayat hai, unho’n ne kaha ke maine Nabi ﷺ ko khutba dete hue suna, aap ne farmaya: “*Bila-shubha ham aaj ke din ki ibteda namaz se kare’nge, phir waapas aakar qurbani karne ka fareeza sar-anjaam de’nge, jo shaksh is tarah karega wo hamaare tareeqa ko paa le ga aur jisne namaz se pehle qurbani ki to wo aisa gosh hai jise usne apne ahle-khaana ke liye taiyyaar kiya hai. Wo qurbani kisi darje mein bhi nahi*”. Hazrat Abu Burdah ؓ ne arz ki: Allah ke Rasool ﷺ! Maine to namaz se pehle qurbani Karli hai. Albatta mere paas abhi yak-saala bakri ka baccha hai aur wo do (2) daante jaanwar se behtar hai. Aap ﷺ ne farmaya: “*Tum uske badle mein isi yak-saala bacche ki qurbani karo, lekin tumhare baad ye kisi ke liye jaaez na hoga*”.[1117]

Baab 12: Jisne Namaz-e-Eid Se Pehle Qurbani Ki Wo Apni Qurbani Dobaara Kare

[5561] Hazrat Anas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Jisne namaz-e-eid se pehle qurbani Karli ho, wo dobaara qurbani kare*”. Ek (1) aadmi ne arz ki: Is din logo’n ko gosht ki khwahish ziyaada hoti hai, phir usne apne padosiyo’n ki mohtaaji ka zikr kiya. Goya Rasool Allah ﷺ ne usey maazoor[1118] khayaal kiya. Usne mazeed kaha ke mere paas bakri ka yak-saala baccha hai, jo do (2) bakriyo’n se bhi accha hai, to Aap ﷺ ne usey ijaazat de di. Hazrat Anas ؓ ne kaha: Mujhe ilm nahi ke ye rukhsat doosro’n ke liye thi ya nahi. Phir Aap ﷺ ne do (2) mendho’n ki taraf mutawajja hue, yaane unko zibah kiya. Uske baad log apni bakriyo’n ki taraf mutawajja hue aur unhe’n zibah kiya.[1119]

[5562] Hazrat Jundub bin Sufyan Bajali ؓ se riwayat hai, unho’n ne kaha ke main badi-eid ke din Nabi ﷺ ki khidmat mein haazir tha. Aap ne farmaya: “*Jisne namaz-e-eid se pehle qurbani zibah ki wo uski jagah doosri qurbaani zibah kare aur jisne ne namaz-e-eid se pehle qurbani zibah nahi ki, wo ab namaz ke baad zibah kare*”.[1120]

[5563] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho’n ne kaha ke ek (1) din Rasool Allah ﷺ ne namaz padhi, phir farmaya: “*Jisne hamari tarah namaz padhi aur hamaare qible ki taraf mutawajja hua wo qurbani naa kare, hatta ke wo namaz se faarigh ho jaae*”. Abu Burdah bin Niyaar ؓ ne kahde ho kar arz ki: Allah ke Rasool ﷺ! Main to qurbani kar baitha hoo’n? Aap ﷺ ne farmaya: “*Ye kaam toone qabl-az-waqt kar liya hai*”. Unho’n ne kaha: Ab mere paas bakri ka yak-saala baccha hai, jo do (2) daanta do (2) bakriyo’n se behtar hai, kya main usey zibah kar loo’n? Aap ne farmaya: “*Haa’n, lekin tumhare baad ye ijaazat kisi aur ke liye nahi hogi*”. (Raawi-e-hadees) Hazrat Aamir ne kaha: Ye unki behtareen qurbani thi.[1121]

Baab 13: Zabiha Ki Gardan Par Paao’n Rakhna

[5564] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ seengo’n waale do (2) chitkabre mendho’n ki qurbani kiya karte the aur aap apna paao’n unki gardan par rakhte, phir apne haath se unhe’n zibah kare the.[1122]

Baab 14: Zibah Karte Waqt Allahu Akbar Kehna

[5565] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ne seengo’n waale do (2) siyaah mendho’n ki qurbaani di. Aap ne unhe’n apne haath se zibah kiya. Bismillah Allahu Akbar padha aur apna paao’n unki gardan par rakha.[1123]

[1116] راجع: 294

[1117] راجع: 951

[1118] T: (مَعْذُور) Qaasir, mehroom, moaaf kiya gaya, qaabil-e-a’fu [Rekhta]

[1119] راجع: 954

[1120] راجع: 954

[1121] راجع: 951

[1122] راجع: 5553

[1123] راجع:5553

Baab 15: Jab Koi Apni Qurbani (makkah) Bheje Taake Wahaa'n Zibah Ki Jaae To Us Soorat Mein Us Par Koi Cheez Haraam Nahi Hogi

[5566] Hazrat Masrooq se riwayat hai ke wo Hazrat Ayesha ki khidmat mein haazir hue aur arz ki: Ummul Momineen! Agar koi shakhs apni qurbani Ka'aba bheje, aur khud apne shahr mein thehra rahe, le jane waale ko wasiyyat kar de ke jaanwar ke galey mein qalaada (haar) daal diya jaae to kya wo mohrim ho jaaega. Yahaa'n tak ke doosre log ehraam khol de'n? Masrooq kehte hain ke maine pas-parda ehraam aap ke haath par haath maarne ki aawaaz suni. Hazrat Ayesha ne farmaya: Main, Rasool Allah ki qurbani ke haar banaaya karti thi, aap jab apni qurbani Ka'aba bhejte. Lekin logo'n ke waapas aane tak Aap par koi cheez haraam na hoti thi jo unke ghar ke doosre afraad par halaal ho.[1124]

Baab 16: Qurbani Ka Gosht Kitna Khaaya Jaae Aur Kitna Zakheera Kiya Jaae

[5567] Hazrat Jaabir bin Abdullah se riwayat hai, unho'n ne kaha ke ham Nabi ke zamaana-e-mubarak mein madina taiyyaba tak qurbani ka gosht jamaa rakhte the. Raawi ne kai martaba ("Qurbani ka gosht" ke bajaae) "hadee ka gosht" kaha.[1125]

[5568] Hazrat Abu Saeed Khudri se riwayat hai ke wo ek (1) martaba safar mein the, jab waapas aae to unke saamne gosht pesh kiya gaya aur ahle-khaana ne kaha ke ye hamari qurbaaniyo'n ka gosht hai. Hazrat Abu Saeed Khudri ne kaha: Ise utha lo, main ise nahi khaau'nga. Phir main utha aur ghar se baahar chala gaya. Hatta ke apne bhai Abu Qatada ke paas aaya, wo unke maadri bhai the aur jung-e-badr mein shareek the. Jab main ne unse ye muaamala zikr kiya to unho'n ne kaha ke tumhare baad naya hukum zaahir hua hai.[1126]

Faaeda: Ek (1) riwayat mein hai ke Rasool Allah hajjat-ul-wida ke mauqa par khade hue aur farmaya: "*Main tumhe'n teen (3) din se ziyaada qurbani ka gosht khaane se manaa karta tha, taake tum usey logo'n mein taqseem karo. Ab main tumhare liye usey halaal karta hoo'n. Usse jab tak chaaho khaao*".[1127] Is hadees se maaloom hota hai ke Rasool Allah ne hijrat ke nawwe (9th) saal ek (1) khaas sabab ki wajah se teen (3) din tak khaane ki paabandi lagaai thi, jabke logo'n ke paas qurbaniyaa'n na thee'n, to aap ne ye gosht unhe'n khaane ka hukum diya jo qurbaani nahi kar sakte the. Uske baad ye paabandi khatam karke us gosht ke zakheera karne ki ijaazat di.[1128]

[5569] Hazrat Salama bin Akwa se riwayat hai, unho'n ne kaha ke Nabi ne farmaya: "*Jisne tum mein se qurbani ki hai wo teesre din is haalat mein subah na kare ke uske ghar mein qurbaani ke gosht mein se kuch bahi baaqi na ho". Jab doosra saal aaya to Sahaba Ikram ne arz ki: Allah ke Rasool ! Ham is saal bhi wohi kare'n jo pichle saal kiya tha? Aap ne farmaya: *"Khud khaao, doosro'n ko khilaao aur zakheera bhi karo, kyou'nke pichle saal to log tangi mein mubtalaa the, maine chaaha ke tum logo'n ki mushkilaat mein unka taaoon karo".*

[5570] Hazrat Ayesha se riwayat hai, unho'n ne kaha ke ham madina taiyyaba mein qurbani ke gosht ko namaz lagaa kar rakh dete the. Phir usey ham Nabi ki khidmat mein bhi pesh karte the. Uske baad ek (1) martaba aap ne farmaya: "*Qurbani ka gosht teen (3) din se ziyaada tak na khaao*". Ye huku koi zaroori nahi tha, balke aap ka maqsad ye tha ke ham qurbani ka gosht un logo'n ko bhi khilaae'n jin ke yahaa'n qurbani na hui ho. [1129] والله أعلم

[5571] Hazrat Abu Obaid se riwayat hai, jo Ibne Azhar ke aazaad-karda ghulam the aur wo eid-ul-adha ke mauqa par Hazrat Umar ke hamraah the, unka ye bayaan hai ke Hazrat Umar ne khube se qabl namaz-e-eid padhaai, phir logo'n ko khutba dete hue farmaya. Logo! Rasool Allah ne tumhe'n eid ke din un do (2) dino'n mein roza rakhne se manaa farmaya hai: Ek (1) to wo din hai jab roze poore karke tum eid-ul-fitr manaate ho aur doosra wo din hai jis din tum apni qurbani ka gosht khaate ho.[1130]

[1124] راجع: 1696
[1125] راجع: 1719
[1126] راجع: 3997
[1127] Musnad Ahmad: V4 P15
[1128] Fath-ul-Baari: V10 P33
[1129] راجع: 5423
[1130] راجع: 1990

[5572] Hazrat Abu Obaid hi se riwayat hai, unho'n ne kaha: Phir main Hazrat Usman ke hamraah haazir hua aur ye juma al mubarak ka din tha. Unho'n ne khutbe se pehle namaz-e-eid padhaai, phir khutba dete hue farmaya: Logo! Is din mein tumhare liye do (2) eide'n jamaa ho gai hain. Atraaf-e-madina ke rehne waalo'n mein se jo koi pasand karta hai ke juma ka bhi intizaar kare to wo intizaar kare aur agar koi waapas jaana chaahta hai to wo jaa sakta hai. Main usey ijaazat deta hoo'n.

[5573] Hazrat Abu Obaid hi riwayat karte hain ke phir main eid ke din Hazrat Ali ke hamraah tha. Unho'n ne khutba se pehle namaz-e-eid padhi, phir logo'n ko khutba dete hue farmaya: Rasool Allah ne tumhe'n apni qurbani ka gosht teen (3) din se ziyaada tak khaane ki mumaaneat ki hai.

Ma'mar ne Imam Zohri se, unho'n ne Abu Obaid se isi tarah bayaan kiya hai.

[5574] Hazrat Abdullah bin Umar se riwayat hai ke Rasool Allah ne farmaya: "*Qurbani ka gosht teen (3) din tak khaao*". Hazrat Abdullah bin Umar mina se kooch karte waqt zaitoon ke tel se tori khaate the, kyou'nke wo qurbani ke gosht se ijtenaab karte the.

Faaeda: Hazrat Ibne Umar qurbani ka gosht sirf teen (3) din tak istemaal karte the aur jab din khatam ho jaate the to qurbani ka gosht istemaal na karte, balke zaitoon ke tel se roti khaate. Aisa maaloom hota hai ke unh'en wo hadees nahi pohonchi jis mein is paabandi ko utha lene ka zikr hai. Agar unhe'n iska ilm hota to is qadr takalluf na karte.

بسم الله الرحمان الرحيم

74: Kitab-ul-Ashribah (Mashrubaat Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْأَشْرِبَةِ

Baab 1: Irshad-e-Baari Ta'ala "Bila-shubha Sharaab, Juaa, Buth Aur Paanse Gande Aur Shaitaani Kaam Hain"[1131] Ka Bayaan

[5575] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jisne duniya mein sharaab pi, phir usne tauba nahi ki to aakhirat mein wo usse mehroom rahega*".

[5576] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne bayaan kiya ke jis raat Rasool Allah ﷺ ko meraaj karaai gai, us raat eeliya shahr[1132] mein sharaab aur doodh ke do (2) pyaale pesh kiye gae. Aap ﷺ ne unhe'n dekha, phir aap ne doodh ka pyaala le liya. Hazrat Jibraeel ﷺ ne farmaya: Us Allah ke liye tamaam taareefe'n hain jisne aap ko deen-e-fitrat intekhaab karne ki hidaayat farmaai! Agar aap ne sharaab ka pyaala pakda hota to aap ki ummat gumraah ho jaati.[1133]

Ma'mar, Ibne Haad, Usman bin Umar, aur Zubaidi ne Zohri se riwayat karne mein Shuaib ki mataaba-at ki hai.

[5577] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se ek (1) hadees suni hai, tumhe'n wo mere alaawa koi doosra bayaan nahi karega. Aap ﷺ ne farmaya: "*Qiyaamat ki nishaaniyo'n mein se hai ke jahaalat aam hogi aur ilm kam ho jaaega, zinakaari badh jaaegi, sharaab-noshi ka daur-daura hoga, mard kam ho'nge, aur aurte'n ba-kasrat ho'ngi, hatta ke pachaas-pachaas (50-50) aurto'n ki nighraani karne waala sirf ek (1) mard hoga*".[1134]

[5578] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jab koi shakhs zina karta hai to aen zina karte waqt wo momin nahi hota. Jab kio sharaab peeta hai to aen sharaab-noshi ke waqt wo momin nahi hota. Jab chor, chori karta hai to aen chori ke waqt wo momin nahi hota*".

Ek (1) riwayat mein (raawi-e-hadees) Abu Bakar bin Abdur Rahman, Hazrat Abu Huraira ﷺ se marwi is hadees mein mazkoora umoor ke saath ye izaafa karte the: "*Jab koi kisi qadar aur sharaafat waale maal o mataa par daaka daalta hai ke log dekhte hi dekhte reh jaae'n to wo bhi loot-maar karte waqt momin nahi rehta*".[1135]

Baab 2: Angoor Aur Doosri Cheezo'n Ki Sharaab Ka Bayaan

[5579] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya: Jab sharaab haraam ki gai to madina taiyyaba mein angoor ki sharaab nahi milti thi.[1136]

[5580] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Ham par jab sharaab haraam ki gai to madina taiyyaba mein angoor ki sharaab bohot kam dastiyaab hoti thi. Aam istemaal ki sharaab kacchi aur pakki khajooro'n se taiyyaar ki jaati thi.[1137]

[5581] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Umar ﷺ ne mimbar par khutba dete hue farmaya: Jab sharaab ki hurmat ka hukum naazil hua to wo paanch (5) cheezo'n se banti thi: Angoor, khajoor, shahed, gehoo'n, aur jau. Khabar (sharaab) har wo cheez hai jo aqal ko dhaanp le.[1138]

[1131] Surah al Maaida: 90

[1132] T: Ye bait-ul-muqaddas shahr mein ek jagah ka naam hai, ye aaj-kal Jerusalem mein "Aelia Capitolina" ke naam se jaana jaata hai [RSB]

[1133] راجع: 3394

[1134] راجع: 80

[1135] راجع: 2475

[1136] راجع: 4616

[1137] راجع: 2464

[1138] راجع: 4619

Baab 3: Jab Sharaab Ki Hurmat Naazil Hui To Wo Kacchi Aur Pakki Khajooro'n Se Taiyyaar Ki Jaati Thi

[5582] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke main Hazrat Abu Obaida, Hazrat Abu Talha aur Hazrat Ubai bin Kaab ﷺ ko kacchi-pakki khajooro'n se taiyyaar karda sharaab pila raha tha, ke ek (1) aane waale ne ittela di ke sharaab haraam kardi gai hai. Us waqt Hazrat Abu Talha ﷺ ne farmaya: Aye Anas! Utho aur sharaab ko baha do, chunache maine usey bahaa diya.[1139]

[5583] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke main ek (1) qabile mein khada apne chachaao'n ko khajooro'n se taiyyaar-karda sharaab pila raha tha. Kyou'nke main un mein sab se kam-umar tha. Us dauraan mein kisi ne kaha ke sharaab haraam kardi gai hai. Haazireen ne kaha: Ab ise bahaa do, chunache maine sharaab ko baha diya.

Raawi ne poocha ke ye sharaab kis cheez se banti thi? Unho'n ne farmaya: Taaza kacchi-pakki khajooro'n se. Hazrat Abu Bakar bin Anas ne kaha: Unki sharaab yehi hoti thi. Hazrat Anas ﷺ ne iska inkaar na kiya.[1140]

Mere kuch saathiyo'n ne khabar di, unho'n ne Hazrat Anas ﷺ ko ye kehte hue suna ke us waqt unki sharaab si qism ki hoti thi.

[5584] Hazrat Anas bin Maalik ﷺ hi se ek-doosri riwayat hai, unho'n ne bayaan kiya ke jab sharaab haraam ki gai to wo kacchi aur pakki khajooro'n se taiyyaar ki jaati thi.[1141]

Baab 4: Shahed Se Taiyyaar-karda Sharaab Ka Bayaan Jise Bit-oo' (الْبِتْعُ) kaha Jaata Hai

Ma-a'n (مَعْن) bin Isa ne kaha: Maine Hazrat Anas ﷺ se "الْفُقَّاعِ" Fuqqa' ke mutaalliq dariyaaft kiya to unho'n ne farmaya: Agar us mein nahsa na ho to (uske peene mein) koi harj nahi.

Ibne Daraawardi ne kaha: Ham ne unse uske mutaalliq poocha to unho'n ne farmaya: Agar us mein nasha na ho to koi harj nahi.

Faaeda: Fuqqa', wo mashroob[1142] hai jo khushk angooro'n se taiyyaar kiya jaata tha. Agar us mein nasha na ho to usey istemaal karne mein chandaa'n harj nahi hai. Chunache agar kisi cheez ke ziyaada peene se nasha nahi aata to usey nosh kiya jaa sakta hai. Jaisa ke Fuqqa' mashroob ke mutaalliq wazaahat ki gai hai. والله أعلم

[5585] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ se Bit-ee' (الْبِتْعِ) ke mutaalliq poocha gaya to aap ne farmaya: "*Jo bhi mashroob nasha laae wo haraam hai*".[1143]

[5586] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ se Bit-ee' (الْبِتْعِ) ke mutaalliq dariyaaft kiya gaya, ye mashroom shahed se taiyyaar kiya jaata tha aur ahle yemen ke yahaa'n ise peene ka aam riwaaj tha. Rasool Allah ﷺ ne farmaya: "*Jo mashroob bhi nasha-aawar ho wo haraam hai*".[1144]

Faaeda: Har nasha-aawar cheez haraam hai, khwah uske ziyaada peene se nahsa aae. Chunache Rasool Allah ﷺ ka irshad-e-giraami hai: "*Jis cheez ka bada pyaala nasha-aawar ho to uska ek (1) chullu bhi haraam hai*". Balke ham kehte hain ke usse bhi kam miqdaar khwah qatra hi kyou'n na ho, haraam hai. والله أعلم

[5587] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Kaddu aur tarcoal ke bartano'n mein nabeez na banaao*"

[1139] راجع: 2464
[1140] راجع: 2464
[1141] راجع: 2464
[1142] T: (مَشْرُوب) Peene ki cheez, sharbat waghaira [Rektha]
[1143] راجع: 242
[1144] راجع: 242

Hazrat Abu Huraira ﷺ in do bartano'n ke saath rogahni martabaan aur khajoor ke taney ko khod kar taiyyaar karda bartan ka bhi izaafa kiya karte the.

Baab 5: Khamar Wo Mashroob Hai Jo Aqal Ko Dhaanp Le.

[5588] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Syedna Umar ﷺ ne Rasool Allah ﷺ ke mimbar par khutba dete hue kaha: Jab sharaab ki hurmat ka hukum naazil hua to us waqt wo paanch cheezo'n se taiyyaar ki jaati thi. Angoor se, khajoor se, gandum se, jau aur shahed se. Khabar wo mashroom hai jo aqal ko makhmoor[1145] kar de. Teen (3) masaael aise hain, meri khwahih thi ke Rasool Allah ﷺ ham se judaa hone se pehle unka hukum bataa dete. Wo ye hain: Dada ka tarka, kalaala[1146] ka masla aur sood ke masaael.

Raawi-e-hadees Abu Haiyyaan bayaan karte hain ek maine kaha: Aye Abu Amr! Ek (1) mashroob Sindh mein chaawalo'n se taiyyaar hota hai? Unho'n ne farmaya: Ye cheez Nabi ﷺ ke mubarak daur mein paai nahi jaati thi, ya kaha ke Syedna Umar ﷺ ke zamaane mein na thi.

Hajjaaj ne bhi is hadees ko Hazrat Hammad se, unho'n ne Abu Haiyyaan se bayaan kiya, lekin unho'n ne angoor ke bajaae kishmish ke alfaaz bayaan kiye hain.[1147]

[5589] Hazrat Ibne Umar ﷺ se riwayat hai aur wo Hazrat Umar ﷺ se bayaan karte hain ke aap ne farmaya: Sharaab paanch (5) cheezo'n se kasheed[1148] ki jaati thi: Kishmish, khajoor, gehoo'n, jau, aur shahed se.[1149]

Baab 6: Jo Shakhs Sharaab Ka Naam Badal Kar Usey Apne Liye Halaal Khayaal KAre

[5590] Hazrat Abdur Rahman bin Ghanm (عَبْدُ الرَّحْمٰنِ بْنُ غَنْمٍ) se riwayat hai, unho'n ne kaha: Mujhe Abu Aamir ya Abu Maalik Ashari ﷺ ne bayaan kiya, Allah ki qasam! Unho'n ne mujhse jhoot nahi bola, unho'n ne Nabi ﷺ ko ye farmate hue suna: "*Yaqeenan meri ummat mein kuch aise log zaroor paida ho'nge jo zindkaari, resham ka pehenna, sharaab-noshi aur gaane-bajaane ko halaal samjhe'nge. Ye log pahaad ke daaman mein rahaaish rakhe'ge. Charwaahe unke maweshi charaane ke liye subah o shaam laae'nge aur le jaae'nge. Us dauraan mein unke paas koi haajatmand apni zaroorat le kar jaaega to wo kahe'nge: Tum ab waapas chale jaao, hamaare paas kal aao, lekin Allah Ta'ala raat hi ko unhe'n halaak kar de ga aur pahaad un par giraa de ga. Un mein se doosro'n ko bandar aur khinzeer ki soorat mein maskh kar de ga. Wo qiyaamat tak usi haalat mein rahe'nge*".

Faaedea: Haraam cheez ka naam badal dene se uska hukum tabdeel nahi ho jaata, jaisa ke sood ka naam munaafa ya mark-up rakh diya jaae to uski haqeeqat nahi badalti, usi tarah sharaam ko mashroob ya sharbat kehne se ya aur koi naam rakh lene se wo halaal nahi ho jaati. Chunache Rasool Allah ﷺ ne is silsile mein waazeh alfaaz mein pesh-goi farmaai hai, aap ne farmaya: "*Raat-din ka nizaam khatam nahi hoga, hatta ke meri ummat ke kuch log sharaab-noshi kare'nge, lekin usey uske naam ke siwa doosre naam se pukaare'nge*".[1150] Afsos ke hadees mein mazkoor tamaam buraaiyaa'n aaj aam ho rahi hain, gaana-bajaana aur sharaab-noshi aam hai. Zinakaari ke adde to hukumati sarparasti mein chal rahe hain. Allah Ta'ala hame'n unse mehfooz rakhe. آمین

Baab 7: Bartano'n Aur Pathar Ke Pyaalo'n Mein Nabeez Banaana

[5591] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke Abu Usaid Saa'di ﷺ aae aur Rasool Allah ﷺ ko apne walime mein shumooliyat ki daawat di. Unki biwi hi tamaamkaam kar rahi thi, halaa'nke wo dulhan thi. Hazrat Sahal ﷺ ne kaha: Kya tumhe'n maaloom hai ke usne Rasool Allah ﷺ ko kya pilaaya tha? Aap ﷺ ke liye unho'n ne raat ke waqt patthar ke bartan mein khajoore'n bhigo rakhi thee'n.[1151]

[1145] T: (مَخْمُور) Madhosh, apni dhun mein sar-shaar, magan, nashe mein choor [Rekhta]

[1146] T: (کَلالَہ) Wo shakhs jis ke waalid aur aulaad na ho, wo shakhs jis ke waariso'n mein baap-dada, beta-beti, aur pota-poti na ho [Rekhta]

[1147] راجع: 4619

[1148] T: (کَشِید) Akhaz karna, haasil karna, lena [Rekhta]

[1149] راجع: 4619

[1150] Sunan Ibne Majah: Al Ashribah: H3384

[1151] راجع: 5176

Faaeda: Khajoor ko paani mein bhigokar usey mal-chaan kar sharbat banana nabeez kehlaaa hai. Ye ek (1) muqawwi[1152], farhat-bakhsh[1153] mashrobo hai. Arbi zubaan mein ise naqee "نقیع" kehte hain. Jab is mein turshi[1154] paida ho jaae aur josh maarne lagey to uska peena jaaez nahi.

Baab 8: Mumaaneat Ke Baad Nabi ﷺ Ka Har Qism Ke Bartano'n Mein Nabeez Banaane Ki Ijaazat Dena

[5592] Hazrat Jaabir ؓ se riwayat hai ke Rasool Allah ﷺ ne makhsoos bartano'n ke istemaal se manaa farmaya to ansaar ne arz ki: Hamaare liye to inke baghair koi doosra chaara-e-kaar[1155] nahi. Aap ﷺ ne farmaya: "*To khair, phir ijaazat hai*".

Khalifa kehte hain ke hame'n Yahay bin Saeed ne Sufyan se, unho'n ne Mansoor se, aur unho'n ne Hazrat Saalim bin Abu Ja'd se ye hadees bayaan ki.

[5593] Hazrat Abdullah bin Amr ؓ se riwayat hai ke jab Nabi ﷺ ne mashkeezo'n ke siwa doosre makhsoos bartano'n mein nabeez banaane se manaa farmaya to logo'n ne aap se arz ki: har kisi ko mashkeeza kaha'n se mil sakta hai? Tab Aap ﷺ ne tarcoal ke bartan ke alaawa doosre matko'n mein nabeez banaane ki ijaazat de di.

Abdullah bin Muhammad kehte hain ke ham se Sufyan Soori ne yehi bayaan kiya. Us mein ye alfaaz hain ke jab Nabi ﷺ ne chand bartano'n mein nabeez banaane se manaa farmaya.

[5594] Hazrat Ali ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne kaddu aur tarcoal ke bartano'n mein nabeez banaane se manaa farmaya.

Usman bin Abi Shaiba ne Jarir ke waaste se Hazrat Amash se ye hadees bayaan ki.

[5595] Hazrat Ibrahim Nakhai se riwayat hai, unho'n ne kaha ke maine Aswad bin Yazeed se poocha, kya tum ne Hazrat Ayesha ؓ se poocha tha ke kis bartan mein nabeez banana makrooh hai? Hazrat Aswad ne kaha: Haa'n. Maine arz ki: Ummul Momineen! Nabi ﷺ ne kis-kis bartan mein nabeez banaane se manaa farmaya tha? Unho'n ne kaha: Aap ﷺ ne ham ahle-khaana ko kaddu aur tarcoal ke bartano'n mein nabeez banaane se manaa farmaya. Maine Hazrat Aswad se poocha ke unho'n ne matke aur sabz martabaan ka zikr nahi kiya to unho'n ne kaha ke main tumse wohi kuch bayaan karta hoo'n jo maine suna hai, kya wo bhi bayaan karu'n jo maine nahi suna?

[5596] Hazrat Abdullah bin Abi Awfa ؓ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ ne sabz matko'n mein nabeez banaane se manaa farmaya. Maine arz ki: Ham safed matko'n mein nabeez bana kar nosh kar liya kare'n? Unho'n ne farmaya: Nahi.

Baab 9: Khajoor Ka Sharbat Nosh Karna Ba-sharte-ke Nasha-aawar Na Ho

[5597] Hazrat Sahal bin Saad ؓ se riwayat hai ke Hazrat Abu Usaid Saa'di ؓ ne Nabi ﷺ ko apne walime mein shubooliyat ki daawat di. Us din unki biwi hi mehmaano'n ki khidmat kar rahi thee'n, jabke o khud dulhan thi. Usne kaha: Tum jaante ho ke maine Rasool Allah ﷺ ke liye kis cheez ka sharbat taiyyaar kiya tha? Maine raat hi ko Aap ﷺ ke liye khajoore'n ek (1) patthar ke bartan mein bhigo di thee'n.[1156]

[1152] T: (مُقَوّی) Quwwat dene waala, taaqat bakhshne waali dawa ya ghiza [Rekhta]

[1153] T: (فَرْحَت بَخْش) Raahat-bakhsh, masarrat, aesh-bakhsh [Rekhta]

[1154] T: (تُرْشی) Khataas, bad-mazgi, talkhi [Rekhta]

[1155] T: (چارَۂ کار) Kaam ki tadbeer, kaam ka tareeqa, ilaaj [Rekhta]

[1156] راجع: 5176

Baab 10: Baazaq (الْبَاذَقِ) Ka Bayaan

Jisne har nasha-aawar mashroob se manaa kiya. Hazrat Umar, Hazrat Abu Obaida bin Jarrah, aur Hazrat Moaaz bin Jabal ﷺ ki raae hai ke jab koi tilaa[1157] pak kar ek-tihaai reh jaae to uska peena jaaez hai. Hazrat Baraa bin Aazib aur Hazrat Abu Juhaifa ﷺ nisf reh jaane ke baad bhi usey nosh kar lete the.

Hazrat Ibne Abbas ﷺ ne farmaya ke juice jab tak taaza rahe usey nosh kar sakte hain.

Hazrat Umar ﷺ ne farmaya: Maine Obaidullah ke mu'n se sharaab ki boo paai hai. Main uske mutaalliq tehqeeq karu'nga, agar wo (peene ki cheez) nasha-aawar saabit hui to main us par sharai hadd jaari karu'nga.

Faaeda: Baazaq (الْبَاذَقِ)[1158], baada[1159] ka Muarrab[1160] hai, wo sharaab jo angoor nichod kar uske sheere se banaai jaae. Agar usey thoda sa pakaa kar rakhe'n jisse wo raqeeq[1161] aur shaffaaf rahe to uska istemaal jaaez hai, agar usey itna josh de'n ke nisf ud jaae aur nisf baaqi reh jaae to usey munsif aur agar do-tihaai udne ke baad ek-tihaai baaqi reh jaae to usey musallas kaha jaata hai. Ise Tala (طلاء) bhie kehte hain. Yaane wo gaadha hokar us lep ki tarah ho jaata hai jo khaarishi oonto'n ko lagaai jaati hai. Agar us mein nasha paida ho jaae to bil-ittefaaq haraam hai. Nasha paida hone se pehle-pehle uska istemaal jaaez hai, bahar-haal hurmat ka daar o madaar uske nasha-aawar hone par hai. والله أعلم

[5598] Hazrat Abu Juwairiyyah se riwayat hai, unho'n ne kaha ke maine Hazrat Ibne Abbas ﷺ se baazaq ke mutaalliq dariyaaft kiya to unho'n ne farmaya ek Hazrat Muhammad ﷺ baazaq ke wujood se pehle hi duniya se rukhsat ho gae. Bahar-haal jo bhi cheez nasha laae wo haraam hai. Abu Jurwiariya ne kaha: Baazaq to halaal o taiyyib hai. Hazrat Ibne Abbas ﷺ ne farmaya: Angoor halaal o taiyybi tha, jab uski sharaab ban gai to wo haraam o khabees hai.

[5599] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ halwa aur shahed pasand karte the.[1162]

Baab 11: Jis Insaan Ki Ye Raae Ho, Ke Taaza Aur Khushk Khajooro'n Ko Milaa Kar Nabeez Na Banaai Jaae, Jabke Wo Nasha-aawar Ho Usi Tarah Do (2) Saalan Ek (1) Jagah Jamaa Na Kiye Jaae'n

[5600] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke main Hazrat Abu Talha, Hazrat Abu Dujaana, Aur Sahal bin Baiza ﷺ ko neem-pukhta aur pukhta khajooro'n ka aameza[1163] pila raha tha (jo nasha-aawar tha) ke achaanak hurmat-e-sharaab ka hukum aagaya. Uske baad maine usey zameen par phenk diya. Main hi unhe'n pilaa raha tha, kyou'nke main un sab se kam-umar tha. Ham us qism ki nabee ko us waqt sharaab hi kehte the.

Amr bin Haaris ne kaha ke hame'n Qatada ne bayaan kiya aur unho'n ne Hazrat Anas ﷺ se suna.[1164]

[5601] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne kishmish aur khajor ko, nez, neem-pukhta aur pukhta taaza khajoor ko milaa kar bhigone se manaa farmaya tha.

[5602] Hazrat Abu Qatada ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne isse roka tha ke pukhta aur neem-pukhta khajoor, nez khajoor aur munaqqa ko milaa kar nabeez banaai jaae. Aap ne har ek ko juda-juda bhigone ka hukum diya.

[1157] T: (طِلا) Sharbat [RSB]
[1158] T (بَاذَق) Angoor ka paani thoda sa ubla hua [Urduinc]
[1159] T: (بادَہ) Nasha-aawar mashroob [Urduinc]
[1160] T: (مُعَرَّب) Wo lafz jo darasal kisi aur zabaan ka ho aur us ko thodi si tabdeeli ke saath arbi bana liya ho, arbi banaaya gaya [Rekhta]
[1161] T: (رَقِیْق) Patla, paani ki maanind [Rekhta]
[1162] راجع: 4912
[1163] T: (آمیزَہ) Aamez kiya hua, murakkab [Rekhta]
[1164] راجع: 2464

Baab 12: Doodh Nosh Karna

Irshad-e-Baari Ta'ala hai: "(In chaupaayo'n ke paito'n mein) Jo Gobar Aur Khoon Hai, Usse (ahm tumhe'n khaalis doodh pilaate hain, jo peene waalo'n ke liye bohot hi khushgawaar hai").[1165]

[5603] Hazrat Abu Huraira se riwayat hai, unho'n ne farmaya ke shab-e-meraaj mein Rasool Allah ko doodh ka pyaala aur sharaab ka pyaala pesh kiya gaya.[1166]

[5604] Hazrat Umme Fazal se riwayat hai, unho'n ne kaha ke logo'n ne arfa ke din Rasool Allah ke roze ke mutaalliq shak kiya to maine aap ke liye ek (1) bartan mein doodh bheja jise aap ne nosh farmaya.

Sufyan kabhi ishadees ko you'n bayaan karte the ke arfa ke din Rasool Allah ke roze ke mutaalliq logo'n ko shubha tha, is liye Umme Fazal ne aap ke liye doodh bheja.

Jab un (Sufyan) se poocha jaata (ke ye riwayat mausool hai ya mursal) to wo kehte: (Marfoo muttasil hai, kyou'nk) Ye Umme Fazal ki riwayat hai (jo sahaabiya thee'n).[1167]

[5605] Hazrat Jaabir bin Abdullah se riwayat hai, unho'n ne kaha ke Abu Humaid Saa'di muqaam-e-naqee' se doodh ka pyaala laae to Rasool Allah ne unse farmaya: "*Toone ise dhaanpa kyou'n nahi? Agar-che us par arz*[1168] *ke bal lakdi hi rakh dete*".[1169]

[5606] Hazrat Jaabir hi se riwayat hai, unho'n ne kaha ke ek (1) ansari sahaabi Hazrat Abu Humaid Saa'di muqaam-e-naqee' se Nabi ke liye doodh se bhara ek (1) bartan laae. Nabi ne unse farmaya: "*Ise dhaanp kar kyou'n nahi laae? Agar-che is par lakdi hi rakh dete*".

(Amaash kehte hain ke) Mujhe Sufyan ne bayaan kiya, unse Hazrat Jaabir ne Nabi se ye hadees bayaan ki.[1170]

[5607] Hazrat Baraa se riwayat hai, unho'n ne kaha ke Nabi makkah mukarrama se tashreef laae to Hazrat Abu Bakar aap ke hamraah the. Hazrat Abu Bakar ne bayaan kiya ke ham raaste mein ek (1) charwaahe ke qareeb se guzre, jabke Rasool Allah ko pyaas lagi thi. Hazrat Abu Bakar ne farmaya ke main ek (1) pyaale mein thoda sa doodh laaya, Rasool Allah ne wo nosh farmaya to mujhe raahat mehsoos hui. Us dauraan mein Suraaqa bin Ja'shum ghode par sawaar ho kar hamaare paas pohonch gaya. Aap ne uske liye bad-dua ki. Suraaqa ne Aap se iltija to iltijaa ki, ke aap bad-dua na kare'n, wo waapas chala jaaega. Nabi ne aisa hi kiya.[1171]

[5608] Hazrat Abu Huraira se riwayat hai ke Rasool Allah ne farmaya: "*Behtareen sadqa doodh dene waali oontni ya doodh dene waali bakri ka atiya dena hai, jo ek (1) bartan subah bhar kar doodh de aur ek (1) bartan shaam ko bhar de*".[1172]

[5609] Hazrat Ibne Abbas se riwayat hai ke Rasool Allah ne doodh nosh farmaya, phir kulli ki aur farmaya: "*Is mein chiknaahat hoti hai*".[1173]

[5610] Hazrat Anas bin Maalik se riwayat hai, unho'n ne kaha ke Rasool Allah ne farmaya: "*Mujhe jab sidratul muntaha ki taraf uthaaya gaya to maine wahaa'n chaar (4) nehre'n dekhee'n. Un mein se do (2) zaahiri thee'n aur do (2) baatini. Zaahiri nehre'n to neel aur furaat hain aur baatini nehre'n jannat mein thee'n. Phir mujhe teen (3) pyaale pesh kiy egae. Ek (1) pyaale mein doodh aur doosre mein shahed tha, jabke teesre pyaale mein sharaab thi.*

[1165] Surah an Nahl: 66

[1166] راجع: 3394

[1167] راجع: 1658

[1168] T: (عَرْض) Chaudaai [Rekhta]

[1169] Dekhiye: 5606

[1170] راجع: 5605

[1171] راجع: 2439

[1172] راجع: 2629

[1173] راجع: 211

Maien wo pyaala liya jis mein doodh tha aur usey maine nosh-e-jaa'n kiya, us intekhaab par mujhe kaha gaya: Aap ne aur aap ki ummat ne asal fitrat kop aa liya hai".

Hisham, Saeed, aur Hamaam ne Hazrat Qatada se, unho'n ne Hazrat Anas ﷺ se, unho'n ne Maalik bin Sa'sa'h (مَلِكِ بْنُ صَعْصَعَةَ) ﷺ se, ye hadees bayaan ki hai, us mein nehro'n ka zikr to isi tarah hai, lekin teen (3) pyaalo'n ka zikr nahi hai.[1174]

Faaeda: Mazkoora hadees mein teen (3) pyaale pesh karne ka zikr hai, lekin un mein koi munaafaat nahi, kyou'nke do (2) pyaale muqaal-e-eeliya mein pesh kiye gae the, jabke aap us waqt bait-ul-muqaddas mein the aur teen (3) pyaale sidrat tul muntaha par pesh kiye gae the. والله أعلم

Baab 13: Meetha Paani Talaash Karna

[5611] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Talha ﷺ madina taiyyaba mein khajooro'n ke baaghaat ke lihaaza se tamaam ansaar se ziyaada maaldaar the. Unka mehboob tareen maal beeruha tha, aur wo masjid-e-nabawi ke bilkul saamne waaqe tha. Rasool Allah ﷺ wahaa'n tashreef le jaate aur us mein meetha paani nosh farmaate the.

Hazrat Anas ﷺ farmate hain: Jab ye aayat naazil hui: "Tum Hargiz Bhalaao Nahi Paaoge Hatta Ke Tum Apne Mehboob Maal Se Kharch Karo".[1175] To Hazrat Abu Talha ﷺ khade hue aur arz ki: Allah ke Rasool ﷺ! Allah Ta'ala farmata hai: "Tum Hargiz Neki Nahi Paaoge Hatta Ke Apni Mehboob Tareen Cheez Kharch Karo", aur mera mehboob-tareen maal beeruha hai, aur wo Allah ke liye sadqa hai. Main uska ajar o sawaab Allah ke yahaa'n paane ki ummeed rakhta hoo'n. Allah ke Rasool ﷺ! Aap jaha'n munaasib samjhe usey kharch kar de'n. Rasool Allah ﷺ ne farmaya: "*Khoob! Ye bohot hi faaeda-bakhsh maal hai*". (Aap ne mazeed farmaya:) "*Jo uch toone kaha maine usey sun liya hai, lehaaza meri raae hai ke tum usey apne rishtedaaro'n mein taqseem kar do*". Hazrat Abu Talha ﷺ ne kaha: Allah ke Rasool ﷺ! Main aisa hi karu'nga, chunache unho'n ne wo (maal) apne rishtedaaro'n aur chacha ke beto'n mein taqseem kar diya.

Ismail aur Yahya bin Yahya ne "رَايِحٌ" ke alfaaz naqal kiye hain.[1176]

Baab 14: Doodh, Paani Ke Saath Milaa Kar Peena

[5612] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko dodh peete dekha. Aap unke ghar tashreef laae to maine (Hazrat Anas ne) bakri ka doodh nikaala aur us mein kooe'n ka taaza paani milaa kar Rasool Allah ﷺ ko pesh kiya. Aap ﷺ ne pyaala liya aur usey nosh farmaya. Aap ki baaee'n jaanib Hazrat Abu Bakar ﷺ the aur daaee'n jaanib ek (1) eraabi[1177] tha, aap ne apna baaqi doodh eraabi ko diya, phir farmaya: "*Ha us shakhs ka hai jo daaee'n jaanib ho, phir wo haqdaar hai jo uske daaee'n jaanib ho*".[1178]

[5613] J Jaabir bin Abdullah ﷺ se riwayat hai ke Rasool Allah ﷺ ek (1) ansari ke paas tashreef le gae aur aap ke saath ke ek (1) rafeeq (Hazrat Abu Bakar Siddiq ﷺ) bhi the. Nabi ﷺ ne farmaya: "*Agar tumahre paas mashkeeze mein raat ka baasi paani hai to (hame'n pilaao) ham usse mu'n lagaa kar peelete hain*". Hazrat Jaabir ﷺ ne kaha: Wo ansari apne baagh mein paudo'n ko paani de raha tha. Usne kaha: Allah ke Rasool ﷺ! Mere paas raat ka paani maujood hai, aap meri jhonpdi mein tashreef le jaae'n. Chunache wo un dono ko wahaa'n le gaya phir usne ek (1) pyaale mein paani daala, phir apni ek gharelu bakri se us par doodh doha, uske baad Rasool Allah ﷺ ne usey nosh farmaya, phir aap ke rafeeq ne usey piya.[1179]

[1174] راجع: 3570

[1175] Surah aale Imran: 92

[1176] راجع: 1461

[1177] T: (أَعْرابِى) Arab ka sehra-nasheen, arab ka baddu, dehaati [Rekhta]

[1178] راجع: 2352

[1179] Dekhiye: 5621

Baab 15: Sheereen Sharbat Aur Shahed Ka Sharbat Nosh Karna

Imam Zohri ne kaha: Agar pyaas ki shiddat ho aur paani dastiyaab na ho, to bhi insaan ka peshaab peena jaaez nahi, kyou'nke wo najis hai. Allah Ta'ala ka irshad-e-giraami hai: "Tumhare Liye Paakiza Cheeze'n Halaal Ki Gai Hain".[1180]

Hazrat Abdullah bin Masood ﷺ ne nasha-aawar cheez ke mutaalliq farmaya: Beshak Allah Ta'ala ne tumhare liye shifa haraam cheezo'n mein nahi rakhi.

[5614] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ko sheerni aur shahed dono cheeze'n bohot marghoob thee'n.[1181]

Baab 16: Khade-khade Paani Peena

[5615] Hazrat Nazzaal se riwayat hai ke Hazrat Ali ﷺ ke paas (masjid-e-kufa ke) sahn mein paani laaya gaya, to unho'n ne khade ho kar nosh kiya aur farmaya: Kuch log khade ho kar paani peene ko makrooh khayaal karte hain, jabke maine Nabi ﷺ ko is tarah karte dekha hai, jis tarah tum ne mujhe (is waqt) karte dekha hai.[1182]

[5616] Hazrat Ali ﷺ se riwayat hai ke unho'n ne namaz-e-Zohar padhi, phir (masjid-e-kufa ke) sahn mein logo'n ki zarooriyaat ke liye baith gae, hatta ke asr ki namaz ka waqt ho gaya. Phir unke paas paani laaya gaya to unho'n ne piya, usse mu'n aur haath dhoe. Raawi ne sar aur paao'n ka bhi zikr kiya. Phir aap khade ho gae aur khade-khade wazoo ke bacha hua paani nosh kiya. Uske baad kaha: Kuch log khade ho kar paani peena makrooh khayaal karte hain, halaa'nke Nabi ﷺ ne aisa hi kiya, jaise maine kiya hai.[1183]

Faaeda: Hazrat Anas ﷺ se marwi ek (1) hadees mein hai ke Rasool Allah ﷺ ne kisi bhi shakhs ko khade ho kar paani peene se manaa farmaya hai.[1184] Us hadees ke pesh-e-nazar bila-wajah khade ho kar paani peena kisi tarah bhi munaasib nahi, is mauzoo par ba-kasrat ahadees aai hain. Balke baaz ahadees mein hai ke agar koi bhool kar khade-khade paani peele, to usey qae kar de. In ahadees se pataa chalta hai ke islaam aaraam se baith kar peene ki hausla-afzaai karta hai aur Rasool Allah ﷺ ka maamool bhi yehi tha ke aap aaraam o sukoon se baith kar paani waghaira peete the. Haa'n kisi zaroorat ke pesh-e-nazar khade ho kar peena jaaez hai, jaisa ke Rasool Allah ﷺ ek (1) martaba Hazrat Kabsha ﷺ ghar tashreef le gae, ghar mein mashkeeza latak raha tha to aap ne usse khade-khade paani nosh kiya.[1185] Lekin khade ho kar peene ko maamool nahi banana chaahiye. والله أعلم

[5617] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne zamzam ka paani khade ho kar piya.[1186]

Baab 17: Jisne Oont Par Baithe-baithe Piya

[5618] Hazrat Umme Fazal bint Haaris ﷺ se riwayat hai ke unho'n ne Nabi ﷺ ke liye doodh ka ek (1) pyaala bheja, jabke aap arfa ke shaam maidaan-e-arafaat mein khade the, aap ne wo pyaala apne dast-e-mubarak se liya aur usey nosh farmaya.[1187]

Maalik ne Abu Nazar se bayaan kiya to us riwayat mein ye izaafa tha ke aap us waqt oont par tashreef farma the.

Baab 18: Peene-pilaane Mein Daaee'n Jaanib Waala Ziyaada Haqdaar Hai, Phir Uski Daaee'n Jaanib Waala

[5619] Hazrat Anas ﷺ se riwayat hai ke Rasool Allah ﷺ ki khidmat mein paani milaaya hua doodh pesh kiya gaya, jabke aap ki daaee'n jaanib ek (1) dehaati aur baaee'n jaanib Syedna Abu Bakar ﷺ the. Aap ﷺ ne wo doodh peekar baaqi eraabi ko diya aur farmaya: "*Daaee'n jaanib waale ziyaada haqdaar hain, phir uski daaee'n jaanib waale*".[1188]

[1180] Surah al Maaida: 5

[1181] راجع: 4912

[1182] Dekhiye: 5616

[1183] راجع: 5615

[1184] Sunan Abu Dawood: Al Ashribah: 3717

[1185] Jaame Tirmizi: Al Ashribah: H1892

[1186] راجع: 1637

[1187] راجع: 1658

[1188] راجع: 2352

Baab 19: Kya Koi Daaee'n Jaanib Baithne Waale Se Ijaazat le kar Baaee'n Jaanib Bade Aadmi Ko De Sakta Hai?

[5620] Hazrat Sahal bin Saad ؓ se riwayat hai ke Rasool Allah ﷺ ki khidmat mein ek (1) mashroob laaya gaya, aap ne us mein se kuch nosh farmaya. Aap ke daaee'n jaanib ek (1) nau-umr ladka tha, jabke baaee'n jaanib buzurg Sahaba Ikram ؓ the. Aap ﷺ ne ladke se farmaya: "*Kya tu mujhe ijaazat deta hai ke main bacha hua sharbat in shuyookh ko de doo'n?*" Bacche ne kaha: Allah ke Rasool ﷺ! Allah ke Qasam! Aap ke pas-maanda[1189] se milne waale apne hisse ke muaamale mein main kisi par eesaar[1190] nahi karu'nga. Raawi ne kaha: Phir Rasool Allah ﷺ ne zor se uske haath mein pyaala de diya.[1191]

Baab 20: Hauz Se Mu'n Lagaa Kar Paani Peena

[5621] Hazrat Jaabir bin Abdullah ؓ se riwayat hai ke Nabi ﷺ qabila-e-ansaar ke ek (1) sahabi ke yahaa'n tashreef le gae. Aap ke saath aap ke ek (1) rafeeq (Siddiq-e-Akbar ؓ) bhie the, Nabi ﷺ aur aap ke saathi ne usey salaam kiya. Usne salaam ka jawaab diya. Phir arz ki: Allah ke Rasool ﷺ! Mere maa-baap aap par qurbaan ho'n ye badi garmi ka waqt hai aur wo apne baagh ko paani de raha tha. Nabi ﷺ ne usey farmaya: "*Agar tumhare paas mashkeeze mein raat ka rakha hua paani hai to pilaao, warna ham (is hauz se) mu'n lagaa kar peele'nge*". Aur wo us waqt bhi baagh ko paani de raha tha, usne kaha: Allah ke Rasool ﷺ! Mere paas mashkeeze mein raat ka rakha hua paani hai. Phir wo apni jhonpdi ki taraf gaya. Pyaale mein paani laaya aur us par apni gharelu bakri ka doodh doha. Nabi ﷺ ne usey nosh farmaya, phir wo dobaara laaya to jo saahab aap ke saath the unho'n ne piya.[1192]

Baab 21: Choto'n Ka Bado'n Ki Khidmat Karna

[5622] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke main khada apne qabile mein apne chachaao'n ko khajoor ki sharaab pilaa raha th, kyou'nke main sab se chota tha. Us dauraan mein kaha gaya ke sharaab haram kardi gai hai. Unho'n ne kaha: Ise phenk do. To ham ne usey ulat diya. Maine Hazrat Anas ؓ se poocha: Us waqt log kis cheez se taiyyaar-shuda sharaab peete the? Unho'n ne farmaya: Wo pakki aur kacchi khajooro'n ki thi. Hazrat Abu Bakar bin Anas ne kaha: Yehi unki sharaab hoti thi to Hazrat Anas ؓ ne uska inkaar nahi kiya.[1193]

(Raawi-e-hadees kehta hai ke) Mujh se baaz logo'n ne bayaan kiya, unho'n ne Hazrat Anas ؓ se suna, unho'n ne farmaya ke un dino'n unki yehi sharaab hoti thi.

Baab 22: Bartan Dhaanp Kar Rakhna

[5623] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Raat ka jab aaghaaz ho, ya jab shaam ho jaae to apne baccho'n ko rok lo, kyou'nke us waqt shaitaan muntashir hote hain. Phir jab raat ka kuch hissa guzar jaae to baccho'n ko chodo aur darwaaze band karlo. Us waat Allah ka naam yaad karo, shaitan band-darwaaza nahi khol sakta aur Allah ka naam le kar apne mashkeezo'n ka mu'n band kar do. Nez Allah ka naam le kar paani ke bartano'n ko dhaanp rakho, khwah arz ke bal koi lakdi hi rakh do aur apne chiraagh bujhaa diya karo*".[1194]

[5624] Hazrat Jaabir ؓ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum jab sone lago to chiraagh gul kar do, darwaaze band kar do, mashkeezo'n ke mu'n baandh do aur khaane-peene ke bartano'n ko dhaanp do*". Mera khayaal hai aap ne ye bhif amraya: "*Agar-che koi lakdi un par arz ke bal rakhdo*".[1195]

Faaeda: Hamaari shariyat kis qadr kaamil hai ke us mein roz-marrah ki zarooriyaat ke mutaalliq poori-poori rahnumaai hai, jin ki taraf aam taur par tawajjo nahi di jaati. Khatarnaak ashyaa se ehtiyaat zaroori hai. Bahar-haal

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[1189] T: (پَس ماندَہ) Bacha hua khaana, bacha-kucha [Rekhta]

[1190] T: (اِیْثار) Doosro'n ke mafaad ko apne mafaad par tarjeeh dene ka amal, apne se doosre ka faaeda muqaddam jaanna, qurbaan karna, qurbaani dena [Rekhta]

[1191] راجع: 2351

[1192] راجع: 5613

[1193] راجع: 2464

[1194] راجع: 3280

[1195] راجع: 3280

darwaza band karte waqt, bartan dhaankte waqt aur mashkeeze ka mu'n baandhte waqt agar Allah ka naam le liya jaae to uski barkat se insaan shaitani shararato'n se mehfooz ho jaata hai. Agar sunnat samajh kar un par amal kiya jaae to khaarji hifaazat ke saath-saath ye umoor taqarrub-e-Ilaahi ka zariye bhi ban jaate hain aur sawaab bhi milta hai.

Baab 23: Mashkeeze Ka Mu'n Oopar Ki Taraf Modkar Andar Ki Jaanib Se Paani Peena

[5625] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mashkeezo'n ke ikhtinaas se manaa farmaya, yaane mashkeezo'n ka mu'n oopar ki taraf modh kar andar ki jaanib se paani peene se roka hai.[1196]

[5626] Hazrat Abu Saeed ؓ hi se riwayat hai, farmate hain: Maine Rasool Allah ﷺ se suna, aap ne mashkeezo'n ke ikhtinaas se manaa farmaya hai.

Abdullah ne kaha ke Ma'mar waghaira ne bayaan kiya: "اختناث" mashkeeze se mu'n lagaa kar paani peene ko kehte hain.[1197]

Baab 24: Mashkeeze Ke Mu'n Se Mu'n Lagaa Kar Paapni Peena

[5627] Hazrat Ayyub se riwayat hai, unho'n ne kaha ke ham se Hazrat Ikrima ne kaha: Kya main tumhe'n chand choti-choti baate'n na bataau'n, jo hame'n Hazrat Abu Huraira ؓ ne bayaan ki thee'n? Rasool Allah ﷺ ne mashkeeze ke mu'n se mu'n lagaa kar paani peene se manaa kiya tha. Nez, isse bhi mana kiya ke koi shakhs apne padosi ko apni deewaar mein khoonti lagaane se roke.[1198]

[5628] Hazrat Abu Huraira Se riwayat hai ke Nabi ﷺ ne mashkeeze ke mu'n se mu'n lagaa kar paani peene se manaa kiya tha.[1199]

[5629] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne mashkeeze ke mu'n se paani peene se manaa farmaya tha.

Baab 25: Bartan Mein Saans Lene Ki Mumaaneat

[5630] Hazrat Abu Qatada ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi paani piye to bartan mein saans na le. Aur jab tum mein se koi peshaab kare to apni sharamgaah ko daae'n haath se na chue aur jab istinjaa kare to daaee'n haath se na kare*".[1200]

Baab 26: Paani Do (2) Ya Teen (3) Saans Mein Peena Chaahiye

[5631] Hazrat Thumaama bin Abdullah se riwayat hai, unho'n ne kaha ke Syedna Anas ؓ (peete waqt) bartan mein do (2) ya teen (3) saans lete aur kehte the ke Nabi ﷺ paani peete waqt teen (3) saans lete the.

Faaeda; Is hadees ka matlab ye hai ke paani peete waqt ek (1) hi saans se na piya jaae, balke us dauraan teen (3) saans liye jaae'n aur saans lete waqt bartan ko mu'n se alag kar diya jaae, jaisa ke ek (1) hadees mein iski wazaahat hai. Chunache Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab koi paani waghaira piye to usey bartan mein saans nahi lena chaahiye, agar dobaara peena chaahe to bartan mu'n se hataae, phir chaahe to dobaara mazeed peele*".[1201] Haafiz Ibne Hajar ؒ ne Tabrani ke hawaale se Hazrat Abu Huraira ؓ se marwi ek (1) hadees bayaan ki hai, ke Rasool Allah ﷺ peete waqt teen (3) Saans lete the, jab pyaala mu'n ke qareeb karte to Bismillah padhte aur jab usey mu'n se hataate to Alhamdulillah padhte, is tarah teen (3) dafa karte the.[1202]

[1196] Dekhiye: 5626

[1197] راجع: 5625

[1198] راجع: 2463

[1199] راجع: 2463

[1200] راجع: 153

[1201] Sunan Ibne Majah: Al Ashribah: H3427

[1202] Al Mojam-ul-Ausat lit Tabrani: V10 P117; As Saheeha lil Albaani: H1277

Baab 27: Sone Ke Bartano'n Mein Peena

[5632] Hazrat Ibne Abi Laila se riwayat hai, unho'n ne kaha ke Hazrat Huzaifa ؓ madaain mein the, unho'n ne paani maanga to ek (1) dehaati ne unko chaandi ke bartan mei paani laakar diya. Unho'n ne bartan us par phenk maara aur farmaya ke maine bartan sirf is liye phenka hai ke main is shakhs ko manaa kar chuka tha, lekin ye baaz nahi aaya. Bila-shubha Nabi ﷺ ne hame'n resham aur deebaaj[1203] pehenne se aur sone-chaandi ke bartano'n mein khaane-peene se manaa farmaya hai. Aap ne farmaya tha: "*Ye cheeze'n un (kuffaar) ke liye duniya mein hain aur tumhe'n aakhirat mein mile'ngi*".[1204]

Baab 28: Chaandi Ke Bartan Istemaal Karna

[5633] Hazrat Ibne Abi Laila se riwayat hai, unho'n ne kaha ke ham Hazrat Huzaifa ؓ ke saath baahar nikle, unho'n ne Nabi ﷺ ka zikr kiya ke aap ne farmaya tha: "*Sone-chaandi ke bartano'n mein na khaao-piyo, nez resham aur deebaaj bhi na pehno, kyounke ye cheeze'n un (kuffaar) ke liye duniya mein hain aur tumhare liye aakhirat mein ho'ngi*".[1205]

[5634] Ummul Momineen Hazrat Umm Salama ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs chaandi ke bartan mein peeta hai wo apne pait mein jahannum ki aag ghtt-ghtt karke daal raha hai*".

[5635] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n saat (7) cheezo'n ka hukum diya aur saat (7) cheezo'n se manaa kiya. Aap ne hame'n bimaar ki iyaadat karne, janaaze ke peeche jaane, cheenkne waale ko jawaab dene, daawat dene waale ki daawat qubool karne, salaam phailaane, mazloom ki madad karne aur qasam dene waale ki qasam poori karne ka hukum diya. Aur aap ne hame'n sone ki angothi (pehenne), chaandi ke bartan mein peene, reshmi gadde istemaal karne, qassi[1206], deebaaj aur istabraq[1207] pehenne se manaa farmaya.[1208]

Baab 29: Pyaalo'n Aur Katoro'n Mein Peena

[5636] Hazrat Umme Fazal ؓ se riwayat hai ke logo'n ne arfa ke din Nabi ﷺ ke roze ke mutaalliq shak kiya to aap ki khidmat mein doodh ka pyaala pesh kiya gaya, jise aap ne nosh-e-jaa'n farmaya.[1209]

Baab 30: Nabi ﷺ Ke Pyaale Aur Aap Ke Baratano'n Mein Khaana-peena

Hazrat Abu Burdah ؓ ne kaha ke mujhe Hazrat Abdullah bin Salaam ؓ ne kaha: Kya main tumhe'n us pyaale mein na pilaau'n jis mein Nabi ﷺ ne piya tha?

[5637] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ se ek (1) arab khaatoon ka zikr kiya gaya to aap ne Hazrat Abu Usaid Saa'di ؓ ko hukum diya ke uski taraf yahaa'n aane ka paighaam bheje'n. Unho'n ne uski taraf paighaam bheja to wo haazir huei aur Banu Saaidah ke makanaat mein thehri. Nabi ﷺ bhi tashreef laae aur uske paas gae. Aap ne dekha ke wo aurat sar jhukaae baithi thi. Jab Nabi ﷺ ne usse guftagu ki to usne kaha: Main aap se Allah ki panaah chaahti hoo'n. Aap ﷺ ne farmaya: "*Maine tujhe panaah di*". Logo'n ne usse kaha: Kya tujhe maaloom hai ke ye kaun the. Usne kaha: Nahi. Unho'n ne kaha: Ye Rasool Allah ﷺ the aur tumse nikah karne ke liye tashreef laae the. Usne kaha: Phir main to intehaai bad-naseeb rahi. Us roz Nabi ﷺ tashreef laae aur saqeefa-e-banu saaidah mein apne Sahaba Ikram ؓ ke saath baithe. Prhi farmaya: "*Aye Sahal! Paani pilaao*". Sahal kehte hain ke maine aap ke liye ye pyaala nikaala aur us mein aap ko paani pilaaya. Phir Hazrat Sahal ؓ hamaare liye bhi wo pyaala

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[1203] T: Urdu pdf mein deebaaj "دیباج" ki jagah sirf deeba "دیبا" likha tha, maine iski tasheeh kardi hai [RSB]

[1204] راجع: 5426

[1205] راجع: 5426

[1206] T: (قَسِّي) Atraaf-e-misr mein taiyyaar kiya jaane waala ek (1) kapda jis mein resham ke dhaage bhi istemaal hote the (ye mafhoom, tarjuma Maulana Dawood Raaz ؓ se liya gaya hai [RSB])

[1207] T: (إِسْتَبْرَق) Mota zartaar reshmi kapda [Rekhta]

[1208] راجع: 1239

[1209] راجع: 1658

nikaal kar laae aur ham ne bhi us mein paani piya. Raawi bayaan karta hai ke uske baad Hazrat Umar bin Abdul Aziz رحمه الله ne unse ye pyaala maang liya tha to unho'n ne ye unko hibaa kar diya tha.[1210]

[5638] Hazrat Aasim Ahwal se riwayat hai, unho'n ne kaha ke maine Hazrat Anas bin Maalik رضي الله عنه ke paas Nabi ﷺ ka pyaala dekha, jo toot gaya tha, to Hazrat Anas رضي الله عنه ne usey chaandi ke taar se jod diya. Hazrat Aasim ne kaha ke wo pyaala umda, faraakh aur nuzaar[1211] ke darakht se bana hua tha. Hazrat Anas رضي الله عنه bayaan karte hain ke maine mutaaddid dafa usse Rasool Allah ﷺ ko paani pilaaya tha.[1212]

Ibne Sireen kehte hain ke is pyaale mein lohe ka ek (1) halqa[1213] tha, Hazrat Anas رضي الله عنه ne chaaha ke uski jagah sone ya chaandi ka halqa laga de'n to Abu Talha رضي الله عنه ne unse farmaya: Jis cheez ko Rasool Allah ﷺ ne baraqaraar rakha hai us mein kisi qism ki tabdeeli na kare'n, phir unho'n ne apna ye iraada tark kar diya.

Baab 31: Barkat Waala Aur Mutabarrak Paani Aur Uska Peena

[5639] Hazrat Jaabir bin Abdullah se riwayat hai, unho'n ne kaha kemain ek (1) dafa Nabi ﷺ ke hamraah tha, jabke asr ka waqt ho gaya aur hamaare paas thode se bache hue paani ke alaawa aur kuch na tha. Usey ek (1) bartan mein daal kar Nabi ﷺ ki khidmat mein laaya gaya. Aap ne us mein apna dast-e-mubarak rakha aur ungliyaa'n phaila dee'n. Phir farmaya: "*Aye wazoo karne waalo! Wazoo karlo, ye Allah ki taraf se barkat hai*". Maine dekha ke paani Aap ﷺ ki ungliyo'n ke darmiyaan se phoot-phoot kar nikal raha tha. Chunache sab logo'n ne usse wazoo kiy auar usey nosh kiya. Maine is amr ki parwaah kiye baghair ke pait mein kitna paani jaa raha hai khoob paani piya, kyou'nke mujhe maaloom ho gaya tha ke ye baa-barkat paani hai. (Raawi-e-hadees kehte hain ke) maine Hazrat Jaabir رضي الله عنه se dariyaaft kiya: Us din aap kitne log the? Unho'n ne kaha: Ek-hazaar-chaar-sau (1400).

Hazrat Jaabir رضي الله عنه se riwayat karne mein Amr bin Dinar ne Saalim ki mataaba-at ki hai. Hussain aur Amr bin Murrah ne Saalim ke zariye se Hazrat Jaabir رضي الله عنه se pandra-sau (1500) ki taadaad bayaan ki hai. Saeed bin Musaiyyib ne Hazrat Jaabir رضي الله عنه se riwayat karne mein Hazrat Saalim ki mataaba-at ki hai.[1214]

[1210] راجع: 5656

[1211] T: (النُضَار) Chamakdaar lakdi (ye tarjuma Maulana Dawood Raaq رحمه الله ke tarjuma se liya gaya hai) [RSB]

[1212] راجع: 3109

[1213] T: (حَلْقَه) Gol cheez, ba-shakl daaera, ghera [Rekhta]

[1214] راجع: 3576

بسم الله الرحمان الرحيم

75: Kitab-ul-Marza (Mareezo'n Ka Bayaan) كِتَابُ الْمَرْضٰى

Baab 1: Bimaari Gunaaho Ka Kaffaara Hai

Irshad-e-Baari Ta'ala hai: "Jo Shakhs Bura Amal Karega, Usey Us (amal) Ke Mutaabiq Badla Diya Jaaega".[1215]

[5640] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jo museebat bhi kisi musalman ko pohonchti hai Allah Ta'ala uske sabab uske gunaah mitaa deta hai, yahaa'n tak ke agar usey kaanta bhi chubh jaae to wo bhi gunaaho'n ka kaffaara ho jaata hai*".

[5641 5642] Hazrat Abu Saeed Khudri aur Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Musalman ko jo bhi pareshaani, bimaari, ranj o malaal, takleef aur gham pohonchta hai, yahaa'n tak ke usey koi kaanta bhi chubhta hai to Allah Ta'ala usey uske gunaaho'n ka kaffaara bana deta hai*".

Faaeda: In ahadees ka sabab-e-wurood[1216] ye hai ke Rasool Allah ﷺ ko raat ke waqt achaanak takleef hoti to aap shiddat-e-alam[1217] ki wajah se bistar par karwate'n lene lagte. Hazrat Ayesha ؓ ne arz ki: Allah ke Rasool ﷺ! Agar ham mein se koi is tarah karta to aap naaraaz ho jaate. Us waqt aap ne farmaya: "*Saaleheen ko masaaeb o aalaam[1218] se do-chaar kiya jaata hai*".[1219]

[5643] Hazrat Kaab bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Momin ki misaal paude ki hari shaakh jaisi hai, jise hawaa idhar-udhar jhukaa deti hai aur kabhi usey seedha kar deti hai. Aur munaafiq ki misaal sanobar[1220] ke darakht jaisi hai, ke wo hamesha seedha khada rehta hai aakhir ek (1) hi jhonnke se wo ukhad jaata hai*".

Zakariyya ne kaha: Saad bin Kaab ne Hazrat Kaab se aur unho'n ne Nabi ﷺ se is hadees ko bayaan kiya.

[5644] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Momin ki misaal darakht ki hari shaakh jaisi hai, ke jab bhi hawaa chalti hai to usey jhuka deti hai aur kabhi usey seedha kar deti hai, phir museebat bardaasht karne ke qaabil bana deti hai. Aur faajir insaan sanobar ki tarah hai, jo sakht aur seedha khada rehta hai, yahaa'n tak ke Allah Ta'ala jab chaahta hai usey ukhaad phenkta hai*".[1221]

[5645] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala jiske saath khair-khwahi ka iraada karta hai usey masaaeb o aalaam mein mubtalaa kar deta hai*".

Baab 2: Bimaari Ki Shiddat

[5646] Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se ziyaada kisi ko sakht bimaari mein mubtalaa nahi dekha.

Faaeda: Hazrat Ayesha ؓ marz-e-wafaat ki haalat bayaan karti hain: Rasool Allah ﷺ par ghashi taari hoti, phir hosh mein aate, paani se kapda tar karke ho'nto'n par lagaate aur kehte ke maut ki bohot sakhtiyaa'n hain. Allah Ta'ala un hazraat ko sakht takleefo'n mein mubtalaa karta hai jin mein quwwat-e-yaqeen, shiddat-e-sabr aur imaan ki

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[1215] Surah an Nisa: 123
[1216] T: (سَبَب وُرُود) Waarid hone zaahir hone ka sabab [Rekhta]
[1217] T: (شِدَّت اَلَم) Dard o takleef ki sakhti, zor, ziyaadati [RSB]
[1218] T: (مَصائِب و آلام) Bohot ziyaada pareshaaniyaan aur takleefe'n [Rekhta]
[1219] Musnad Ahmad: V6 P160
[1220] T: (صَنوبَر) Cheed ki qism ka ek (1) darakht jo nihaayat seedha hota hai [Rekhta]
[1221] Dekhiye: 7466

bohot mazbooti hoti hai. Wo bimaari ko husool-e-sawaab aur rifaa-e-darajaat[1222] ka zariya khayaal karte hain, is liye jis qadar bimaar sakht hogi usi qadar sawaab ziyaada hoga. والله المستعان

[5647] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ki bimaari mein haazir-e-khidmat hua, jabke aap ko sakht tez bukhaar tha. Maine aap se arz ki: Bila-shubha aap ko bohot sakht bukhaar hai. Maine ye bhi kaha ke aap ko sakht tez bukhaar is liye hai ke aap ko doogna sawaab hoga. Aap ne farmaya: "*Durust hai, jab koi musalman kisi bhi takleef mein mubtalaa hota hai to Allah Ta'ala us wajah se uske gunaah jhaad deta hai, jaise darakht ke patte jhad jaate hain*".[1223]

Baab 3: Logo'n Mein Sakht Aazmaaish Ambiya Ki Hoti Hai, Phir Unse Kam Fazilat Waalo'n Ki, Phir Unse Kam azilat Waalo'n Ki

[5648] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Main Rasool Allah ﷺ ki khdimat mein haazir hua, jabke aap ko sakht bukhaar tha. Maine arz ki: Allah ke Rasool ﷺ! Aap ko bohot tez bukhaar hai. Aap ne farmaya: "*Haa'n, mujhe tanha itna bukhaar hota hai jitna tum mein se do (2) aadmiyo'n ko hota hai*". Maine kaha: Ye is liye ke aap ko sawaab bhi dohra hota hai. Aap ne farmaya: "*Haa'n, yehi baat hai, musalman ko jo bhi takleef pohonchti hai wo kaanta ho ya usse kam, uske baais Allah Ta'ala uske gunaaho'n ko aise khatam kar deta hai jaise darakht apne patto'n ko gira deta hai*".[1224]

Faaeda: In ahadees mein ahle imaan ke liye badi bashaarat hai, is liye takaaleef o masaaeb aur amraaz-e-duniya mein ahle imaan ko pohonchte rehte hain, magar Allah Ta'ala ke muqaable mein unhe'n ajar o sawaab aur darajaat-e-aaliya ataa karta hai.

Baab 4: Bimaar Ki Mizaaj-pursi Waajib Hai

[5649] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Bhooke ko khaana khilaao, mareez ki iyaadat karo aur qaidi ko chudaao*".[1225]

Faaeda: Mareez ki timaardaari sirf ye nahi ke uski mizaaj-puri Karli jaae, balke usey tasalli dena aur uske liye dawa o ilaaj ka bandobast karna bhi timaardaari mein shaamil hai. Bahar-haal bimaar ki iyaadat bohot bada kaar-e-sawaab[1226] hai. Ek (1) hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Jab koi musalman apne doosre musalman bhai ki timaardaari karta hai to goya wo jannat ke baaghaat mein sair kar raha hota hai aur wahaa'n ke mewe aur phal khaa raha hai*".[1227]

[5650] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n saat (7) baato'n ka hukum diya aur saat (7) baato'n se manaa farmaya tha: Hame'n aap ne sone ki anghoti, resham, deebaaj, istabraq pehenne se aur qassi o meesarah reshmi kapdo'n ki deegar jumla aqsaam se bhi manaa farmaya tha. Nez, aap ne hame'n hukum diya tha ke ham janaaze ke peeche chale'n, mareez ki iyaadat kare'n aur salaam ko aam kare'n.[1228]

Baab 5: Behosh Shakhs Ki Iyaadat Karna

[5651] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke main ek (1) dafa sakht bimaar hua to Nabi ﷺ aur Syedna Abu Bakar ؓ paidal chalte hue meri mizaaj-pursi karne tashreef laae. Us waqt unho'n ne mujhe behosh paaya. Nabi ﷺ ne wazoo kiya. Phir us wazoo ka paani mujh par chidka to main hosh mein aagaya. Maine dekha ke

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[1222] T: Darajaat ki bulandi [RSB]
[1223] Dekhiye: 5648 5660 5661 5667
[1224] راجع: 5647
[1225] راجع: 3046
[1226] T: (كارِ ثَواب) Neki ka kaam, wo kaam jisse aakhirat mein jazaa-e-khair mile [Rekhta]
[1227] Saheeh Muslim: Al Birr was Silah wal Adab: H2568
[1228] راجع: 1239

Nabi ﷺ tashreef farma hain, maine arz ki: Allah ke Rasool ﷺ! Main apna maal kaise taqseem karu'n? Kis tarah uske mutaalliq faisla karu'n? Aap ﷺ khamosh rahe yahaa'n tak ke aayat-e-meeraas[1229] naazil hui.[1230]

Faaeda: Aayat-e-meeraas se muraad ye aayat hai: "يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ"[1231] is aayat-e-karima mein taqseem-e-tarka ke mutaalliq hidayaat hain, ab tarka ke mutaalliq kisi se poochne ki chandaa'n zaroorat nahi hai.

Baab 6: Gardish-e-Khoon Ke Rukne Se Behosh Hone Waale Ki Fazilat

[5652] Hazrat Ataa bin Abi Rabaah se riwayat hai, unho'n ne kaha ke mujhe Hazrat Ibne Abbas ؓ ne farmaya: Kya main tujhe ek (1) jannati aurat na dikhaau'n? Maine kaha: Zaroor dikhaae'n. Unho'n ne kaha: Is siyaah-faam aurat ne Nabi ﷺ ki khidmat mein haazir ho kar arz ki: Allah ke Rasool ﷺ! Mujhe mirgi ka daura padta hai, is wajah se mera satar khul jaata hai. Aap mere liye Allah Ta'ala se dua kar de'n. Aap ﷺ ne farmaya: "*Agar tu chaahe to sabr kar, uske ewaz tujhe jannat milegi aur agar tu chaahti hai to main Allah Ta'ala se dua kar deta hoo'n, ke tujhe tandrusti de*". Usne kaha: Main sabr karu'ngi. Phir usne arz ki, ke mirgi ke daure ke dauraan mera satar khul jaata hai, aap mere liye Allah se dua kare'n ke mera satar na khula kare to Aap ﷺ ne uske liye dua farmaai.

Ek (1) riwayat mein hai ke Hazrat Ataa ne Umme Zufar ko dekha wo siyaah-faam aur daraaz-qad khatoon thee'n, jo ghilaaf eKa'aba thaame hue thee'n.

Baab 7: Us Shakhs Ki Fazilat Jiski Beenaai Jaati Rahe

[5653] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Allah Ta'ala ka irshaad hai: Jab main apne bande ki do (2) mehboob cheezo'n se aazmaaish karta hoo'n aur wo sabr karta hai to uske ewaz main usey jannat ataa karta hoo'n*". Do (2) meboob cheezo'n se muraad uski do (2) aankhe'n hain.

Ash-at bin Jaabir aur Abu Zilaal bin Hilaal ne Hazrat Anas ؓ se riwayat karne mein Amr ki mataaba-at ki hai.

Faaeda: Allah Ta'ala jab apne bande ka imtihaan leta hai to uski wajah naaraazi nahi, balke uske zariye se kisi doosri museebat ko taalta hai, ya uske gunaaho'n ka kaffaara aur rifaa-e-darajaat ka zariya qaraar deta hai. Agar is qism ki museebat ko khanda-peshaani[1232] se bardaasht kare to uski muraad poori ho sakti hai.

Baab 8: Aurto'n Ka Mardo'n Ki Iyaadat Karna

Hazrat Umme Darda ؓ ne ek (1) dafa ahle masjid mein se ek (1) ansari mard ki iyaadat ki thi.

[5654] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ madina taiyyaba tashreef laae to Syedna Abu Bakar aur Hazrat Bilal ؓ ko bukhaar ho gaya. Main un dono ke paas (mizaaj-pursi ke liye) gai to main akaha: Abba jaan! Aap ka kya haal hai? Bilal! Aap ki sehat kaisi hai? Jab Hazrat Abu Bakar ؓ ko bukhaar hua to wo ye sher padha karte the: "Har aadmi apne ahle-khaana mein subah karta hai, halaa'nke maut uske joote ke tasme se bhi ziyaada qareeb hoti hai".

Hazrat Bilal ؓ ko jab ifaaqa hota to ye sher padhte: "Kaash! Main aisi waadi mein raat basar karta ke mere ird-gird izkhir aur Jaleel naami ghaas hoti. Kya main kabhi majannah ke chashmo'n par pohoa'nchu'nga? Kya mere saamne shaama aur tufail pahaad aae'nge?"

Hazrat Ayesha ؓ ne farmaya: Iske baad main Rasool Allah ﷺ ki khidmat mein haazir hue aur aap ko is amr ki ittela di to aap ne baae'n-alfaaz dua farmaai: "*Aye Allah! Hamaare dil mein madina taiyyaba ki mohbaat bhi utni hi karde jis qadar makkah mukarrama ki mohabbat hai. Balke usse bhi ziyaada aur uski aab-o-hawaa ko hamaare muwaafiq*

[1229] T: (مِیراث) Wo jaaedaad jo kisi shakhs ke marne ke baad uske waariso'n ko mile, tarka, warasa, jaageer [Rekhta]

[1230] راجع: 194

[1231] Surah an Nisa: 11

[1232] T: (خَنْدَہ پیشانی) Khush-mizaaji [Rekhta]

karde aur hamaare liye uske madd[1233] *aur saa'*[1234] *mein barkat ataa farma. Iski wabaao'n ko kisi aur jagah muntaqil karde, inhe'n muqaam-e-juhfa mein bhej de*".[1235]

Faaeda: Un dino muqaam-e-juhfa mein yahoodi aabaad the, jo musalmano ke khilaaf aae-din mansooba banaate rehte the. Is liye aap ne dua farmaai: "*Aye Allah! Madina taiyyaba ke bukhaar ko wahaa'n bhej de*". Phir aap ne khwaab dekha ke madina taiyyaba se ek (1) aurat paraaganda haalat mei nikal kar juhfa chali gai hai, jiski taabeer wabaao'n aur bukhaar waghaira ka wahaa'n muntaqil hona tha.[1236] Aurat, mardo'n ki timaardaari kar sakti hai, lekin is par eteraaz ho sakta hai ke ye waaqea to nuzool-e-hijaab se pehle ka hai. Iska jawaab Haafiz Ibne Hajar ؒ ne diya hai, ke aaj bhi satar o hijaab ki paabandi ke saath aurat kisi bhi ajnabi shakhs ki timaardaari kar sakti hai. Ba-sharte-ke wahaa'n kisi qism ka khatra na ho.[1237]

Baab 9: Baccho'n Ki Iyaadat Karna

[5655] Hazrat Usama bin Zaid ؓ se riwayat hai ke Nabi ﷺ ki ek (1) saahibzaadi ne aap ko paighaam bheja, us waqt Nabi ﷺ ke hamraah wo, Hazrat Saad aur Hazrat Ubai bin Kaab ؓ the. Paighaam tha ke meri lakht-e-jigar bistar-e-marg par padi hai, is liye aap tashreef laae'n. Aap ﷺ ne unhe'n salaam bheja aur farmaya: "*Allah Ta'ala hi ko ikhtiyaar hai, jo chaahe de aur jo chaahe le le, uske nazdeek har cheez ek (1) muqarrar muddat tak ke liye hai. Is liye Allah Ta'ala se is museebat par ajar ki ummeed rakho aur sabr karo*". Saahibzaadi ne phir Aap ﷺ ko qasam de kar paighaam bheja ke aap zaroor tashreef laae'n. Chunache Nabi ﷺ khad ehue aur ham bhi aap ke saath uthe, phir bacchi ko Nabi ﷺ ki godhmein rakh diya gaya, jabke uska saans ukhad raha tha aur wo be-qaraar thi, (ye manzar dekh kar) Nabi ﷺ ki aankho'n mein aansu aagae. Us par Hazrat Saad ؓ ne arz ki: Allah ke Rasool ﷺ! Ye kya hai? Aap ﷺ ne farmaya: "*Ye rahmat hai, Allah Ta'ala apne bando'n mein se jiske dil mein chaahta hai usey rakh deta hai aur Allah Ta'ala sirf unhi bando'n par rahem karta hai jo khud bhi rahem karne waale hote hain*".[1238]

Baab 10: Dehaatiyo'n Ki Iyaadat Karna

[5656] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ek (1) eraabi ke paas uski iyaadat ke liye tashreef le gae. Unho'n ne farmaya: Aur Nabi ﷺ jab kisi mareez ke yahaa'n uski iyaadat ke liye tashreef le jaate to usse kehte: "*Fikr ki koi baat nahi, ye bimaari gunaaho'n se paak karne wali hai, in sha Allah*". Us eraabi ne kaha: Aap kehte hain: Ye paak karne waali hai? Hargiz nahi, balke ye to bukhaar hai, jo ek (1) boodhe par ghaalib aagaya hai aur usey qabar tak pohoncha kar rahega. Nabi ﷺ ne farmaya: "*Phir aisa hi hoga*".[1239]

Faaeda: Choo'nke wo dehaati muaasharati aadaab se naa-waaqif tha is liye usne jo jawaab diya uske akkhad-mizaaj[1240] hone ki akkaasi[1241] karta hai. Rasool Allah ﷺ ne farmaya: "*Agar tera yehi gumaan hai to anqareeb poora hojaaega*". Chunache baaz ahadees mein saraahat hai ke wo agle di subah ko chal-basaa.[1242] Imam ko chaahiye ke wo apne maatahat logo'n ki khabar-geeri karta rahe aur bimaar-pursi mein kotaahi na kare, agarche wo sangdil ho'n. Is mein ahle-khaana ki khaatir-daari aur hausla-afzaai bhihai, isi tarah aalim ko chaahiye ke wo jaahil ki iyaadat kare aur usey waaz-o-naseehat kare jisse usey nafaa haasil ho. Nez usey sabr ki talqeen kare, taake wo bimaari ko bura khayaal na kare, aisa na ho ke uske naazeba kalimaat kehne se Allah Ta'ala naaraaz ho jaae. Nez, bimaar ko bhi chaahiye ke wo ghabraahat mein aise kalimaat kahe jisse uski be-sabri zaahir ho.[1243]

[1233] T: (مُد) Ek (1) paimaane ka naam jis ki miqdaar do (2) ritl hoti hai [Rekhta]

[1234] T: (صاع) Ek wazan ya paimaana jo taqriban saadhe-teen (3 ½) ser aur baaz ke nazdeek teen (3) ser ek (1) chataak ya 234 tole ke baraabar hota hai, jau ya gandum naapne ka paimaana [Rekhta]

[1235] راجع: 1889

[1236] Saheeh Bukhari: at Taabeer (تعبیر): H7038

[1237] Fath-ul-Baari: V10 P146

[1238] راجع: 1284

[1239] راجع: 3616

[1240] T: (اَکّھڑ مِزَاج) Ghair-mohazzib, gawaar [Rekhta]

[1241] T: (عَکّاسی) Kisi haalat ya kaifiyat ka hoo-ba-hoo izhaar [Rekhta]

[1242] Fath-ul-Baari: V10 P148

[1243] Umdatul Qaari: V14 P652

Baab 11: Mushrik Ki Iyaadat Karna

[5657] Hazrat Anas ؓ se riwayat hai ke ek (1) yahood ka ladka Nabi ﷺ ki khidmat kiya karta tha. Wo ladka ek (1) dafa bimaar ho gaya to Nabi ﷺ uski iyaadat ke liye tashreef le gae aur aur usey farmaya: "*Tum islaam qubool karlo*". Chunache wo musalman ho gaya.[1244]

Hazrat Saeed bin Musaiyyib apne baap se bayaan karte hain ke jab Abu Taalib ki maut ka waqt qareeb hua to Nabi ﷺ ne uske paas (iyaadat ke liye) tashreef le gae.

Faaeda: Agar mushrik se ummeed ho ke wo islaam qubool karega to uski iyaadat karne mein koi harj nahi, agar is arah ki tawaqqo na ho to uski mizaaj-pursi nahi karni chaahiye. Lekin ye baat mutlaq taur par saheeh nahi, kyou'nke mukhtalif haalaat ke pesh-e-nazar deegar maqaasid bhi ho sakte hain, uski timaardaari doosri maslahato'n ki wajah se bhi ki jaa sakti hai. Masalan: Uska koi aziz musalman ho, uski hausla-afzaai pesh-e-nazar ho ya usse islaam ya ahle islaam ko koi andhes ho to uski rok-thaam maqsood ho.[1245]

Baab 12: Jab Kisi Mareez Ki Iyaadat Ki, Wahee'n Namaz Ka waqt Ho Gaya To Wo Logo'n Ko Namaz Ba-jamaat Padhaae

[5658] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ki bimaari ke dauraan mein kuch Sahaba Ikram ؓ aap ki iyaadat ko aae to aap ne wahee'n unko baith kar namaz padhaai. Log khade ho kar namaz padhne lagey to Aap ﷺ ne unhe'n ishaara kiya ke baith jaao. Jab namaz se faarigh hue to farmaya: "*Imam ki har soorat mein iqtida ki jaae. Jab wo rukoo kare to tum rukoo karo, jab wo sar uthaae to tum bhi sar uthaao, aur agar imam baith kar namaz padhe to tum bhi baith kar namaz padho*".[1246]

Abu Abdullah (Imam Bukhari ؒ) ne kaha ke Imam Humaidi ke qaul ke mutaabiq ye hadees mansookh hai, kyou'nke Nabi ﷺ ne aakhri namaz baith kar padhi, jabke log aap ke peeche khade ho kar namaz padh rahe the.

Faaeda: Rasool Allah ﷺ ek (1) martaba ghode se gire to paao'n par chot aagai. Jisse chalna-phirna dushwaar ho gaya. Aap ne baala-khaane mein qiyaam farmaya. Us dauraan mein kuch Sahaba Ikram ؓ mizaaj-puri ke liye gae, wahaa'n namaz ka waqt ho gaya to aap ne bimaari ki haalat mein unko namaz padhaai, aur imam ki iqtida ke pesh-e-nazar aap ne Sahaba Ikram ؓ ko bhi baith kar namaz adaa karne ka hukum diya, magar baad mein ye hukum mansookh ho gaya, jaisa ke khud Imam Bukhari ؒ ne iski wazaahat kardi hai.

Baab 13: Mareez Par Haath Rakhna

[5659] Hazrat Ayesha Bint Saad bin Abi Waqqas ؓ se riwayat hai ke unke waalid-e-giraami ne kaha: Main makkah mukarrama mein sakht bimaar ho gaya to Nabi ﷺ meri iyaadat ke liye tashreef laae. Maine arz ki: Allah ke Rasool ﷺ! Main maal chod raha hoo'n aur meri sirf ek (1) hi beti hai. Uske alaawa mera koi doosra (waaris) nahi. Kya main do-tihaai maal ki wasiyyat kar sakta hoo'n aur ek-tihaai uske liye chod doo'n? Aap ﷺ ne farmaya: "*Aisa na karo*". Maine arz ki: Phir nisf tarka ki wasiyyat kar du'n aur nisf rehne doo'n? Aap ne farmaya: "*Ye bhi na karo*". Maine phir arz ki: Main ek-tihaai ki wasiyyat kar du'n aur do-tihaai rehne doo'n? Aap ne farmaya: "*Haa'n, ek-tihaai ki wasiyyat kar sakte ho, lekin ye bhi ziyaada hai*". Phir Aapﷺ ne apna dast-e-mubarak meri peshaani par rakha, phir mere chehre aur pait par apna mubarak haath phera aur farmaya: "*Aye Allah! Saad ko shifa de aur uski hijrat mukammal karde*". (Hazrat Saad farmate hain:) Jab mujhe khayaal aata hai Aap ﷺ ke dast-e-mubarak ki thandak main apne jigar mein ab tak mehsoos karta hoo'n.[1247]

[5660] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke main Rasool Allah ﷺ ki khidmat mein haazir hua jabke aap sakht bimaar the. Maine apne haath se Rasool Allah ﷺ ke jism-e-mubarak ko chua to arz ki: Allah ke Rasool ﷺ! Bila-shubha aap ko to bohot tez bukhaar hai. Rasool Allah ﷺ ne farmaya: "*Haa'n, mujhe tum mein se do*

[1244] راجع: 1656

[1245] Fath-ul-Baari: V10 P148

[1246] راجع: 688

[1247] T: Urdu pdf mein, is hadees ke aakhir mein, reference ke taur par sirf [56] likha hai. [RSB]

(2) aadmiyo'n ke baraabar bukhaar aata hai". Maine arz ki: Ye is liye hai ke aapko doogna ajar miley. Rasool Allah ﷺ ne farmaya: "*Haa'n, aisa hi hai*". Uske baad aap ne farmaya: "*Kisi bhi musalman ko marz waghaira ki aziyyat pohonch eto Allah Ta'ala uske gunaah is tarah giraa deta hai jaise darakht apne patte gira deta hai*".[1248]

Baab 14: Iyaadat Ke Waqt Mareez Se Kya Kaha Jaae Aur Wo Kya Jawaab De?

[5661] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ki bimaari ke waqt aap ki khidmat mein haazir hua. Maine aapke jism ko haath lagaaya to aap ko bohot tez bukhaar tha. Maine arz ki: Yaqeenan aap ko tez bukhaar is liye hai ke aap ke liye sawaab bhi doogna ho. Aap ne farmaya: "*Haa'n, jab bhi kisi musalman ko koi aziyyat pohonchti hai to uske tamaam gunaah is tarah gir jaate hain jaise darakht se patte girte hain*".[1249]

[5662] Hazrat Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ ek (1) shakhs ki iyaadat ke liye tashreef le gae to aap ne usey farmaya: "*Fikr ki koi baat nahi, agar Allah ne chaaha to ye bimaari gunaaho'n se paak karne waali hogi*". Usne kaha: Hargiz nahi, ye to aisa bukhaar hai jo boodhe par josh maar raha hai, taake usey qabrastaan pohonchaae. Nabi ﷺ ne farmaya: "*Phir aisa hi hoga*".[1250]

Baab 15: Sawaar Ho Kar Ya Paidal Ya Gadhe Par Peeche Baith Kar Iyaadat Karne Ke Liye Jaana

[5663] Hazrat Usama bin Zaid ؓ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ ek (1) martaba gadhe ke paalaan (jhool ya kaathi) par fadak ki chaadar daal kar us par sawaar hue aur Usama bin Zaid ؓ ko apne peeche sawaar kiya. Aap ghazwa-e-Badr se pehle Hazrat Saad bin Ubadah ؓ ki iyaadat ke liye tashreef le jaa rahe the. Aap chalte rahe, hatta ke ek (1) majlis ke paas se guzre, jis mein Abdullah bin Ubai bin Salool bhi tha. Wo abhi musalman nahi hua tha. Us majlis mein mile-jule log musalman, mushrik, yaane buth-parast aur yahoodi the. Un mein Abdullah bin Rawaaha ؓ bhi the. Jab sawaari ki gard o ghubaar masjlis tak pohonchi to Abdullah bin Ubai ne chaadar se apni naak dhaank li aur kehne laga ke ham par ghubaaar na udaao. Nabi ﷺ ne unhe'n salaam kiya aur sawaari rok kar wahaa'n utar gae. Phir aap ne unhe'n daawat-e-islaam di aur Quran-e-Kareem padh kar sunaaya to Abdullah bin Ubai ne kaha: Tumhaari baate'n meri samajh mein nahi aatee'n, agar haq bhi hain to hamari majlis mein unhe'n bayaan karke hame'n takleef na pohonchaao. Apne ghar jaao wahaa'n ham mein se jo tumhare paas aae usey bayaan karo.

Hazrat Abdullah bin Rawaaha ؓ ne kaha: Allah ke Rasool ﷺ! Kyou'n nahi! Aap hamari majlis mein tashreef laaya kare'n, kyou'nke ham un baato'n ko pasand karte hain. Uske baad musalmano, mushriko'n aur yahoodiyo'n mein jhagda shuru ho gaya. Qareeb tha ke wo ek-doosre par hamla kar dete. Rasool Allah ﷺ unhe'n khamosh karaate rahe yahaa'n tak ke sab khamosh ho gae. Phir Nabi ﷺ sawaari par sawaar ho kar Hazrat Saad bin Ubadah ؓ ke yahaa'n tashreef le gae aur unse farmaya: "*Aye Saad! Jo kuch Abu Hubaab ne kaha hai kya tum ne suna nahi?*" (Abu Hubaab se) aap ki muraad Abdullah bin Ubai tha. Hazrat Saad ؓ bole: Allah ke Rasool ﷺ! Usey moaaf kar de'n aur usse darguzar farmae'n. Beshak Allah Ta'ala ne aap ko wo mansab diya hai ji aap hi ke laayaq tha. Dar-asl is basti ke log is baat par muttafiq ho gae the ke uski taaj-poshi kare'n aur uske sar par pagdi baandhe'n, lekin jab Allah Ta'ala ne us masnsoobe ko us haq ki badaulat khaak mein milaa diya jo aap ko mila haito wo us par bigad gaya hai aur ye jo kuch muaamala usne aap ke saath kiya hai, wo usi wajah se hai.[1251]

[5664] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ meri iyaadat ke liye tashreef laae. Aap na to khacchar par swaar the aur na ghode hi par sawaar ho kar aae the.[1252]

[1248] راجع: 5647
[1249] راجع: 5647
[1250] راجع: 3616
[1251] راجع: 2987
[1252] راجع: 194

Baab 16: Mareez Ko Ijaazat Hai Ke Wo Kahe: Mujhe Takleef Hai, Ya Haae Mera Sar-dard Ya Meri Takleef Bohot Badh Gai Hai

Hazrat Ayyub ka ye kehna: "Beshak Mujhe Takleef Pohonchi Hai Aur Tu Rahem Karne Waalo'n Mein Sab Se Ziyaada Rahem Karne Waala Hai".[1253]

[5665] Hazrat Kaab bin Ujrah se riwayat hai ke Nabi mere paas se guzre to main handiya ke neeche aag jala raha tha. Aap ne farmaya: "*Kya tere sar ki jooe'n tujhe aziyyat pohoncha rahi hain?*" Maine kaha: Ji haa'n. Aap ne hajjam ko bulaya to usne Hazrat Kaab ke baal saaf kar diye. Hazrat Kaab kehte hain ke phir Aap ne mujhe fidya dene ka hukum farmaya.[1254]

[5666] Hazrat Ayesha se riwayat hai, unho'n ne ek (1) martaba kaha: Haae mera sar-dard! Us par Rasool Allah ne farmaya: "*Agar tu faut ho gai aur main zinda raha to main tumhare liye Allah Ta'ala se maghfirat talab karu'nga aur dua maangu'nga*". Hazrat Ayesha ne kaha: Haae afsos! Allah ki qasam! Mere gumaan ke mutaabiq aap mera marna pasand karte hain. Agar aisa ho gaya to aap usi din-raat kisi biwi ke yahaa'n basar kare'nge. Nabi ne farmaya: "*Balke mainkhud dard-e-sar mein mubtalaa hoo'n, maine iraada kiya tha ke main Abu Bakar aur unke bete ko paighaam bheju'n aur wasiyyat karu'n, kahee'n aisa na ho ke mere baad kehne waale kuch aur kahe'n aur tamanna karne waale kisi aur baat ki khwahish kare'n, phir maine (apne ji mein) kaha ke Allah Ta'ala Hazrat Abu Bakar ke alaawa kisi aur khalifa na hone de ga aur na musalman hi kisi doosre ki khilaafat ko qubool kare'nge*".[1255]

Faaeda: Hazrat Ayesha farmati hain ke Rasool Allah jannat-ul-baqee mein ek (1) janaaza padh kar waapas aae to mere sar mein shadeed dard tha, main maare dard ke keh rahi thi: Haae mera sar-dard. Ek-doosri riwayat mein hai ke Rasool Allah ne farmaya: "*Agar tu faut ho gai aur main zinda raha to main tujhe ghusl du'nga, kafan pehnaau'nga, namaz-e-janaaza padhu'nga, phir tujhe dafan karu'nga*". Uske baad Rasool Allah ko wo takleef shuru hui jis mein aap ne wafaat paai.[1256] Bahar-haal Imam Bukhari ne saabit kiya hai ke ba-waqt-e-zaroorat kisi ke saamne apne dukh ya bimaari ka izhaar kiya jaa sakta hai. Aur aisa karna tasleem o razaa ke manaafi nahi hai. والله أعلم

[5667] Hazrat Abdullah bin Masood se riwayat hai, unho'n ne kaha ke main Nabi ki khidmat mein haazir hua to us waqt aap ko tez bukhaar tha. Maine aap ke badan ko choote hue kaha: Aap ko to bohot tez bukhaar hai. Aap ne farmaya: "*Haa'n, jaise tum mein se do (2) aadmiyo'n ko bukhaar hota hai*". Hazrat Abdullah bin Masood ne kaha: Isse aap ko sawaab bhi doogna hoga? Aap ne farmaya: "*Haa'n, jab bhi kisi musalman ko bimaari ya uske alaawa koi aur takleef laahiq ho to wo uske tamaam gunah gira deti hai jis tarah darakht apne patte gira deta hai*".[1257]

[5668] Hazrat Saad bin Abi Waqqas se riwayat hai, unho'n ne kaha ke Rasool Allah meri iyaadat ke liye hamaare yahaa'n tashreef laae, jabke main hajjat-ul-wida ke zamaane mein ek (1) sakht bimaari mein mubtalaa tha. Maine arz ki: Meri bimaari jis hadd ko pohonch chuki hai usey aap dekh rahe hain. Main maaldaar hoo'n lekin meri waaris sirf ek (1) ladki hai, koi aur doosra nahi, to kya main do-tihaai maal sadqa kar du'n? Aap ne farmaya: "*Nahi*". Maine arz ki: Phir aadha maal sadqa kar du'n? Aap ne farmaya: "*Nahi*". Maine kaha: Ek-tihaai kar du'n? Aap ne farmaya: "*Tihaai bohot hai, agar tum apne waariso'n ko ghani chod jaao to ye isse kahee'n behtar hai ke unhe'n mohtaaj chodo aur wo logo'n ke saamne haath phailaae'n. Tum Allah ki khushnoodi ke liye jo bhi kharch karoge us par tumhe'n sawaab milega, yahaa'n tak ke tumhe'n us luqme par bhi sawaab milega jo tum apni biwi ke mu'n mein daaloge*".[1258]

Baab 17: Mareez Ka Ye Kehna Ke Tum Mere Paas Se Uth Jaao

[5669] Hazrat Ibne Abbas se riwayat hai, unho'n ne kaha: Jab Rasool Allah ki wafaat ka waqt qareeb aaya to ghar mein kai Sahaba Ikram maujood the. Un mein Syedna Umar bhi the. Nabi ne farmaya: "*Aao, main*

[1253] Surah al Ambiya: 83

[1254] راجع: 1814

[1255] راجع: 7217

[1256] Fath-ul-Baari: V10 P154

[1257] راجع: 5647

[1258] راجع: 1295

tumhare liye ek (1) tehreer likh doo'n, uske baad tum gumraah nahi hoge". Hazrat Umar ﷺ ne kaha: Bila-shubha Nabi ﷺ par bimaari ka ghalba hai aur tumhare paas quran-e-majeed maujood hai, hamaare liye Allah ki kitaab kaafi hai. Is masle par ghar mein maujood Sahaba Ikram ﷺ ka ikhtelaaf ho gaya aur wo bahes o tamhees[1259] karne lagey. Baaz ne kaha ke Nabi ﷺ ke yahaa'n asbaab-e-kitaabat qareeb karo, taake Rasool Allah ﷺ aisi teheer likh de'n jiske baad tum gumraah na ho sako aur kuch sahaaba wo kehte the jo Hazrat Umar ﷺ ne kaha tha. Bahar-haal ja blogo'n ne Nabi ﷺ ke paas be-maqsad baate'n ziyaada kee'n aur jhagda kiya to Rasool Allah ﷺ ne farmaya: "*(Yahaa'n se) Chale jaao*".

Hazrat Obaidullah ne bayaan kiya ke Hazrat Ibne Abbas ﷺ kaha karte the: Sab se ziyaada afsosnaak baat yehi hai ke logo'n ke ikhtelaaf aur bahes o tamhees ke baais Rasool Allah ﷺ wo tehreer na likh sakey jo aap musalmano ke liye likhna chaahte the.[1260]

Faaeda: Haafiz Ibne Hajar ﷺ ne us mauqa par kuch aadaab-e-iyaadat tehreer kiye hain ke pehle to timaardaari karne waale ko ijaazat leni chaahiye aur ijaazat lete waqt bilkul darwaaze ke saamne na khada ho, balke aaraam aur sukoon se darwaza khatkataae yaa ghanti bajaae. Phir saaf alfaaz mein apna taaruf[1261] karaae, aise waqt mein iyaadat na kare jab mareez dawa istemaal kar raha ho. Iyaadat mein kam-az-kam waqt lagaaya jaae, us dauraan mein apni nigaah neeche rakhe, sawaalaat kam kare, mareez se mohabbat o hamdardi se pesh aae. Usey sehat ki ummeed dilaae aur sabr o shukar ke fazaail se aagaah kare. Mareez ke liye sidq dil se dua kare. Jaza'-faza'[1262] aur ghabraahat se baaz rehne ki talqeen kare.[1263]

Baab 18: Bimaar Bacche Ko Kisi Ke Paas Le Jaana Taake Uske Liye Dua Ki Jaae

[5670] Hazrat Saaeb se riwayat hai, kehte hain: Meri khaala mujhe Rasool Allah ﷺ ki khidmat mein le gai aur kaha: Allah ke Rasool ﷺ! Mera bhaanja bimaar hai. Aap ﷺ ne mere sar par haath phera aur mere liye barkat ki dua ki. Phir aap ne wazoo kiya to maine aap ke wazoo ka paani nosh kiya. Maine us dauraan mein aap ki pusht ke peeche khade ho kar mohr-e-nabuwwat dekhi jo aap ke do (2) shaano'n ke darmiyan thi. Wo mohr masahri ki gundiyo'n[1264] ki tarah thi.[1265]

Faaeda: Mohr-e-nabuwwat "زِرِّ الْحَجَلَةِ" ki tarah thi. "زِرِّ الْحَجَلَةِ" ki tafseer do (2) tarah se ki gai hai: ① "حَجَلَةِ" ek (1) parinda hai, jo kabutar ki maanind hota hai aur uski chonch aur paao'n surkh hote hain, uska gosht bohot lazeez hota hai. "زِرِّ" uske ande ko kehte hain. ② "حَجَلَةِ" dulhan ki doli ko kehte hain, jo khoobsoorat kapdo'n se sajaai jaati hai. Uske bade-bade button hote hain, yaane mohr-e-nabuwwat masahri[1266] ki ghundiyo'n jaisi thi, jo kabutar ke ande ke baraabar baizawi-shakl[1267] mein us par parda lagaai jaati hain, jo masehbi par latkaaya jaata hai, aksar ulama ne is aakhri maane ko raajeh qaraar diya hai.

Baab 19: Bimaar Aadmi Ka Maut Ki Khwahish Karna

[5671] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Agar koi kisi takleef mein mubtalaa ho to usey maut ki tamanna hargiz nahi karni chaahiye. Agar uske baghair chaarah na ho to you'n dua kare: Aye Allah! Jab tak zindagi mere liye behtar hai mujhe zinda rakh aur jab meri wafaat mere liye behtar ho tu mujhe faut kar le*".[1268]

Faaeda: Insaan jab tak duniya mein rahe apni behtari aur bhalaai ki dua karta rahe aur agar usey apni zindagi mein kisi fitne mein mubtalaa hone ka andesha ho aur usey apni aakhirat ke tabaah hone ka khatra ho to hadees mein

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[1259] T: (تَمْحِيص) Saabit karna, bahes karna (umooman bahes ke saath istemaal hota hai) [Rekhta]

[1260] راجع: 114

[1261] T: (تَعارُف) Waaqfiyat, pehchaan, shanaakht [Urduinc]

[1262] T: (جَزَع فَزَع) Girya-wizaari [Rekhta]

[1263] Fath-ul-Baari: V10 P157

[1264] T: (گُھنڈی) Kapde ki gol (sili hui) guthli si, jo halqe ya kaaj mein lag jaati hai, dono hisso'n ko milaa kar ghundi kehte hain. Button ki ejaad se pehle girebaan ko band karne ke liye istemaal hoti thi. [Rekhta]

[1265] راجع: 190

[1266] T: (مَسَہْری) Khwabgaaho'n ka aaraam-deh bistar [Urduinc]

[1267] T: (شَکْلِ بَیضَوی) Ande ki shakl ka [Rekhta]

[1268] Dekhiye: 6351 7233

mazkoora alfaaz se dua ki jaa sakti hai. Ye alfaaz maut talab karne ke zumre mein nahi aate, in alfaaz mein insaan apne aap ko Allah ke supurd karta hai aur ye tasleem o razaa ke manaafi bhi nahi hain.[1269]

[5672] Hazrat Qais bin Abu Haazim se riwayat hai, unho'n ne kaha ke ham Hazrat Khabbab ؓ ki iyaadat ke liye gae. Unho'n ne apne jism mein saat (7) jagah daagh lagwaae the. Unho'n ne farmaya: Hamaare pehle saathi jo guzar chuke hain duniya unke ajar o sawaab ko kam nahi kar saki, lekin ham ne itna maal o mataa[1270] paaya hai ke ham mitti ke siwa usko rakhne ki jagah nahi paate. Agar Nabi ﷺ ne hame'n maut ki tamanna karne se manaa na kiya hota to main maut ki dua zaroor karta. Phir ham dobaara unki khidmat mein haazir hue to wo apni deewaar bana rahe the, unho'n ne farmaya: Bila-shubha musalman ko har cheez par sawaab milta hai, jise wo kharch karta hai, magar is imaarat mein kharch karne ka sawaab nahi milta.[1271]

[5673] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Kisi shakhs ka amal usey jannat mein hargiz daakhil nahi kar sakega*". Sahaba Ikram ؓ ne arz ki: Allah ke Rasool ﷺ! Aap ka amal bhi nahi? Aap ne farmaya: "*Nahi, mera amal bhi nahi. Haa'n, magar Allah Ta'ala mujhe apne fazal o karam se nawaaze to alag baat hai, is liye tum miyaana-rawi*[1272] *ikhtiyaar karo, qareeb-qareeb chalo aur tum mein se koi bhi maut ki khwahish na kare, kyou'nke agar wo nek hoga to ummeed hai ke uske aamaal mein mazeed izaafa ho jaaega aur agar wo bura hai to mumkin hai ke wo tauba kare*".[1273]

[5674] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se suna, jabke aap mera sahaara liye hue the, aap farma rahe the: "*Aye Allah! Meri maghfirat farma, mujh par rahem kar, aur mujhe rafeeq-e-aala se milaa de*".[1274]

Baab 20: Iyaadat Karne Waala Mareez Ke Liye Shifayaabi Ki Dua Kare

Hazrat Ayesha Bint Saad ؓ apne baap se bayaan karti hain ke Nabi ﷺ ne (unke liye you'n) dua ki thi: "*Aye Allah! Saad ko shifayaab karde*".

[5675] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ jab kisi mareez ke paas tashreef le jaate ya koi mareez aap ke paas laaya jaata to Aap ﷺ uske liye you'n dua karte: "*Aye logo'n ke Rabb! Bimaari door karde, sifa ataa farma, toohi shifa dene waala hai, teri shifa ke alaawa koi shifaa nahi, aisi shifa de jiske baad koi marz baaqi na rahe*".

Ek (1) riwayat mein hai ke jab koi mareez aap ki khidmat mein laaya jaata.

Ek-doosri riwayat mein hai ke jab aap kisi mareez ke paas tashreef le jaate.[1275]

Baab 21: Iyaadat Karne Waale Ka Mareez Ke Liye Wazoo KArna

[5676] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ mere yahaa'n tashreef laae, jabke main bimaar tha. Aap ne wazoo farmaya aur wazoo ka paani mujh par daala, ya aap ne farmaya: "*(Ye paani) Is par bahaa do*". Usse mujhe hosh aagaya. Maine arz ki: Allah ke Rasool ﷺ! Main to kalaala[1276] hoo'n, mere tarke ki taqseem kaise hogi? Us par faraaez ki aayat naazil hui.[1277]

Faaeda: Hazrat Jaabir ؓ se Rasool Allah ﷺ ko bohot mohabbat thi, Rasool Allah ﷺ ne jab unhe'n behoshi ki haalat mein dekha to be-qaraar ho gae. Aap ne fauran wazoo kiya aur ilaaj ke taur par wazoo ka baqiya paani Hazrat Jaabir ؓ ke oopar daala to unhe'n fauran hosh aagaya. Maaloom hua ke mareez ke liye wazoo se bacha hua paani baais-e-shifa hai.

[1269] Fath-ul-Baari: V10 P159

[1270] T: (مال و مَتاع) Rupiya paisa, saaz o saamaan [Rekhta]

[1271] Dekhiye: 6349 6350 6430 6431 6234

[1272] T: (مِیانَہ رَوی) Etedaal, kifaayat-shiaari [Rekhta]

[1273] راجع: 39

[1274] راجع: 4440

[1275] Dekhiye: 5743 5744 5750

[1276] T: (کَلالَہ) Wo shakhs jis ke waalid aur aulaad na ho, wo shakhs jis ke waariso'n mein baap-dada, beta-beti, aur pota-poti na ho [Rekhta]

[1277] راجع: 194

Baab 22: Jis NE Wabaa Aur Bukhaar Door Karne Ke Liye Dua Ki

[5677] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha ke jab Rasool Allah ﷺ hijrat karke madina taiyyaba tashreef laae to Hazrat Abu Bakar aur Hazrat Bilal ﵄ ko bukhaar ne aaliya. Main un dono ke paas iyaadat ke liye gai aur poocha: Waalid-e-mohtaram! Aapka kya haal hai? Bilal! Tum kaise ho? Jab Hazrat Abu Bakar ﵁ ko bukhaar hota to ye sher padhte: Har shakhs apne ahle-khaana mein subah karta hai, lekin maut uske joote ke tasme se bhi ziyaada qareeb hai.

Hazrat Bilal ﵁ ka jab bukhaar utarta to ba-aawaaz-e-buland ye ash'aar padhte: Kaash main aisi waadi mein raat basar karta ke mere chaaro'n taraf izkhir aur jaleel naami ghaas ho. Kya main kisi roz majinnah ke chashmo'n tak pohonchu'nga? Kya mere saamne shaama aur tafeel naami phaad ho'nge?

Raawi ne kaha ke Hazrat Ayesha ﵂ ne farmaya: Phir main Rasool Allah ﷺ ki khidmat mein haazir hue aur aap ko soorat-e-haal se aagaah kiya to aap ne in alfaaz se dau farmaai: "*Aye Allah! Hamaare dilo'n mein madina taiyyaba ki mohabbat paida karde, jaisa ke hame'n makkah mukarrama mehboob hai, balke usse bhi ziyaada madina taiyyaba ki mohabbat ataa farma. Aur iski aab o hawaa ko sehat-bakhsh karde. Hamaare liye iske mudd o saa' mein barkat ataa farma aur iske bukhaar ko kahee'n aur muntaqil karde, usey juhfa naami gaao'n mein bhej de".*[1278]

[1278] راجع: 1889

بسم الله الرحمان الرحيم

76: Kitab ut Tibb (Ilaaj o Muaalija Ka Bayaan) كِتَابُ الْمَرْضٰى

Baab 1: Allah Ta'ala Ne Jo Bimaari Naazil Ki Uske Liye Shifa Bhi Naazil Ki

[5678] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne koi aisi bimaari nahi utaari jiski dawa na utaari ho*".

Baab 2: Kya Mard, Aurat, Ek-doosre Ka Ilaaj Kar Sakte Hain?

[5679] Hazrat Rabee bint Muawwiz bin Afra ﵂ se riwayat hai, unho'n ne kaha ke ham Rasool Allah ﷺ ke hamraah ghazwaat mein shareek hua karti thee'n. Ham mujahideen ko paani pilaatee'n, unki khidmat baja laatee'n, nez maqtuleen, aur zakhmiyo'n ko madina taiyyaba laaya karti thee'n.[1279]

Faaeda: Is riwyaat mein ilaaj karne ka koi zikr nahi, taaham ek-doosri riwayat mein hai ke ham zakhmiyo'n ki marham-patti bhi karti thee'n.[1280]

Baab 3: Shifa Teen (3) Cheezo'n Mein Hai

[5680] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne marfooan bayaan kiya hai: "*Shifa teen (3) cheezo'n mein hai: Shahed peene, sengi[1281] lagwaane aur aag se daaghne mein, lekin main apni ummat ko daaghne se manaa karta hoo'n*".

Is hadees ko Qummi ne Lais se riwayat kiya, unho'n ne Mujahid se, unho'n ne Hazrat Ibne Abbas ﵄ se aur unho'n ne Nabi ﷺ se sirf shahed peene aur sengi lagwaane ke baare mein bayaan kiya hai.[1282]

[5681] Hazrat Ibne Abbas ﵄ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Shifa teen (3) cheezo'n mein hai: Pachne lagwaane, shahed peene aur aag se daaghne mein. Lekin main apni ummat ko daaghne se manaa karta hoo'n*".[1283]

Faaeda: Shifa ka husool doosri cheezo'n se bhi mumkin hai, lekin Rasool Allah ﷺ ne bataur-e-khaas teen (3) cheezo'n ka zikr karke usool-e-ilaaj ki taraf ishaara farmaya hai.

Baab 4: Shahed Se Ilaaj Karna

Irshad-e-Baari Ta'ala hai: "Is (shahed) Mein Logo'n Ke Liye Shifa Hai".[1284]

[5682] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ko meethi cheez aur shahed pasand tha.[1285]

[5683] Hazrat Jaabir bin Abdullah ﵄ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Agar tumhari dawaao'n mein se kisi cheez mein shifa hai to wo pachne lagwaane, shahed peene aur daagh dene mein hai. Jabke bimaari ke muwaafiq ho, lekin main aag se daagh dene ko pasand nahi karta*".[1286]

[5684] Hazrat Abu Saeed Khusri ﵁ se riwayat hai ke ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hua aur kaha ke mere bhai ka pait kharaab hai. Aap ne farmaya: "*Usey shahed pilaao*". Phir wo dobaara aaya, aap ne farmaya: "*Usey shahed pilaao*". Phir wo teesri martaba aaya to aap ne phir usey shahed pilaane ka hukum diya. Wo phir aaya aur kaha ke maine to usey shahed pilaaya hai. Aap ne farmaya: "*Allah Ta'ala ne sach farmaya hai, albatta tere bhai ke pait khatakaar hai, usey phir shahed pilaao*". Chunache usne shahed pilaaya to wo tandrust ho gaya.[1287]

[1279] راجع: 2882

[1280] Saheeh Bukhari: al Jihaad: H2882

[1281] T: (سِینگی لَگوانا) Khokhle seeng ke zariye faasid khoon khaarij karaana [Rekhta]

[1282] Dekhiye: 5681

[1283] راجع: 5680

[1284] Surah an Nahl: 69

[1285] راجع: 4912

[1286] Dekhiye: 5697 5702 5704

[1287] Dekhiye: 5716

Baab 5: Oontni Ke Doodh Se Ilaaj

[5685] Hazrat Anas ؓ se riwayat hai ke kuch log bimaar the, unho'n ne arz ki: Allah ke Rasool ﷺ! Hame'n qiyaam ke liye jagah de de'n aur hamaare khaane ka bandobast farma de'n. Phir jab wo tandrust ho gae to unho'n ne kaha ke madina taiyyaba ki aab-o-hawaa kharaab hai, jo hamaare muwaafiq nahi, to aap ne muqaam-e-hira mein oonto'n ke saath unke qiyaam ka bandobast kar diya aur farmaya: "*Oontniyo'n ka doodh piyo*". Jab wo tandrust ho gae to unho'n ne Nabi ﷺ ke charwaahe ko qatl kardiya aur aap ke oont haank[1288] kar le gae. Aap ﷺ ne unke peeche aadmi bheje to wo unhe'n pakad laae. Aap ne unke haath aur paao'n kaat daale aur unki aankho'n mein garam salaaiyaa'n pheree'n. maine un mein se ek (1) aadmi ko dekha ke wo apni zubaan se zameen chaat-ta tha aur wo usi haalat mein mar gaya.[1289]

(Raawi-e-hadees) Salaam ne kaha: Mujhe ye khabar pohochi hai ke Hajjaaj ne Hazrat Anas ؓ se kaha: Tum mujh se sakht-tareen saza bayaan karo jo Nabi ﷺ ne kisi ko di ho, to unho'n ne yehi waaqia bayaan kiya. Ye baat Hasan Basri tak pohonchi to unho'n ne kaha: Kaash! Wo ye hadees us (Hajjaaj) se bayaan na karte.

Baab 6: Oonto'n Ke Peshaab Se Ilaaj Karna

[5686] Hazrat Anas ؓ se riwayat hai ke madina mein chand logo'n ne (madina taiyyaba ki) aab-o-hawaa ko naa-muwaafiq[1290] paaya to Nabi ﷺ ne unse farmaya: "*Wo aap ke charwaahe ke paas chale jaae'n*". Yaane oontniyo'n ke baade mein qiyaam rakhe'n, wahaa'n unka doodh nosh kare'n aur unka peshab bhi piye'n. Chunache wo log aap ke charwaahe ke paas chale gae aur unho'n ne wahaa'n oonto'n ka doodh aur peshaab piya. Jab unke jism sehatmand ho gae to unho'n ne charwaahe ko qatl kar diya aur oont haank kar le gae. Nabi ﷺ ko iski ittela hui to aap ne unke taaqub mein aadmi bheje, jab unhe'n pakad kar laaya gaya to aap ke hukum se unke haath aur paao'n kaat diye gae aur unki aankho'n mein garam salaaiyaa'n pheri gaee'n.

Qatada ne kaha: Mujh se Muhammad bin Sireen ne bayaan kiya: Ye hudood ke naazil hone se pehle ka waaqia hai.[1291]

Baab 7: Kalonji Ka Bayaan

[5687] Hazrat Khalid bin Saad se riwayat hai, unho'n ne kaha ke ham ek (1) safar mein nikle. Hamaare saath Hazrat Ghaalib bin Abjar ؓ bhi the, wo raaste mein bimaar ho gae. Ham madina taiyyaba pohonche to us waqt bhi wo bimaar hi the. Hazrat Ibne Abi Ateeq unki iyaadat ke liye tashreef laae to unho'n ne kaha: Inhe'n kalonji istemaal karaao. Uske paanch (5) ya saat (7) daane pees lo, phir zaitoon ke tel mein milaa kar chand qatre naak ki is jaanib aur chand qatre naak ki doosri jaanib tapkaao. Maine Hazrat Ayesha ؓ se suna hai, wo Rasool Allah ﷺ se bayaan karti thee'n ke aap ne farmaya: "*Bila-shubha kalonji mein saam ke alaawa har marz ki shifaa hai*". Maine poocha: Saam kya hai? Unho'n ne farmaya: Maut.

[5688] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, aap farma rahe the: "*Kalonji mein har bimaar se shifa hai siwaae saam ke*".

Ibne Shihaab ne kaha: Saam, maut ko kehe hain aur "الْحَبَّةُ السَّوْدَاء" habb-sauda kalonji ka aam hai.

Baab 8: Mareez Ke Liye Hareera Banaana

Wazaahat: "اَلتَّلْبِيْنَةِ" Talbeena, "لبن" Laban se hai. Ye ek (1) patla sa halwa hota hai jo aate ya chaan[1292] se banaaya jaata hai. Baaz auqaat us mein shahed bhi daalte hain. Safed aur patla hone ki wajah se ise doodh ke saath tashbeeh di jaati hai.

[1288] T: (ہانْک) Maweshi ko chalaana, tez-raftaar karna [Rekhta]

[1289] راجع: 233

[1290] T: (نا مُوافِق) Khilaaf, naagawaar, mukhaalif [Rekhta]

[1291] راجع: 233

[1292] T: Bhoosi, bhoosa [RSB]

[5689] Hazrat Ayesha ؓ se riwayat hai ke wo mareez aur maiyyat ke sogwaaro'n[1293] ke liye talbeena banaane ka hukum deti thee'n, aur farmati thee'n ke maine Rasool Allah ﷺ se suna hai, aap ne farmaya: "*Talbeena mareez ke dil ko sukoon pohonchata aur kuch gahm ko door kar deta hai*".[1294]

[5690] Hazrat Ayesha ؓ se riwayat hai ke wo talbeena taiyyaar karne ka hukum deti thee'n aur farmati thee'n ke agarche ye khaane mein pasandeeda nahi hota, lekin wo faaeda-mand zaroor hai.[1295]

Baab 9: Naak Mein Dawaa Daalna

[5691] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne pachne lagwaae aur lagaane waale hajjaam ko uski ujrat di aur apne dast-e-mubarak se naak mein dawaai daali.[1296]

Baab 10: Qist Hindi Ya Qist Bahri Se Sa-oot (سعوط) karna

"قُسْطِ" Qist ko "كُسْتُ" kust bhi padha jaata hai, jaise "كَالُوْرِ" kaafoor ko "قَافوْرِ" qaafoor kaha jaata hai. Isi tarah: "كُشِطَتْ"[1297] ko "قُشِطَتْ" padhte hain, jiske maane "نُزِعَتْ" ke hain. Yaane utaar di jaaegi. Hazrat Abdullah bin Masood ؓ ne ise "قُشِطَتْ" padha hai.

[5692] Hazrat umme Qais bint Mihsan ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se suna, aap ne farmaya: "Ood Hindi istemaal kiya karo, bila-shubha us mein saat (7) bimaariyo'n ka ilaaj hai, halaq ke dard mein usey naak mein daala jaata hai aur seene ke dard ke liye usey chabaaya jaata hai".[1298]

[5693] (Wo kehti hain ke) Main apne sheer-khwaar bacche ko Nabi ﷺ ki khidmat mein le kar haazir hui to usne aap par peshaab kar diya. Aap ne paani mangwaaya aur us (peshaab ki jagah) par cheente maar diye.[1299]

Baab 11: Sengi[1300] Kis Waqt Lagwaawi Jaae?

Hazrat Abu Moosa Ashari ؓ ne raat ke waqt pachne lagwaae the.

Faaeda: Jism ke kisi hisse mein khoon ka dabaao badh jaane ya us mein josh aajaane se wahaa'n waram aur dard mehsoos hota hai. Wahaa'n par jild ko nashtar ke saath godh-kar ek (1) khaas andaaz se khoon kheenchne ko arbi zubaan mein "Hijaamat" kehte hain. Arbo'n ke yahaa'n ye ek (1) maaroof tareeqa-e-ilaaj tha. Isse khoon ki gardish ki islaah ho jaati hai.

[5694] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne roze ki haalat mein sengi lagwaai thi.[1301]

Baab 12: Dauraan-e-Safar Aur Haalat-e-Ehraam Mein Sengi Lagwaana

Is amr ko Hazrat Abdullah bin Buhaina ؓ ne Nabi ﷺ se bayaan kiya hai.

[5695] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ehraam ki haalat mein sengi lagwaai thi.[1302]

Baab 13: Bimaari Ki Wajah Se Sengi Lagwaana

[5696] Hazrat Anas ؓ se riwayat hai, unse sengi lagwaane waale ki mazdoori ke mutaalliq poocha gaya to unho'n ne farmaya ke Rasool Allah ﷺ ne sengi lagwaai thi. Aap ko Abu Taiba ؓ ne sengi lagaai thi aur aap ne usey do (2) Saa' (صاع) ghalla diya tha. Nez aap ne Abu Taiba ؓ ke aaqaao'n se uske tax ke mutaalliq guftagu ki to unho'n ne us mein takhfeef kardi thi. Aap ﷺ ne farmaya: "*Behtareen ilaaj jo tum karte ho wo pachne lagwaana aur ood-e-bahri*

[1293] T: (سُوْگْوار) Maatam karne waala, museebat-zada [Urduinc]

[1294] راجع: 5417

[1295] راجع: 5417

[1296] راجع: 1835

[1297] Surah at Takweer: 11

[1298] Dekhiye: 5713 5715 5718

[1299] راجع: 223

[1300] T: (سِینّگی لَگوانا) Khokhle seeng ke zariye faasid khoon khaarij karaana [Rekhta]

[1301] راجع: 1835

[1302] راجع: 1835

istemaal karna hai". Aap ne mazeed farmaya: "*Tum apne baccho'n ko halaq ki bimaari ki wajah se unka taalu dabaa kar takleef na diya karo, balke (uske liye) tum qist-hindi istemaal kiya karo*".[1303]

[5697] Hazrat Jaabir bin Abdullah se riwayat hai, unho'n ne Muqanna bin Sinaan ki iyaadat ki, phir unse farmaya: Jab tak tum sengi nahi lagwaaoge main yahaa'n baitha rahu'nga, kyou'nke maine Rasool Allah ﷺ se suna hai, aap ne farmaya: "*Yaeenan us mein shifa hai*".[1304]

Baab 14: Sar Mein Sengi Lagwaana

[5698] Hazrat Abdullah bin Buhaina ؓ se riwayat hai, wo bayaan karte hain ke Rasool Allah ﷺ ne makkah mukarrama jaate hue muqaam-e-lahyai jamal "لَحْيَيْ جَمَلٍ" mein apne sar-e-mubarak ke wast mein sengi lagwaai, jabke aap ba-haalat-e-ehraam mein the.

[5699] Hazrat Abdullah bin Abbas ؓ se riwayat hai, ke Rasool Allah ﷺ ne apne sar mein sengi lagwaai.[1305]

Baab 15: Aadhe Ya Poore Sar Dard Ke Liye Sengi Lagwaana

[5700] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne haalat-e-ehraam mein apne sar mein sengi lagwaai. Ye sar dard ki wajah se aisa kiya jo "لَحْيَىْ جَمَل" naami chashme par aap ko ho gaya tha.[1306]

[5701] Hazrat Ibne Abbas ؓ hi se riwayat hai ke Rasool Allah ﷺ ne ehraam ki haalat mein apne sar mein sengi lagwaai, aadhe sar ke darad ki wajah se jo aap ko ho gaya tha.[1307]

[5702] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se suna, aap ne farmaya: "*Agar tumhari dawaaiyo'n mein koi khair o barkat hai to wo shahed peene, sengi lagwaane aur aag se daagh dene mein hai, lekin main aag se daagh kar ilaaj ko pasand nahi karta*".[1308]

Baab 16: Takleef Ki Wajah Se Sar Mundwaana

[5703] Hazrat Kaab bin Ujrah ؓ se riwayat hai, unho'n ne kaha ke sulah hudaibiya ke waqt Rasool Allah ﷺ mere paas tashreef laae. Us waqt main ek (1) handiya ke neeche aag jala raha tha aur jooe'n mere sar se gir rahi thee'n. Rasool Allah ﷺ ne dariyaaft farmaya: "*Tere sar ki jooe'n tujhe takleef de rahi hain?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Apna sar mundwa do, phir bataur-e-kaffaara teen (3) din roze rakho ya che (6) masakeen ko khaana khilaao ya bakri zibah karo*".

Raawi-e-hadees Ayyub kehte hain: "*Mujhe yaad nahi ke kis cheez ka zikr pehle kiya tha*".[1309]

Baab 17: Jis Ne Khud Ko Daagh Diya Ya Doosre Ko Daagha Aur Uski Fazilat Jo Khud Ko Na Daaghe

[5704] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Agar tumhari daaao'n mein shifa hai to sengi lagwaane aur aag se daagh dene mein hai, lekin aag se daagh kar elaan karne ko main pasand nahi karta*".[1310]

[5705] Hazrat Imran bin Hussain ؓ se riwayat hai, unho'n ne kaha ke nazar-e-badd aur zehreele jaanwar ke kaat khaane ke alaawa kisi doosri bimaari ke liye jhaad phoonk jaaez nahi. (Raawi kehta hai ke) Maine ye baat Hazrat Saeed bin Jubair se bayaan ki to unho'n ne kaha: Hame'n Ibne Abbas ؓ ne bayaan kiya ke Rasool Allah ﷺ ne farmaya: "*Mere saamne tamaam ummate'n pesh ki gaee'n to ek (1) nabi aur do (2) nabi guzarne lagey, unke saath logo'n ke giroh guzarte the. Aur kuch nabi aise the ke unke saath koi nahi tha. Aakhir mere saamne ek (1) bhaari jamaat aai to maine poocha ye kaun hain? Kya ye meri ummat hai? Mujhe bataaya gaya ke ye Moosa ؑ aur unki ummat hai. Phir mujhse kaha gaya: Aap ufuq[1311] ki taraf nigaah uthaae'n. Maine dekha ke ek (1) bohot hi azeem jamaat hai jo*

[1303] راجع: 2102
[1304] راجع: 5683
[1305] راجع: 1835
[1306] راجع: 1835
[1307] راجع: 1835
[1308] راجع: 5683
[1309] راجع: 1814
[1310] راجع: 5683
[1311] T: (أُفُقْ) Aasmaan ka kinaara jo zameen se mila hua dikhaai deta hai [Rekhta]

aasmaan ke kinaaro'n tak chaai hui hai, phir mujhe kaha gaya ke idhar-udhar dekho, main kya dekhta hoo'n ke azeem-tareen hujoom ne aafaaq[1312] *ko bhara hua hai. Mujhe bataaya gaya ke ye aap ki ummat hai. Un mein se sattar-hazaar (70,000) aise hain jo hisaab ke baghair jannat mein daakhil ho'nge*".

Phir aap hujre mein daakhil ho gae aur ye wazaahat na ki ke wo kaun log ho'nge? Log unke mutaalliq bahes o tamhees karne lagey ke wo ham log hain jo Allah Ta'ala par imaan laae hain aur uske Rasool Allah ki ittiba ki hai, is liye wo log ham hain ya hamari aulaad, jo islaam mein paida hui, kyou'nke ham to daur-e-jaahiliyyat ki paidawaar hain. Jab ye baate'n Nabi ﷺ ko maaloom huee'n to aap baahar tashreef laae aur farmaya: "*Ye wo log ho'nge jo jhaad-phoonk nahi karaate, faal nahi dekhte (bad-shagooni nahi lete) aur daagh kar ilaa nahi karte, balke apne Rabb par bharosa karte hain*". Ye sun kar Hazrat Ukkaasha bin Mohsin ne kaha: Allah ke Rasool ﷺ! Kya main un mein se hoo'n? Aap ne farmaya: "*Haa'n tum un mein se ho*". Phir doosra aadmi khada hua aur arz kiya: Allah ke Rasool ﷺ! Main bhi un mein se hoo'n? Aap ﷺ ne farmaya: "*Ukkaasha tum se baazi le gaya hai*".[1313]

Baab 18: Aankho'n Mein Takleef Ke Baais Ismad Aur Surma Lagaana

Iske mutaalliq Hazrat Umme Atiya ؓ se ek (1) hadees bhi marwi hai.

[5706] Hazrat Umme Salama ؓ se riwayat hai ke ek (1) aurat ka shauhar faut ho gaya aur uski aankho'n mein dard ho gaya to logo'n ne us aurat ka zikr Nabi ﷺ se kiya aur uski aankho'n mein surma lagaane ki baat bhi hui aur ye ke uski aankh zaae (ضائع) hone ka andesha hai. Aap ﷺ ne farmaya: "*Daur-e-jaahiliyyat mein iddat guzaarna waali aurat ko apne ghar mein bad-tareen kapdo'n mein rehna padta tha*". Ya farmaya: "*Apne kapdo'n mein ghar ke sab se gande hiss mein pada rehna padta tha, phir jab koi kutta guzarta to usko mengni maarti (aur iddat se baahar aati) to kya ab chaar (4) maah dus (10) din tak surma lagaane se nahi ruk sakti*".[1314]

Baab 19: Kodh Ka Marz

[5707] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Choot lagna, bad-shugooni lena, ullu ka manhoos hona, aur safar ka manhoos hona, ye sab laghu-khayalaat*[1315] *hain, albatta kodhi aadmi se is tarah bhaag jaise to sher se bhaagta hai*".[1316]

Faaeda: Bimaari, Allah Ta'ala ke hukum ki paaband hai, magar kodhi aadmi ke saath ikhtilaat uska ek (1) sabab hai jab Allah Ta'ala musabbib-ul-asbaab[1317] us mein asar paida karde. Asbaab-e-bimaari se parhez karna tawakkul ke manaafi nahi, kamzor aqeeda rakhne waalo'n se aap ne farmaya ke majzoom aadmi se is tarah bhaago jis tarah sher se bhaagte ho. Taake Allah ki taqdeer ke sabab marz lag jaane se unse aqeede mein kharaabi na aae, mabaada wo kehne lagee'n ke ye bimaari hame'n falaa'n aadmi se lagi hai.

Baab 20: Mann (الْمَنُّ), Aankh Ke Liye Shifa Hai

[5708] Hazrat Saeed bin Zaid ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Khambi mann se hai, aur uska paani aankho'n ke liye shifa hai*".[1318]

Shu'ba ne kaha ke mujhe Hakam bin Utaiba ne Hasan Oraini se, unho'n ne Amr bin Hurais se, unho'n ne Saeed bin Zaid ؓ se aur unho'n ne Nabi ﷺ se is hadees ko bayaan kiya.

Shu'ba ne kaha: Jab Hakam ne mujhe ye hadees bayaan ki hai to main Abdul Malik ki riwaayat ka inkaar nahi karta.

[1312] T: (آفاق) Jahaan, duniya, kaaenaat [Rekhta]

[1313] راجع: 3410

[1314] راجع: 5336

[1315] T: (لَغْو خَیَالات) Behooda, bakwaas fikr, soch aur rujhaan [RSB]

[1316] Dekhiye: 5717 5757 5770 5773 5775

[1317] T: (مُسَبِّبُ الاَسباب) Sabab paida karne waala, asbaab ka sabab paida karne waala [Rekhta]

[1318] راجع:4478

Faaeda: "الْمَنِّ" Ek (1) qudrati khuraak thi, jo bani israel ko haasil hoti thi, jiska zikr Quran-e-Kareem mein hai. Khambi ko mann is liye kaha gaya hai ke ye bhi bila-mashaqqat haasil ho jaati hai. Khambi ka paani amraaz-e-chashm ke liye bohot mufeed hai.

Baab 21: Mareez Ke Mu'n Mein Ek (1) Taraf Dawaa Daalna

[5709], [5710], [5711] Hazrat Ibne Abbas aur Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ ne Nabi ﷺ ko bosa diya, jabke aap faut ho chuke the.[1319]

[5712] Hazrat Ayesha ﷺ farmati hain ke ham ne Aap ﷺ ki bimaari ke waqt aap ke mu'n mein dawaa daali to aap ne hame'n ishaara farmaya ke mere mu'n mein dawaa na daalo. Ham ne khayaal kiya ke mareez ko dawaa se nafrat hoti hai, is wajah se aap hame'n manaa farma rahe hain. Phir jab aap ko ifaaqa hua to aap ne farmaya: "*Kya main tumhe'n manaa nahi kiya tha ke mere mu'n mein dawaai na daalo?*" Ham ne kaha ke (hamaara khayaal tha) shayad aap ne mareez ki dawaa se tab-ee[1320] nafrat ki wajah se aisa kiya hoga. Aap ﷺ ne farmaya: "*Ab ghar mein jitney log us waqt maujood hain, sab ke mu'n mein dawaa daali jaae aur main is manzar ko dekhta hoo'n lekin Abbas ko chod diya jaae, kyou'nke wo tumhare is kaam mein shareek nahi the*".[1321]

[5713] Hazrat Umme Qais ﷺ se riwayat hai, unho'n ne kaha ke main apne ek (1) bete ko le kar Rasool Allah ﷺ ki khidmat mein haazir hui jabke maine uzrah "الْعُذْرَةِ" bimaari ki wajah se uksa taalu dabwaaya tha. Aap ne farmaya: "*Tum apne baccho'n ko ungli se halaq daba kar kyou'n takleef deti ho? Tum ood-hindi istemaal karo. Us mein saat (7) bimaariyo'n ki shifa hai, un mein se ek (1) seene ka dard hai. Agar halaq ki bimaari hai to naak dawaai daali jaae aur seene ke dard ke liye mu'n ke ek (1) jaanib dawaai daali jaae*".

(Sufyan kehte hain ke) Main Zohri se suna ke Aap ﷺ ne do bimaariyo'n ko bayaan kiya, lekin baaqi paanch (5) bimaariyo'n ka zikr nahi kiya.

(Abdullah bin Madani ne kaha ke) Maine Sufyan se zikr kiya ke Ma'mar to "أَعْلَقْتُ عَلَيْهِ" ke alfaaz bayaan karte hain? Unho'n ne kaha: Ma'mar ne yaad nahi rakha, mujhe yaad hai ke Zohri ne kaha: "أَعْلَقْتُ عَنْهُ".

Sufyan ne us tahneek[1322] ko bayaan kiya jo bacche ko paidaaish ke waqt ki jaati hai. Sufyan ne apne halaq mein ungli daali aur apne taalu ko ungli se uthaaya. Sufyan ne a'laaq ke ye maane bayaan kiye ke bacche ko halaq mein ungli daal kar uska taalu uthaana. Unho'n ne "أَعْلِقُوْا عَنْهُ شَيْئًا" ke alfaaz nahi kahe.[1323]

Baab 22: Bila-unwaan

[5714] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ ki bimaari shiddat ikhtiyaar kar gai aur takleef ziyaada hogai to aap ne bimaari ke din mere ghar guzaarne ke liye apni doosri azwaaj-e-mutahharaat se ijaazat talab ki. Unho'n ne aap ko ijaazat de di to aap do (2) ashkhaas Hazrat Abbas ﷺ aur ek-doosre aadmi ke darmiyan sahaara le kar baahar tashreef laae. Us waqt aap ke qadam-e-mubarak zameen par ghisat rahe the. (Raawi kehta hai ke) maine Hazrat Ibne Abbas ﷺ se uska zikr kiya to unho'n ne farmaya: Kya tumhe'n maaloom hai ke doosre saahab kaun the, jinka Hazrat Ayesha ﷺ ne naam nahi liya? Maine kaha: Nahi, mujhe to maaloom nahi. Unho'n ne kaha: Wo Hazrat Ali ﷺ the. Hazrat Ayesha ﷺ ne kaha: Mere hujre mein daakhil hone ke baad Nabi 9s) ne farmaya, jabke aap ki bimaari badh gai thi: "*Mujh par saat (7) mashkeeze paani daalo jo paani se labrez ho'n, shayad main logo'n ko kuch naseehat karu'n*". Phir Aap ﷺ ko ham ne ek (1) bade lagan mein bithaaya jo Nabi ﷺ ki zauja-e-mohtarma Hazrat Hafsa ﷺ ka tha. Phir ham ne un mashkeezo'n se aap par paani bahaana shuru kar diya, hatta ke aap ne hamari taraf ishaara kiya ke tum ne taameel-e-hukum kardi hai. Ummul

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[1319] راجع: 1241 1242 4456

[1320] T: (طَبْعی نَفرَت) Fitri, qudrati nafrat, bezaari [RSB]

[1321] راجع: 4458

[1322] T: (تَحْنِیک) Shahed ya koi aur meethi cheez pehle-pehel (nau-zaaida bacche ke) mu'n mein dena [Rekhta]

[1323] راجع: 5692

Momineen Hazrat Ayesha ﷺ ne bayaan kiya ke uske baad Aap ﷺ Sahaba Ikram ﷺ ke paas aae, unhe'n namaz padhaai, phir khitaab kiya.[1324]

Baab 23: Taalu Gir Jaane Ka Bayaan

[5715] Hazrat Umme Qais bint Mehsan Asadiya ﷺ (قَيْسٍ بِنْتَ مِحْصَنٍ) se riwayat hai, unka taalluq qabila-e-khuzaima ki shaakh banu asad se tha, wo pehli-pehli muhaajir aurto'n mein se hain, jinho'n ne Rasool Allah ﷺ se bait ki thi. Nez aap Hazrat Ukaasha bin Mehsan ﷺ ki hamsheer hain. Wo Rasool Allah ﷺ ki khidmat mein apne ek (1) bete ko laae'n. Unho'n ne apne bete ki uzrah "الْعُذْرَةِ" bimaari ka ilaaj taalu dabaa kar kiya tha. Nabi ﷺ ne faramaya: "*Tum aurte'n kis liye apni aulaad ko taalu dabaa kar takleef deti ho? Tumhe'n chaahiye ke is marz mein ood-hindi istemaal kiya karo kyou'nke us mein saat (7) bimaariyo'n se shifa hai. Un mein se ek (1) seene ka dard hai. Usse aap ki muraad kust thi, yehi ood-hindi hai*".

Younus aur Ishaq bin Raashid ne Imam Zohri se "أَعْلَقْتُ" ke bajaae "عَلَّقْتُ" ke alfaaz bayaan kiye hain.[1325]

Baab 24: Ishaal Ka Ilaaj

[5716] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hu aur arz ki ke mere bhai ko ishaal ka aariza hai. Aap ne farmaya: "*Usey shahed pilaao*". Usne pilaaya aur phir waapas aakar kehne laga ke maine ne usey shahed pilaaya tha, lekin ishaal[1326] badh gae hain. Aap ﷺ ne farmaya: "*Allah Ta'ala ne sach farmaya hai, albatta tere bhai ke pait khatakaar hai*".

Nazar ne Shu'ba se riwayat karne mein Muhammad bin Jaafar ki mataabat ki hai.[1327]

Baab 25: Safar, Yaane Pait Ki Bimaari Ke Mutaalliq Jaan Lewa Hone Ka Aqeeda Koi Haisiyat Nahi Rakta.

[5717] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Amraaz mein choot-chaat, safar "صَفَرَ" (pait ki ek (1) bimaari) ka jaan lewa hona aur ullu ki nahoosat ki koi haisiyat nahi*". Us par ek (1) eraabi bola: Allah ke Rasool ﷺ! Phir mere oonto'n ko kiya gaya hai ke wo registaan mein to harno'n ki taraf hote hain. Phir ek (1) khaarishi oont aata hai to sab ko khaarishi bana deta hai. Aap ﷺ ne farmaya: "*Pehel ko khaarishi kis ne banaaya tha?*"

Is hadees ko Imam Zohri ne Abu Salama aur Sinan bin abi Sinaan se riwayat kiya hai.[1328]

Baab 26: Zaat-ul-Janbi (ذَاتِ الْجَنْبِ) Ka bayaan

[5718] Hazrat Umme Qais bin Mehsan ﷺ se riwayat hai, ye khatoon un un pehli muhajiraat se hain jinho'n ne Rasool Allah ﷺ ki bait ki thi, nez ye Hazrat Ukaasha bin Mehsan ﷺ ki hamsheer hain. Unho'n ne bayaan kiya ke wo Rasool Allah ﷺ ki khidmat mein apna ek (1) beta le kar haazir huee'n, jabke unho'n ne uzrah "عُذْرَةِ" bimaari ki wajah se bacche ka taalu dabaaya tha. Nabi ﷺ ne farmaya: "*Allah se daro, tum aurte'n apni aulaad ko is tarah taalu dabaa kar kyou'n takleef pohonchati ho? Tum unke liye ood-hindi istemaal karo, us mein saat (7) bimaariyo'n ke liye shifa hai, jin mein se ek (1) nimoniya[1329] bhi hai*". Aap ﷺ ki muraad kust thi, jise qust bhi kaha jaata hai, ye bhi ek (1) lughat hai.[1330]

Faaeda: "ذات الجنب" ek (1) bimaari hai jo androoni waram[1331] ki wajah se pasli ke qareeb dard ki soorat mein zaahir hoti hai. Baaz ne ise seene ke dard se taabeer kiya hai. Ood-hindi ziyaada garam hai, jabke ood-bahri samandar se bar-aamad hone ki wajah se kuch kam garam hoti hai. Ye dono jade'n hoti hain. In dono ko milaa kar naswaar banana aur naak mein daalna zukaam aur ikhraaj-e-balgham ke liye bohot mufeed hai. Us mein tel ya paani milaa kar bhi

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[1324] راجع: 198

[1325] راجع: 5692

[1326] T: (اِسْہال) Dast aane ki bimaari, patla paikhaana [Rekhta]

[1327] راجع: 5684

[1328] راجع: 5707

[1329] T: Pneumonia [RSB]

[1330] راجع: 5629

[1331] T: (وَرَم) Soojan, bimaari ya chot ki wajah se jism ke kisi hisse ka phool jaana, phoda [Rekhta]

naak mein tapkaaya jaata hai. Ye dono dawaae'n pasli ke waram aur seene ke dard ke liye bhi az-hadd[1332] mufeed hain.

[5719] [5720] [5721] Hazrat Hammad se riwayat hai, unho'n nek aha ke Ayyub ke saamne Abu Qilaaba ki likhi hui ahadees padhi gaee'n, un mein wo ahadees bhi thee'n jinhe'n bayaan kiya tha aur wo bhi thee'n jo unke saamne padh kar sunaai gai thee'n. Un tehreer-shuda ahadees mein Hazrat Anas ؓ se marwi ye hadees bhi thi ke Hazrat Abu Talha aur Hazrat Anas bin Nazar ؓ ne Hazrat Anas ؓ ko daagh lagaa kar unka ilaaj kiya tha, ya Hazrat Abu Talha ؓ ne khud unko apne haath se daagha tha.[1333]

Hazrat Abu Qilaaba, Hazrat Anas ؓ se bayaan karte hain, unho'n ne kaha ke Rasool Allah ﷺ ne qabila-e-ansaar ke baaz gharaano'n ko zehreele jaanwaro'n ke kaatne aur kaan ki takleef mein damm[1334] karne ki ijaazat di thi.

Hazrat Anas ؓ ne bayaan kiya ke pasli ke dard ki wajah se mujhe daagh diya gaya tha, jabke Rasool Allah ﷺ hayaat the. Us waqt Hazrat Abu Talha, Anas bin Nazar, aur Zaid bin Saabit ؓ bhi haazir the, aur mujhe Hazrat Abu Talha ؓ ne daagh diya tha.[1335]

Baab 27: Zakhm Ka Khoon Band Karne Ke Liye Chataai Ko Jalaana

[5722] Hazrat Sahal bin Saad Saa'di ؓ se riwayat hai, unho'n ne kaha ke jab Nabi ﷺ ke sar-e-mubarak par khud[1336] toot gaya aur aap ka chehra-e-mubarak khoon-aalood ho gaya, nez saamne ke do (2) daant bhi toot gae, to Hazrat Ali ؓ apni dhaal mein paani bhar-bhar kar laate the aur Hazrat Fatima ؓ aap ke chehra-e-anwar se khoon dho rahi thee'n. Phir jab Hazrat Fatima ؓ ne dekha ke khoon, paani se bhi ziyaada aaraha hai, to unho'n ne ek (1) chataai jalaa kar uski raakh Rasool Allah ﷺ ke zakhmo'n par lagaai to khoon ruk gaya.[1337]

Baab 28: Bukhaar, Dozakh Ki Bhaap Se Hai

[5723] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Bukhaar jahannum ki bhaap se hai, lehaaza tum us (bhaap) ko paani se bujhaao*".

Naafe bayaan karte hain: Hazrat Abdullah bin Umar ؓ ko jab bukhaar aata to you'n dua karte: (Aye Allah!) Ham se is azaab ko door karde.[1338]

[5724] Hazrat Asma bint Abi Bakar ؓ se riwayat hai ke unke paas jab koi bukhaar mein mubtalaa aurat laai jaati to wo uske liye dua kartee'n aur paani le kar uske girebaan mein daaltee'n aur kehtee'n ke Rasool Allah ﷺ hame'n hukum diya karte the ke ham bukhaar ko paani se thanda kare'n.

[5725] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Bukhar jahannum ki bhaap se hai, lehaaza usey paani se thanda karo*".[1339]

[5726] Hazrat Raafe bin Khadeej ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Bukhaar jahannum ki bhaap se hai, lehaaza tum usey paani se thanda kar liya karo*".[1340]

Baab 29: Jahaa'n Aab-o-hawaa Muwaafiq Na Ho Wahaa'n Se Kisi Doosri Jagah Jaana

[5727] Hazrat Anas ؓ se riwayat hai ke qabila-e-Ukl (عُكْل) aur Uraina (عُرَيْنَة) se chand log Rasool Allah ﷺ ki khidmat mein haazir hue aur unho'n ne islaam ke mutaalliq guftagu ki. Phir kaha: Allah ke Rasool ﷺ! Ham maweshi paalne waale hain, aur ziraa-at pasha ya khajooro'n waale nahi hain. Madina taiyyaba ki aab-o-hawaa unhe'n muwaafiq

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[1332] T: (از حد) Behad, nihaayat [Rekhta]

[1333] Dekhiye: 5721

[1334] T: (دَم) Dafa'-e-balaa ke liye aayaat-e-qurani, wazeefa ya wird padh kar kisi par phoonkna [Rekhta]

[1335] راجع: 5719

[1336] T: (خود) Lohe ki topi jo ladaai ke waqt pehente hain [Rekhta]

[1337] راجع: 243

[1338] راجع: 3264

[1339] راجع: 3263

[1340] راجع: 3262

nahi aati thi. R Ane unke liye chand oonto'n aur ek (1) charwaahe ka hukum diya aur farmaya ke wo un oonto'n ke saath madina se baahar chale jaae'n, wahaa'n unka doodh aur peshaab nosh kare'n. Chunache wo log baahar chale gae, lekin hira ke nazdeek pohonch kar wo islaam se murtad ho gae. Unho'n ne Rasool Allah ﷺ ke charwaahe ko qatl kar diya aur oont le kar bhaag nikle, jab Rasool Allah ﷺ ko ye khabar mili to aap ne unke taaqub mein chand aadmi rawaana kiye. Phir aap ne unke mutaalliq hukum diya aur unki aankho'n mein garam salaakhe'n pheri gaee'n aur unke haath-paao'n kaat daale gae, phir hira ke kinaare unhe'n chod diya gaya, hatta ke wo usi haalat mein mar gae.[1341]

Baab 30: Taaoon Ka Bayaan

[5728] Hazrat Usama bin Zaid ؓ se riwayat hai, wo Hazrat Saad ؓ se bayaan karte hain, wo Nabi ﷺ se ke, aap ne farmaya: "*Jab tum suno ke kisi jagah taaoon ki wabaa phail rahi hai to wahaa'n mat jaao, lekin jahaa'n ye wabaa phoot pade aur tum wahaa'n maujood ho to wahaa'n se mat niklo*".

(Habib bin Abi Saabit kehte hain ke) Maine (Ibrahim bin Saad se) kaha: Tum ne khud Hazrat Usama ؓ se suna tha ke unho'n ne Hazrat Saad ؓ se bayaan kiya aur unho'n ne uska inkaar nahi kiya? Unho'n ne kaha: Haa'n.[1342]

[5729] Hazrat Abdullah bin Abbas ؓ se riwayat hai ke Hazrat Umar bin Khattab ؓ mulk-e-shaam tashreef le jaa rahe the, jab sargh (سَرْغ) muqaam par pohonche to aap ki mulaqaat umaraa-e-afwaaj[1343] Hazrat Abu Obaida bin Jarraah aur unke saathiyo'n se hui. Unho'n ne bataaya ke shaam mein taaoon ki wabaa phoot padi hai. Ye sun kar Hazrat Umar ؓ ne farmaya: Muhajireen-e-awwaleen ko mere paas bulaao. Unko bulaay ato unse mashwara talab kiya aur unse kaha ke shaam mein taaoon ki wabaa phoot padi hai. Muhajireen-e-awwaleen ne baaham ikhtelaaf-e-raae kiya, baaz ne kaha: Aap ek (1) azeem maqsad (jihaad) ke liye nikle hain, lehaaza ham aap ka waapas chale jaana munaasib nahi samajhte. Jabke kuch doosre hazraat ne kaha ke aap ke saath Rasool Allah ﷺ ke baaqi maanda Sahaba Ikram ؓ hain, ham ye munaasib nahi samajhte ke aap unko le kar wabaai ilaaqe mein jaae'n. Hazrat Umar ؓ ne farmaya: Aap hazraat tashreef le jaae'n. Phir farmaya: Ansaar ko bulaao. Hazrat Ibne Abbas ؓ kehte hain ke main ansaar ko bula laaya. Aap ne unse bhi mashwara kiya, lekin wo bhi kisi ek (1) faisle par muttafiq na hue, balke muhajireen ki tarah ikhtelaaf karne lagey, kisi ne kaha: Aage chale'n aur kisi ne waapas jaane ka mashwara diya. Hazrat Umar ؓ ne farmaya: Tum bhi tashreef le jaao. Phi farmaya: Mere paas quraish ke shuyookh ko bulaao, jo fatah makkah ke waqt islaam qubool karke madina taiyyaba aae the. Main unhe'n bula kar laaya to un mein koi ikhtelaaf-e-raae paida na hua, balke unho'n ne kaha: Hamara khayaal hai ke aap logo'n ko waapas le jaae'n aur unhe'n is wabaa mein na daale'n. Hazrat Umar ؓ ne ye sunte hi logo'n mein elaan karaa diya ke main subah oont par sawaar ho kar madina taiyyaba laut jaau'nga, lehaaza tum log bhi waapas chalo. Chunache subah ko aisa hi hu. Us dauran mein Hazrat Abu Obaida bin Jarraah ؓ ne kaha: Kya Allah ki taqdeer se raah-e-faraar ikhtiyaar kiya jaaega? Hazrat Umar ؓ ne farmaya: Aye Abu Obaida! Kaash! Tere alaawa koi doosra ye baat kehta. Haa'n, ham Allah ki taqdeer se raah-e-faraar ikhtiyaar karke Allah ki taqdeer ki taraf hi jaa rahe hain. Mujhe bataao, agar tumhare oont kisi waadi mein jaae'n jiske do (2) kinaare ho'n. Ek (1) sar-sabz o shaadaab aur doosra khushk o be-aabaad, kya ye baat nahi hai ke gar sar-sabz khitte mein charaate ho to Allah ki taqdeer se aisa hoga aur agar khuskh waadi mein charaaoege to wo bhi Allah ki taqdeer se hoga. Us dauraan mein Hazrat Abdur Rahman bin Awf ؓ wahaa'n aagae jo apni kisi zaroorat ki binaa par us waqt wahaa'n muujood nahi the, unho'n ne bataaya ke mere paas is masle ke mutaalliq yaqeeni ilm hai. Maine Rasool Allah ﷺ ko ye farmate suna hai: "*Agar tum kisi mulk ke mutaalliq suno ke wahaa'n wabaa hai to wahaa'n na jaao, aur jab aisi jagah wabaa aajaae, jahaa'n tum khud maujood ho to wahaa'n se mat niklo*". Raawi bayaan karte hain ke us waqt Hazrat Umar ؓ ne Allah Ta'ala ki hamd o sana ki, phir waapas ho gae.[1344]

[5730] Hazrat Abdullah bin Amir se riwayat hai ke Hazrat Umar ؓ shaam ke liye rawaana hue. Jab aap sargh (سَرْغ) muqaam par pohonche to aap ko ittela mili ke shaam mein taaoon ki wabaa phoot padi hai. Phir Hazrat Abdur Rahman bin Awf ؓ ne unhe'n bataaya ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Jab tum kisi ilaaqe ke mutaalliq*

[1341] راجع: 233
[1342] راجع: 3473
[1343] T: Fauj ke ameer, sardar, qaaed [RSB]
[1344] Dekhiye: 5730 6973

suno ke wahaa'n wabaa phoot padi hai to wahaa'n mat jaao, aur jab kisi aisi jagah wabaa phoot pade jahaa'n tum maujood ho to wahaa'n se mat niklo".[1345]

[5731] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Maseeh-e-dajjaal aur taaoon, dono madina taiyyaba mein daakhil nahi ho'nge*".[1346]

[5732] Hazrat Hafsa bint Sireen se riwayat hai, unho'n ne kaha: Mujh se Hazrat Anas bin Maalik ؓ ne dariyaaft kiya ke Yahya bin Sireen ka kis bimaari se intiqaal hua hai? Maine kaha: Taaoon se. Unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Taaoon, har musalman ke liye shahaadat hai*".[1347]

[5733] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Pait ki bimaari se marne waala shaheed hai, aur taaoon ki bimaari se marne waala bhi shaheed hai*".[1348]

Baab 31: Taaoon Mein Sabr Karke Wahee'n Rehne Waale Shakhs Ke Ajar Ka Bayaan (go, usey taaoon na ho)

[5734] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ se taaoon ke mutaalliq sawaal kiya to Allah ke Nabi ﷺ ne unhe'n bataaya: "*Taaoon (Allah ka) azaab tha, wo usey jis par chaahta bhej deta, phir Allah Ta'ala ne usko ahle imaan ke liye baais-e-rahmat bana diya. Ab koi bhi Allah ka banda agar sabr ke saath us shahr mein thehra rahe jahaa'n taaoon phoot pada ho aur yaqeen rakhta ho ke jo kuch Allah Ta'ala ne uske liye likh diya hai, wo usko zaroor pohonch kar rahega to usko shaheed ka sa sawaab milega*".

Nazar bin Shumail ne Dawood se riwayat karne mein Hibbaan bin Hilaal ki mataaba-at ki hai.[1349]

Baab 32: Quran Aur Muawwizaat Padh Kar Damm Karna

[5735] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ apni marz-e-wafaat mein khud par muawwizaat padh kar damm karte the. Phir jab aap ziyaada bimaar ho gae to main ye surah padh kar aap ko damm karti thi aur barkat ke liye aap ka dast-e-mubarak hi aap ke jasad-e-athar par pherti thi.

(Ma'mar ne kaha:) Maine Imam Zohri se poocha: Aap ﷺ kis tarah damm karte the? To unho'n ne bataaya ke Aap ﷺ damm karke apne dono haatho'n par phoonk maarte, phir unhe'n apne chehra-e-anwar par pher lete the.[1350]

Faaeda: Muawwizaat se muraad Surah Ikhlas, Surah Falaq aur Surah Naas hain. Rasool Allah ﷺ unhe'n padh kar apne dono haatho'n mein phoonk maarte the, phir tamaam jism par pher lete. Pehle sar aur chehre par pherte, phir jism ke agle hisse par pherte. Is tarah teen (3) dafa karte the.[1351]

Baab 33: Surah Faatiha Se Damm-jhaad Karna

Is silsile mein Hazrat Ibne Abbas ؓ ne Nabi ﷺ se ek (1) riwayat bayaan ki hai.

[5736] Hazrat Abu Saeed Khudri ؓ se riwayat hai ke Nabi ﷺ ke chand Sahaba Ikram arab ke qabaail mein se kisi qabile ke paas se guzre to unho'n ne unki ziyaafat na ki. Us dauraan mein us qabile ke sardar ko kisi zehreele jaanwar ne kaat liya. Qabile waalo'n ne Sahaba Ikram se kaha: Tumhare paas iski koi dawaa ya damm karne waala hai? Sahaba Ikram ne kaha: Tum logo'n ne hamari mehmaan-nawaazi nahi ki, lehaaza ham us waqt tak damm nahi kare'nge jab tak tum harmari mazdoori tae na karo. Chunache unho'n ne kuch bakriyaa'n dena tae kar dee'n. Phir un mein se ek (1) shakhs ne Surah Faatiha padhna shuru kardi. Damm karte waqt m'n mein thook jamaa karta raha aur mutaassira jagah par lagaata raha, aisa karne se wo sardar tandrust ho gaya. Qabile waale bakriyaa'n le kar aae to Sahaba Ikram ne kaha: Jab tak ham Nabi ﷺ se iske mutaalliq pooch na le'n ham ye bakriyaa'n nahi le sakte. Chunache unho'n ne

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[1345] راجع: 5729
[1346] راجع: 1880
[1347] راجع: 2430
[1348] راجع: 653
[1349] راجع: 3474
[1350] راجع: 4439
[1351] Saheeh Bukhari: Fazaael-ul-Quran: H5017

Aap ﷺ se poocha to aap ne muskuraate hue farmaya: "*Tumhe'n kise maaloom hua ke Surah Faatiha padhne se bhi damm kiya jaa sakta hai? Bakriyaa'n lelo aur un mein mere liye bhi hissa rakho*".[1352]

Baab 34: Surah Faatiha se Damm Karne Mein Koi Shart Aaed Karna

[5737] Hazrat Ibne Abbas (rz0 se riwayat hai ke Nabi ﷺ ne chand Sahaba Ikram chashme par rehne waalo'n ke paas se guzre. Unke yahaa'n zehreele jaanwar ka kaata hua ek (1) shakhs tha. Sahaba Ikram ke paas unka ek (1) aadmi aaya aur kehne laga: Kya tum mein koi damm-jhaad karne waala hai? Kyou'nke us chashme par ek (1) aadmi ko kisi zehreele jaanwar ne kaat liya hai. Sahaba Ikram ؓ mein se ek (1) aadmi uske hamraah gaya aur chand bakriyaa'n lene ki shart par Surah Faatiha se damm kiya to wo tandrust ho gaya. Wo sahabi bakriyaa'n le kar apne saathiyo'n ke paas aaya to unho'n ne usey accha khayaal na kiya aur kaha ke toone Allah ki kitaab padh kar ujrat li hai? Aakhir jab ye hazraat madina taiyyaba aae to unho'n ne arz ki: Allah ke Rasool ﷺ! Us shakhs ne Allah ki kitaab par ujrat li hai. Rasool Allah ﷺ ne farmaya: "*Jin cheezo'n ki tum ujrat lete ho un mein sab se ziyaada ujrat lene ke qaabil Allah ki kitaab hai*".

Baab 35: Nazar-e-Badd Lag Jaane Se Damm Karna

[5738] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne mujhe hukum diya …ya (kaha ke) aap ne hukum diya… ke nazar badd lag jaane se damm-jhaad kiya jaae.

[5739] Hazrat Umme Salama ؓ se riwayat hai ke Nabi ﷺ ne unke ghar mein ek (1) ladki dekhi jiski chehre par siyaadh dhabbe the, to aap ne farmaya: "*Ise damm karaao kyou'nke ise nazar-e-badd lag gai hai*".

Uqail ne kaha ke unse Zohri ne bayaan kiya, unhe'n Urwah ne khabar di, unho'n ne usey Nabi ﷺ se (mursal taur par) bayaan kiya.

Abdullah bin Saalim ne Zubaidi se riwayat karne mein Muhammad bin Harb ki mataaba-at ki hai.

Baab 36: Nazar-e-Badd Bar-haq Hai

[5740] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Nazar lag jaana bar-haq hai*" aur aap ne jism mein surma bharne se bhi manaa farmaya hai.[1353]

Baab 37: Saanp Aur Bicchu Ke Dasne Par Damm Karna

[5741] Hazrat Aswad se riwayat hai, unho'n ne kaha ke maine Syeda Ayesha ؓ se zehreele jaanwar ke kaatne par damm karne ke mutaalliq poocha to unho'n ne farmaya ke Nabi ﷺ ne har zehreele jaanwar ke kaatne par damm karne ki ijaazat di hai.

Faaeda: Iska ye matlab nahi ke uske alaawa kisi bimaari mein damm nahi kiya jaa sakta, kyou'nke deegar ahadees se damm karne ke mutlaq jawaaz ka pataa chalta hai, ba-sharte-ke wo damm shirkiya na ho'n.

Baab 38: Nabi ﷺ Ka Khud Damm Karna

[5742] Hazrat Abdul Aziz se riwayat hai, unho'n ne kaha: Main aur Hazrat Saabit, Syedna Anas bin Maalik ؓ ki khidmat mein haazir hue to saabit ne kaha: Aye Abu Hamza! Meri tabiyyat naa-saaz hai. Hazrat Anas ؓ ne farmaya: Kya main tujhe Rasool Allah ﷺ ka damm na karu'n? Saabit ne arz kiya: Kyou'n nahi. Hazrat Anas ؓ ne ye dua padh kar damm kiya: Aye Allah, logo'n ke Rabb! Aye takleef door karne waale! Tu shifa ataa farma, (beshak) toohi shifa dene waala hai, tere siwa aur koi shifa dene waala nahi. Tu aisi shifa ataa farma ke bimaari bilkul na rahe.

[5743] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ apne baaz ahle-khaana ko ye dua padh kar damm karte aur us par apna daayaa'n haath pherte the: "Aye Allah, logo'n ke Rabb! Takleef door karde. Usey shifa ataa farma aur toohi shifa dene waala hai. Teri shifa ke alaawa koi shifa nahi. Tu aisi shifa de ke kisi qism ki bimaari baaqi na rahe".[1354]

[1352] راجع: 2276

[1353] Dekhiye: 5944

[1354] راجع: 5675

Sufyan ne kaha maine ye hadees Mansoor ke saamne pesh ki, unho'n ne usey Ibrahim Nakhai se bayaan kiya, unho'n ne masrooq se, unho'n ne Hazrat Ayesha ؓ se usi tarah bayaan kiya.

[5744] Hazrat Ayesha ؓ hi se riwayat hai ke Rasool Allah ﷺ ye dua padh kar damm karte the: "*Aye logo'n ke Rabb! Takleef ko door karde, tere haath hi mein shifa hai. Tere siwa koi bhi takleef door karne waala nahi*".[1355]

[5745] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ye dua padha kar mareez ko damm karte the: "*Allah ke naam se hamaari zameen ki mitti, ham mein se kisi ke luaab-e-dahan se mil kar (hamaare Rabb ke hukum se) hamaare mareez ki shifayaabi ka zariya hogi*".[1356]

[5746] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ damm karte waqt ye dua padhte the: "*Allah ke naam ke saath hamari zameen ki mitti, ham mein se kisi ke luaab-e-dahan ke saath mil kar hamaare Rabb Ke Hukum se hamaare mareez ki shifayaabi ka zariya banega*".[1357]

Faaeda: Thook aur mitti to zaahiri asbaab hain jinhe'n ikhtiyaar karne ka hukum hai. Un mein shifa paida hona Allah ke izn par mauqoof hai. Momin ka luaab-e-dahan aur mitti, khwah kisi sarzameen ki ho, shifa-bakhshi ka ek (1) hissa hai. Us mein asal taaseer to "بِإِذْنِ رَبِّنَا" ke lafz ki hai.

Baab 39: Jhaad-phoonk Karte Waqt Thoo-thoo Karna

[5747] Hazrat Abu Qatada ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Accha khwaab Allah ki taraf se hota hai, jabke pareshaan-kun khwaab shaitan ki taraf se hai. Is liye tum mein se jab koi aisa khwaab dekhe jo usey naagawaar ho to bedaar hote hi teen (3) martaba thoo-thoo kare aur us khwaab ki buraai se Allah ki panaah maange. Aisa karne se khwaab ka usey koi nuqsaan nahi hoga*".[1358]

Abu Salama kehte hain ke pehle main aise khwaab dekhta tha jo mujh par pahaad se bhi ziyaada giraa'n hote the, jab se maine ye hadees suni hai, main unki koi parwaah nahi karta.

Faaeda: "مذموم نفث" wo hai jo jaadu tona karte waqt kiya jaae, Quran-e-Kareem mein aise waqt girho'n[1359] mein thoo-thoo karne ki mazammat hai, jabke damm karte waqt aisa karna ahadees se saabit hai.[1360]

[5748] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ jab apne bistar par tashreef laate to apne dono haatho'n par "قُلْ هُوَ اللهُ أَحَدٌ" aur muawwizatain padh kar phoonkte, phir dono haatho'n ko apne chehre aur jism ke jis hisse tak haath jaata, wahaa'n tak pherte. Hazrat Ayesha ؓ ne farmaya: Jab aap bimaar hue to mujhe is tarah karne ka hukum diya.

(Raawi-e-hadees) Yunus bayaan karte hain: maine Ibne Shihab ko dekha ke wo bhi jab bistar par let-te to isi tarah karte the.[1361]

Faaeda: Ye us bimaari ka waaqia hai jis mein aap ne wafaat paai thi. Shuru mein to aap to khud hi damm karte the lekin jab marz ne shiddat ikhtiyaar Karli to Hazrat Ayesha ؓ ko hukum diya, wo aap ko damm karti thee'n.

[5749] Hazrat Abu Saeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ ke chand Sahaba Ikram ؓ ek (1) safar ke liye rawaana hue. Wo safar karte rahe hatta ke unho'n ne (raaste mein) arab ke ek (1) qabile ke yahaa'n padaao kiya to unse ziyaafat talab ki, lekin unho'n ne inkaar kar diya. Achaanak us qabile ke sardar ko kisi zehreeli cheez ne kaat khaaya. Unho'n ne us (ki sehat-yaabi) ke liye poori koshish ki, lekin kuch faaeda na hua. Aakhir un mein se kisi ne kaha: Tum un logo'n ke paas jaao jo tumhare paas thehre hue hain, mumkin hai ke un mein se kisi ke paas koi cheez ho. Chunache wo Sahaba Ikram ؓ ke paas aae aur kaha: Logo! Hamaare sardar ko kisi zehreeli cheez ne das liya hai.

[1355] راجع: 5675

[1356] Dekhiye: 5746

[1357] راجع: 5745

[1358] راجع: 3292

[1359] T: (گِرہ) Girah (gaanth) ki jamaa [RSB], girah lagaana=gaanth baandhna [Rekhta]

[1360] Fath-ul-Baari: V10 P258

[1361] راجع: 5017

Ham ne har tarah se koshish ki, lekin kisi cheez se koi faaeda nahi hua. Kya tumhare paas uske liye koi cheez hai? Sahaba mein se ek (1) saahab ne kaha: Haa'n, Allah ke Qasam! Main jhaad-phoonk jaanta hoo'n, lekin ham ne tum se ziyaafat talab ki thi, jiska tum ne inkaar kar diya tha. Lehaaza main bhi us waqt tak damm nahi karu'nga jab tak tum uski koi ujrat tae na karo. Chunache unho'n ne kuch bakriyaa'n dene par muaamala tae kar liya. Ab ye sahaabi rawaana hue aur Surah Faatiha padh kar damm karte rahe. (Uski barkat se) Wo aise ho gaya jaise uski rassi khul gai ho aur is tarah chalne laga goya usey koi takleef hi na thi. Unho'n ne Sahaba Ikram ko poori tarah tae-shuda ujrat de di. Baaz Sahaba Ikram ne kaha: Bakriyaa'n taqseem karlo, lekin jis ne damm kiya tha, kehne laga: Abhin ahi, pehle ham Aap ﷺ ki khidmat mein haazir ho kar soorat-e-haal bayaan kare'n, phir dekhe'n, Rasool Allah ﷺ iske mutaalliq kya hukum dete hain? Chunache ye sab hazraat Rasool Allah ﷺ ki khidmat mein haazir hue aur aap ko soorat-e-haal se aagaah kiya to aap ne farmaya: "*Tumhe'n kaise maaloom hua ke usse damm kiya jaa sakta hai? Tum ne bohot accha kiya. Bakriyaa'n taqseem karlo aur mera bhi apne saath hissa lagaao*".[1362]

Baab 40: Damm Karne Waale Ka Mutaassira Jagah Par Daayaa'n Haath Pherna

[5750] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ kisi par damm karte waqt apna daayaa'n haath pherte aur ye dua padhte the:

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا.

"*Aye logo'n ke Rabb! Takleef door karde aur shifa de. Toohi shifa dene waala hai. Shifa wohi hai jo teri taraf se ho, aisi shifa ke bimaari ka nishaan tak na rahe*".

Sufyan ne kaha: Maine ye Mansoor se zikr kiya to unho'n ne Ibrahim Nakhai se, unho'n ne Masrooq se, unho'n ne Syeda Ayesha ؓ se isi tarah bayaan kiya.[1363]

Baab 41: Aurat Mard Ko Damm Kar Sakti Hai

[5751] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ apni marz-e-wafaat mein muawwizaat padh kar damm karte the. Phir jab aap ke liye ye dushwaar ho gaya to main aap par damm karti thi aur barkat ke liye aap ka daayaa'n haath aap ke jism par pherti thi.

Main Ibne Shihaab se poocha ke Aap ﷺ kis tarah damm kiya karte the? Unho'n ne kaha ke aap pehle apne dono haatho'n par phoonk maarte, phir unhe'n apne chehra-e-anwar par pher lete.[1364]

Baab 42: Damm-jhaad Na Karne Ki Fazilat

[5752] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ek (1) din hamaare paas tashreef laae aur farmaya: "*Tamaam ummate'n mere saamne pesh ki gaee'n. Baaz aise ambiya guzre jin ke saath sirf ek-ek (1-1) aadmi tha aur baaz aise bhi guzre jin ke saath do (2) aadmi the. Kuch ambiya aise bhi the jin ke saath ek (1) choti si jamaat thi aur kuch aise bhi the ke jin unke saath koi bhi nahi tha. Phir maine ek (1) badi jamaat dekhi jis ne ufuq ko dhaanp rakha tha. Maine khayaal kiya shayad ye meri ummat hai. Mujhe kaha gaya ke ye Hazrat Moosa ؑ aur unki ummat ke log hain. Phir mujhe kaha gaya ke dekho. Maine dekha ke wahaa'n be-shumaar log hain jin se tamaam ufuq[1365] bhare pade the. Phir mujh se kaha gaya: Udhar dekho, udhar dekho. Maine dekha ke bohot se log hain jinho'n ne tamaam ufuq ko dhaanp rakha thai. Mujhse kaha gaya: Ye log aap ki ummat hain aur un mein se sattar-hazaar (70,000) wo log ho'nge jo jannat mein baghair hisaab daakhil ho'nge*".

Uske baad Sahaba Ikram uth kar mukhtalif jagho'n mein chale gae, jabke Aap ﷺ is amr ki wazaahat na ki ke ye sattar-hazaar (70,000) log kaun ho'nge. Phir Nabi ﷺ ke Sahaba Ikram ne unke baare mein baaham guftagu ki aur kaha ke hamari paidaaish to shirk mein hui thi, ham uske baad Allah aur uske Rasool par imaan laae, lekin ye sattar-hazaar (70,000) hamaari aulaad se ho'nge (jo imaan ki haalat mein paida hue). Nabi ﷺ ko ye baat pohonchi to aap ne

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[1362] راجع: 2276
[1363] راجع: 5675
[1364] راجع: 4439

[1365] T: (اُفُقْ) Aasmaan ka kinaara jo zameen se mila hua dikhaai deta hai [Rekhta]

farmaya: "*Ye wo log hain jo bad-shugooni nahi lete aur na damm se jhaad-phoonk karaate hain, aur na daagh dete hain, balke apne Rabb par tawakkul karte hain*". Ye sun kar Hazrat Ukkaasha bin Mehsan ﷺ ne arz ki: Allah ke Rasool ﷺ! Kya main un logo'n mein se hoo'n? Aap ne farmaya: "*Haa'n*". Phir ek-doosre saahab khade hue aur arz ki: Kya main bhi un mein se hoo'n? Aap ne farmaya: "*Is silsile mein Ukkaasha tum se baazi le gaya hai*".[1366]

Baab 43: Bad-shugooni Lene Ka Bayaan

Wazaahat: Daur-e-jaahiliyyat mein aisa hota tha ke aadmi apne ghar se nikalta to kisi parinde ko dekhta, agar wo daae'n jaanib jaata to kehta ke kaam ho jaaega aur agar baaee'n jaanib jaata to kehta ke kaam nahi hoga. Is maqsad ke liye wo parainda khud bhi udaata tha. Is andaaz se faal[1367] lena shar-an[1368] naajaaez hai. Daur-e-haazir mein hindso'n[1369] aur huroofo'n[1370] mein ungli rakhna, tote se faal nikalwaana bhi usi qabeel[1371] se hai. Jaaez faal sirf isi qadar hai ke bila-iraada koi lafz kaan mein pade aur insaan us wajah se ummeed rakhe ke Allah Ta'ala mujhe is maqsad mein kaamyaab kar de ga. Is mein sunne waale ke liye qasd o iraada ko koi dakhal nahi, jaisa ke Rasool Allah ﷺ ne sulah-hudaibiya ke mauqa par Ahle Makka ke numaainde Suhail bin Amr ki aamad par farmaya tha: "*Ab tumhara muaamala "Sahal", yaane aasaan ho gaya hai*".[1372]

[5753] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Koi marz mutaaddi[1373] nahi aur bad-shugooni ki bhi koi asal nahi. Nahoosat sirf teen (3) cheezo'n mein hoti hai: Aurat mein, ghar mein aur ghode mein*".[1374]

Faaeda: Iska matlab ye hai ke nahoosat agar ho to bhi in mazkoora teen (3) cheezo'n mein mumkin hai, lekin ye koi yaqeeni nahi. Sawaari, biwi aur ghar agar deen o duniya ke liye mufeed na ho'n to unke badal lene mein chandaa'n muzaaeqa nahi. Sawaari ki nahoosat ye hai ke wo adiyal ho aur maqsad-bar-aari[1375] ke qaabil na ho. Biwi ki nahoosat ye hai ke wo tursh-mizaaj aur jhagdaalu ho, aur ghar ki nahoosat ye hai ke wo tang-o-taareek ho ya uske ham-saae acche na ho'n. والله أعلم

[5754] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Bad-shugooni ki koi haisiyat nahi, albatta nek faal lena kuch bura nahi*". Sahaba Ikram ﷺ ne arz ki: Nek faal kya cheez hai? Aap ne farmaya: "*Koi accha kalma jo tum mein se koi suntan hai*".[1376]

Baab 44: Nek Faal Lene Ka Bayaan

[5755] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Bad-shugooni ki koi haisiyat nahi, us mein behtar nek faal hai*". Sahaba Ikram ne arz ki: Allah ke Rasool ﷺ! Nek faal kya hai? Aap ne farmaya: "*Acchi baat jo tum mein se koi suney*".[1377]

[5756] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Choot-chaat be-asal hai aur bad-shubooni ki bhi koi haqeeqat nahi, mujhe to acchi faal pasand hai, yaane koi kalma-e-khair ya acchi baat jo kisi se suni jaae*".[1378]

[1366] راجع: 3410
[1367] T: (فَال) Pesh-goi, shagoon, nek-o-bad amr ka shagoon [Rekhta]
[1368] T: (شَرْعاً) Islami shariyat ki roo-se, shariyat ke lihaaza se [Rekhta]
[1369] T: (ہِنْدِسَہ) Hindse ki jamaa, ginti ka adad, raqam [Rekhta] numbers [RSB]
[1370] T: (حُرُوف) Harf ki jamaa [RSB]
[1371] T: (قَبِیل) Jins, qism, nau [Rekhta]
[1372] Saheeh Bukhari: ash Shuroot: H2731
[1373] T: (مُتَعَدّی) Hadd se tajaawuz karne waala [Rekhta]
[1374] راجع: 2099
[1375] T: (مَقْصَد بَراری) Maqsad bar-aana, muraad poori hona, matlab poora hona [Rekhta]
[1376] Dekhiye: 5755
[1377] راجع: 5754
[1378] Dekhiye: 5776

Baab 45: Haamah "هَامَةَ" Koi Shae Nahi

[5757] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Choot lag jaana, bad-shugooni lena aur ullu ya safar*[1379] *ki nahoosat koi shae nahi*".[1380]

Faaeda: Arbo'n ke yahaa'n aqida tha ke maqtool ki haddiyaa'n jab boseeda ho jaati hain to uski khopdi se ek (1) ullu bar-aamad hota hai, jo uski qabar ke ird-gird chakkar lagaata rehta hai aur pyaas, pyaas kehta hai. Agar marne waale ka badla le liya jaae to wo mutmaeen ho jaata hai. Rasool Allah ﷺ ne is laghoo khayaal ki tardeed farmaai hai.

Baab 46: Kahaanat Ka Bayaan

[5758] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne qabila-e-huzail ki do (2) aurto'n mein faisla kiya jinho'n ne aapas mein jhagda kiya tha. Un mein se ek (1) ne doosri ko patthar maara, jo uske pait par jaa kar laga. Ye aurat haamela thi, is liye uske pait ka baccha mar gaya. Ye muaamala dono fareeq Nabi ﷺ ke paas le kar aae to aap ne faisla farmaya ke aurat ke pait ki diyyat ek (1) ghulam ya laundi adaa karna hai. Jis aurat par taawaan waajib hua tha uske sarparast ne kaha: Main uska taawaan[1381] kaise adaa karu'n jisne na khaaya na piya, na bola aur na chillaaya? Aisi soorat mein kuch bhi diyyat waajib nahi ho sakti. Us par Nabi ﷺ ne farmaya: "*Ye to kaahino'n ka bhai maaloom hota hai*".[1382]

[5759] Hazrat Abu Huraira ﷺ se riwayat hai ke do (2) aurte'n thee'n. Ek (1) ne doosri ko patthar de maara, jisse doori ke pait ka hamal gir gaya. Nabi ﷺ ne us muaamale mein ek (1) ghulam ya laundi bataur-e-diyyat[1383] dene ka faisla farmaya.[1384]

[5760] Hazrat Saeed bin Musaiyyib se riwayat hai ke Rasool Allah ﷺ ne us bacche ke mutaalliq, jo maa ke pait mein maar daala gaya ho, faisla farmaya ke ek (1) ghulam ya laundi bataur-e-diyyat adaa karna hai. Jisne taawaan adaa karna tha, usne kaha: Main aise bacche ki diyyat kyou'n adaa karu'n jisne na khaaya na piya, na bola aur na chillaaya, aisi soorat mein to diyyat nahi ho sakti? Rasool Allah ﷺ ne ye sun kar farmaya: "*Ye to kaahino'n ka bhai hai*".[1385]

Faaeda: Daur-e-jaahiliyyat mein kaahino'n ka ye tareeqa tha ke wo apne baatil kalaam ko musajja'[1386] aur qaafiya-band[1387] ibaarat se muzaiyyan karte, taake baatil us ibaarat mein dab jaae aur uski haqeeqat na khul sakey, aur logo'n ko wahem mein mubtalaa karte the ke us mei nafaa hai. Hadees mein mazkoor shakhs ne bhi yehi kaam kiya tha ke musajja' ibaarat se Nabi ﷺ kef aisle ko radd karne ki koshish ki, is liye wo mazammat ka mustahiq hua.

[5761] Hazrat Abu Masood ﷺ se riwayat hai ke Nabi ﷺ ne kutte ki qeemat, badkaara aurat ki ujrat aur kaahin ki sheerni se manaa farmaya hai.[1388]

[5762] Hazrat Ayesha ﷺ se riwayat hai, unho'n nek aha ke chand logo'n ne Rasool Allah ﷺ se kaahino'n ke mutaalliq dariyaaft kiya to aap ne farmaya: "*Unki koi bunyaad nahi hoti*". Logo'n ne kaha: Allah ke Rasool ﷺ! Wo kabhi hame'n aisi baato'n ki khabar dete hain jo saheeh hoti hain. Rasool Allah ﷺ ne farmaya: "*Wo saheeh baat jinn kisi (farishte) se sun leta hai, aur apne dost kaahin ke kaan mein daal deta hai, phir ye log uske saath sau (100) jhoot milaa kar bayaan karte hain*".

Ali bin Madeeni ne kaha ke Abdur Razzaq pehle "الْكَلِمَةُ مِنَ الْحَقِّ" waala jumla mursal taur par bayaan karte the, uske baad unhe'n ne usey muttasil sanad se bayaan kiya.[1389]

1379 T: Safar ka mahina [RSB]

1380 راجع: 5707

1381 T: (تاوان) Jurmaana, qisaas, kaffaara [Rekhta]

1382 Dekhiye: 5759 5760 6740 6904 6909 6910

1383 T: (دِيَت) Wo raqam ya shae jo khoon-bahaa ke taur par maqtool ke waariso'n ko di jaae [Rekhta]

1384 راجع: 5758

1385 راجع: 5758

1386 T: (مُسَجَّع) Wo ibaarat ya mazmoon jis ke alfaaz aapas mein ham-qaafiya ya ham-wazan ho'n [Rekhta]

1387 T: (قافِيَه بَنْد) Tuk bandi, aisi shaayari jis mein sirf qaafiya ho'n mauzu na ho'n [Rekhta]

1388 راجع: 2237

1389 راجع: 3210

Baab 47: Jaadu Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Aur Lekin Shaitaano'n Ne Kufr Kiya, Wo Logo'n Ko Jaadu Sikhaate The".[1390]

Allah Ta'ala ka ek (1) aur irshad hai: "Aur Jaadugar Jahaa'n Bhi (haq ke muqaable mein) Aae, Kaamyaab Nahi Ho Sakta".[1391]

Irshad-e-Baari Ta'ala hai: "To Kya Tum Jaadu Ko Aate (maante) Ho, Jabke Tum Dekh Bhi Rahe Ho?"[1392]

Allah Ta'ala ne farmaya: "Unke Jaadu Ki Wajah Se (Moosa ﷺ ko) Aisa Maaloom Hota Tha Ke (unki rassiyaa'n aur laathiyaa'n) Waaqai Daud Rahi Hain".[1393]

Irshad-e-Baari Ta'ala hai: "Aur Girho'n Mein Phoonk Maarne Waaliyo'n Ke Sharr se (panaah maangta hoo'n)".[1394]

"وَالنَّفَّاثَاتُ" se muraad jaadugar aurte'n hain. "تُسْحَرُوْنَ"[1395] ke maane hain: Tum andhe ho jaate ho

Faaeda: Jaadu ek (1) haqeeqat hai. Usey saabit karne ke liye Imam Bukhari ؒ ne mazkoora aayaat zikr ki hain. Uske wujood aur uski taaseer se inkaar nahi kiya jaa sakta. Jaadu wo shae hai jo aadat ke khilaaf shareef nafs se saadir hota hai. Uska tod koi mushkil nahi. Jaadu bhi bimaari ki ek (1) qism hai jo mash-hoor ko bimaar kar deta hai. Isi liye Imam Bukhari ؒ ne jaadu ko Kitaab ut Tibb mein bayaan kiya hai. Kahaanat aur jaadu ko ek-saath is liye zikr kiya hai ke un dono ka aaghaaz shaitaan ki taraf se hota hai. Jaaduo'n ka asar sirf mizaaj ki tabdeeli ki soorat mein hota hai, usse kisi ki haqeeqat tabdeel nahi hoti, ke jamadaat ko haiwanaat mein tabdeel kar diya jaae, ya haiwanaat ko patthar bana diya jaae, jaadu ke zariye se aisa karna naa-mumkin hai. Hamaare rujhaan ke mutaabiq jaadu ek (1) shaitaani amal hai, uski wajah se insaan ko nuqsaan pohonch sakta hai. Jaadu karna haraam aur kufr hai, kyou'nke us mein shaitaano se madad li jaati hai aur unki taareef ki jaati hai. Uska asar-angez[1396] hona Allah ke izn[1397] par mauqoof hai. والله أعلم

[5763] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke banu zuraiq ke ek (1) yahoodi shakhs labeed bin aasim ne Rasool Allah ﷺ par jaadu kar diya. Jiski wajah se Rasool Allah ﷺ ko kisi cheez ke mutaalliq khayaal hota ke aap ne wo kaam kar liya hai, halaa'nke wo na kiya hota tha. Hatta ke ek (1) din ya raat Aap ﷺ mere paas the, aur aap ne baar-baar dua ki, phir farmaya: "*Aye Ayesha! Kya tumhe'n maaloom hai ke jo kuch maine Allah Ta'ala se poocha tha, Allah Ta'ala ne mujhe uska jawaab de diya hai? Mere paas do (2) aadmi aae, un mein se ek (1) mere sar ke paas aur doosra mere paao'n ke paas baith gaya. Ek (1) ne doosre saathi se poocha: Is saahab ko kya bimaari hai? Doosre ne kaha: Is par jaadu kiya gaya hai. Usne kaha: Kisne jaadu kiya hai? Usne kaha: Labeed bin Aasim ne. Usne poocha: Kis cheez mein (jaadu kiya hai)? Doosre ne bataaya ke kanghi aur usse jhadne waale baalo'n mein. Phir unhe'n nar-khajoor ke khoshe mein rakha hai. Usne poocha: Ye jaadu kahaa'n hai? Usne jawaab diya ke zarwaan ke kooe'n mein*".

Chunache Rasool Allah ﷺ apne chand sahaaba ko saath le kar wahaa'n tashreef le gae. Jab waapas aae to farmaya: "*Aye Ayesha! Us kooe'n ka paani mehndi ke nichod jaisa surkh hai. Wahaa'n ki khajooro'n ke sar goya shaitaano'n ke sar hain*". Maine kaha: Allah ke Rasool ﷺ! Aap ne us jaadu ko nikaala nahi? Aap ﷺ ne farmaya: "*Allah Ta'ala ne mujhe aafiyat de di hai, is liye maine munaasib nahi samjha ke khwah-ma-khwah logo'n mein uski buraai phailaau'n*". Phir aap ne jaadu ke saamaan ko dafan karne ka hukum de diya.

Abu Usama, Abu Zamrah, aur Ibne Abi Zinaad ne Hisham se riwayat karne mein Isa bin Yunus ki mataaba-at ki hai.

[1390] Surah al Baqara: 102
[1391] Surah Taha: 69
[1392] Surah al Ambiya: 3
[1393] Surah Taha: 66
[1394] Surah al Falaq: 4
[1395] Surah al Mominoon: 89
[1396] T: (اَثَر اَنْگیز) Mutaassir karne waala [Rekhta]
[1397] T: (اِذْن) Ijaazat, hukum [Rekhta]

Lais aur Ibne Uyayna ne Hishaab se riwayat karte hue Mushtin "مُشْطٍ" aur mushaatatin "مُشَاطَةٍ" ka zikr kiya hai. Mushaatatin un baalo'n ko kehte hain jo kanghi karte hue nikal aae'n. Mushaatatin, dar-asl rooi ke taar ko kehte hain.[1398]

Baab 48: Shirk Aur Jaadu Intehaai Halaakat-khez Hain

[5764] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tabaah kar dene waali cheezo'n se ijtenaab karo: Wo Allah ke saath shirk karna aur jaadu karna-karaana hai*".[1399]

Faaeda: Imam Bukhari ؒ ne is muqaam par jaadu ki sangeeni se aagaah karne ke liye ikhtesaar ke saath ye hadees bayaan ki hai. Doosri riwayaat mein saat (7) mohlik[1400] gunaaho'n ka zikr hai: Wo, Allah ke saath shirk karna, bila-wajah kisi ko qatl karna, yateemo'n ka maal hadap karna, jung se faraar ikhtiyaar karna, jaadu karna, sood khaana, aur paak-daaman aurto'n par badkaari ki tohmat[1401] lagaana hain.[1402]

Baab 49: Kya Jaadu Nikaala Jaae?

Hazrat Qatada kehte hain ke maine Hazrat Saeed bin Musaiyyib se kaha: Agar kisi shakhs par jaadu ho, ya usey apni biwi ke paas jaane se rok diya jaae to kya jaadu ka tod karna aur usey baatil karne ke liye koi mantar karna durust hai? Unho'n ne kaha: Us mein koi harj nahi, kyou'nke wo us (tod karne) se islaah ka iraada rakhte hain. Behre haal jo cheez nafaa de, usey manaa nahi kiya gaya.

Faaeda: Imam Bukhari ؒ ka rujhaan ye maaloom hota hai ke jaadu ka tod kiya jaa sakta hai. Bahar-haal is mein ikhtelaaf hai. Imam Hasan Basri ka mauqif hai ke mutlaq taur par jaadugar ke paas nahi jaana chaahiye, lekin Ibne Musaiyyib ka mauqif hai ke jaaduagar ke paas jaana us waqt manaa hai jab kisi ko zarar pohonchaana maqsood ho. Agar seher-zada insaan ka ilaaj karaane ke liye koi jaadugar ke paas jaata hai to us mein harj nahi, kyou'nke usse islaah maqsood hai. Hamaare rujhaan ke mutaabiq jaadu utaarne ke liye shirkiya aur jaahilaana damm-jhaad haraam hai. Is maqsad ke liye aayaat-e-quraniya aur deegar Masnoon azkaar ko amal mein laaya jaae, jaisa ke Rasool Allah ﷺ par jaadu hua to Allah Ta'ala ne uska tod karne ke liye muawwizatain naazil farmaee'n. والله أعلم

[5765] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ par jaadu kiya gaya to aap ko ye khayaal hota ke aap biwiyo'n ke paas gae hain, halaa'nke aap unke paas nahi gae hote the. (Raawi-e-hadees) Sufyan ne kaha ke jab aisa ho to ye sakht qism ka jaadu hota hai. Bahar-haal Aap ﷺ ne farmaya: "*Aye Ayesha! Kya tumhe'n maaloom hai ke maine Allah Ta'ala se jo baat poochi thi Allah Ta'ala ne uska jawaab de diya hai? Mere paas do (2) aadmi aae un mein se ek (1) mere sar ke paas aur doosra mere paao'n ke paas baith gaya. Mere sar ke paas baithne waale ne doosre se poocha: Us aadmi ko kya shikaayat hai? Usne kaha: Us par jaadu kiya gaya hai. Usne kaha: Kisne jaadu kiya hai? Usne kaha: Labeed bin Aasim ne jo yahoodiyo'n ke haleef qabile banu zuraiq mein se ek (1) munaafiq shakhs hai. Usne poocha: Kis cheez mein (jaadu) kiya hai? Usne kaha: Kanghi aur usse jhadne waale baalo'n mein. Usne kaha: Ab wo (jaadu) kahaa'n hai? Usne jawaab diya ke wo nar khajoor ke khoshe ke ghilaaf mein hai, jo zarwaan kooe'n ke andar rakhe hue patthar ke neeche dafan hai*". Uske baad Nabi ﷺ us kooe'n par tashreef le gae aur andar se jaadu nikaala. Aap ﷺ ne farmaya: "*Ye wohi kooa'n hai jo khwaab mein mujhe dikhaaya gaya tha, uska paani mehendi ke nichod jaisa surkh tha aur uski khajooro'n ke sar, shaitaano'n ke saro'n jaise the*". Al-gharz wo jaadu kooe'n se nikaala gaya. Hazrat Ayesha ؓ ne sawaal kiya ke aap ne us jaadu ka tod kyou'n nahi karaaya? Aap ne farmaya: "*Allah Ta'ala ne mujhe shifa de di hai. Ab main nahi chaahta ke logo'n mein se kisi par uska shar phailaau'n*".[1403]

[1398] راجع: 3175

[1399] راجع: 2766

[1400] T: (مُہلِک) Halaak karne waala, khatarnaak, zarar-rasaan [Rekhta]

[1401] T: (تُہْمَت) Ilzaam, ithaam, bohtaan [Rekhta]

[1402] Saheeh Bukhari: al Wisaaya: H2766

[1403] راجع: 3715

Baab 50: Jaadu Ka Bayaan

[5766] Hazrat Ayesha se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ par jaadu kiya gaya. Uska ye asar hua ke aap apne khayaal ke mutaabiq ek (1) kaam kar chuke hote, lekin wo nahi kiya hota tha. Aakhir-kaar ek (1) din aap mere paas tashreef farma the to aap ne Allah Ta’ala se dua ki, phir dua maangi, uske baad aap ne mujhse farmaya: “*Aye Ayesha! Kya tumhe’n maaloom hai ke maine Allah Ta’ala se jo baat poochi thi, uska jawaab Allah Ta’ala ne mujhe de diya hai?*” Maine arz ki: Allah ke Rasool ﷺ! Wo kya baat hai? Aap ne farmaya: “*Mere paas do (2) aadmi aae, un mein se ek (1) mere sar ke paas aur doosra mere paao’n ke paas baith gaya. Phir ek (1) ne doosre saathi se kaha: Is saahab ko kya takleef hai? Doosre ne kaha: Us par jaadu kiya gaya hai. Usne kaha: Kisne jaadu kiya hai? Doosre ne jawaab diya: Labeed bin Aasim yahoodi ne, jo qabila-e-banu zuraiq se taalluq rakhta hai. Pehle ne kaha: Kis cheez mein (jaadu) kiya hai? Doosre ne kaha: Kanghi aur usse jhadne waale baalo’n mein jo nar khajoor ke khoshe ke ghilaaf mein rakha hua hai. Usne poocha: Wo kahaa’n rakha hai? Usne jawaab diya: Zi arwaan naami kooe’n mein rakha*”.

Nabi ﷺ apne chand sahaba ko saath le kar us kooe’n par tashreef le gae, usey dekha, wahaa’n khajoor ke darakht the, phir aap waapas Syeda Ayesha ke paas tashreef laae aur farmaya: “*Allah ki qasam! Us kooe’n ka paani mehendi ke nichod jaisa surkh hai aur wahaa’n ki khajoore’n goya shaitaano’n ke sar hain*”. Maine arz ki: Allah ke Rasool ﷺ! Kya aap ne usey nikaala hai? Aap ne farmaya: “*Nahi, behre kaif Allah Ta’ala ne mujhe shifa de di hai. Ab mujhe andesha hai ke mabaada logo’n mein koi shar paida ho*”. Phir aap ne usey dafan kar dene ka hukum diya.[1404]

Baab 51: Baaz Taqareer Jaadu-asar Hoti Hain

[5767] Hazrat Abdullah bin Umar se riwayat hai ke do (2) aadmi mashriq ki taraf se aae aur unho’n ne logo’n ko khitaab kiya, jisse log bohot mutaassir hue to Rasool Allah ﷺ ne farmaya: “*Bila-shubha baaz taqreere’n jaadu-asar hoti hain*”.[1405]

Baab 52: Ajwa Khajoor Ke Zariye Se Ilaaj Karna

[5768] Hazrat Saad bin Abi Waqqas se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Jo shakhs subah ke waqt ajwa khajoore’n istemaal kare usko raat tak zeher aur jaadu se koi nuqsaan nahi hoga*”.

Ali bin Madeeni ke alaawa doosre raawi ne baae’n-alfaaz bayaan kiya hai ke jo shakhs saat (7) khajoore’n khaa le.[1406]

[5769] Hazrat Saad bin Abi Waqqas hi se riwayat hai, unho’n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: “*Jo shakhs subah ke waqt saat (7) ajwa khajoore’n khaae us din koi zeher aur jaadu usey nuqsaan nahi de ga*”.[1407]

Baab 53: Haamah Koi Cheez Nahi

[5770] Hazrat Abu Huraira se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Mutaaddi*[1408] *bimaari, safar ki nahoosat aur ullu ki koi haqeeqat nahi*”. Ek (1) dehaati ne kaha: Allah ke Rasool ﷺ! Un oonto’n ke mutaalliq aap kya kahe’nge jo registaan mein harno’n ki tarah daudte hain, lekin un mein ek (1) kaarishi oont aajaata hai to wo sab ko khaarishi bana deta hai. Rasool Allah ﷺ ne farmaya: “*Pehle oont ko kisne khaarish lagaai thi?*”[1409]

[5771] Hazrat Abu Salama se riwayat hai, unho’n ne uske baad Hazrat Abu Huraira ko Rasool Allah ﷺ ke hawaale se ye kehte hue suna: “*Koi shakhs bimaar oont ko sehatmand oonto’n ke paas na le jaae*”.

[1404] راجع: 3715
[1405] راجع: 5146
[1406] راجع: 5445
[1407] راجع: 5445
[1408] T: (مُتَعَدِّی) Hadd se tajaawuz karne waala [Rekhta]
[1409] راجع: 5707

Hazrat Abu Huraira ؓ ne apni pehli bayaan-karda hadees ka inkaar kar diya. Ham ne (Hazrat Abu Huraira rz) se) kaha: Kya aap hi ne ye hadees bayaan nahi ki, ke koi bimaari mutaaddi nahi hoti? To unho'n ne ghusse mein habshi zubaan mein koi baat ki. Abu Salama ne kaha: Maine unhe'n iske alaawa koi doosri hadees bhoolte nahi dekha.[1410]

Faaeda: Raawi Abu Salama ka ye khayaal mahal-e-nazar hai ke Hazrat Abu Huraira ؓ ne bhoolne ki wajah se hadees ka inkaar kiya, balke inkaar ki wajah unka hadees se ta-aaruz[1411] ki shakl mein pesh karna tha. Hazrat Abu Huraira ؓ ko us par naaraazi hui to unho'n ne habshi zubaan mein apni naaraazi ka izhaar kiya, halaa'nke ahadees mein ta-aaruz nahi, balke dono alag-alag mazmoon par mushtamil hain. Pehli hadees se jaahilo'n ke us aqide ki nafi karna maqsood hai ke bimaari tabaee[1412] taur par ek (1) se doosre ki taraf mutajaawiz[1413] ho jaati hai. Us mein Allah ki qudrat se husool-e-zarar[1414] ki nafi nahi. Aur doosri hadees mein bimaar ootn ko sehatmand oonto'n ke paas le jaane ki mumaaneat is liye hai ke kam-ilm log fuzool auhaam mein mubtalaa na ho jaae'n ke sehatmand oont, bimaar oont ki wajah se bimaar ho gae hain.

Baab 54: (Amraaz ke tabaee taur par) Mutaaddi Hone Ki Koi Haqeeqat Nahi

[5772] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Choot lag jaane aur bad-shugooni ki ko haqeeqat nahi. (Agar nahoosat mumkin hoti to) Nahoosat teen (3) cheezo'n mein hoti: Ghode mein, aurat mein aur ghar mein (magar dar-haqeeqat un mein bhi nahi hai)*".

[5773] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Choot lag jaane ki koi haqeeqat nahi*".[1415]

[5774] Hazrat Abu Huraira ؓ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum apna bimaar oont tandrust oonto'n mein na chodo*".[1416]

[5775] Hazrat Abu Huraira ؓ hi se ek (1) aur riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Choot koi cheez nahi*". Us par ek (1) dehaati ne khade ho kar arz ki: Aap ne dekha hoga ke registaan mein oont haran ki tarah daudte hain. Phir jab un mein ek (1) khaarishi oont aajaata hai to baaqi oonto'n ko bhi khaarish ho jaati hai? Nabi ﷺ ne farmaya: "*Lekin pehle oont ko khaarish kisne lagaai thi?*"[1417]

[5776] Hazrat Anas bin Maalik ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Choot lagna koi cheez nahi aur bad-shugooni ki bhi koi haisiyat nahi. Albatta nek faal mujhe pasand hai*". Sahaba Ikram ؓ ne arz ki: Nek faal kya hai? Aap ne farmaya: "*Kisi se acchi baat kehna ya sunna*".[1418]

Baab 55: Nabi ﷺ Ko Zeher Diye Jaane Ka Bayaan

Is amr Ko Hazrat Urwah ne Ummul Momineen Hazrat Ayesha ؓ se, unho'n ne Nabi ﷺ se bayaan kiya hai.

[5777] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Jab khybar fatah hua to Rasool Allah ﷺ ko ek (1) bakri bataur-e-hadiya pesh ki gai, jis mein zeher bhara hua tha. Rasool Allah ﷺ ne farmaya: "*Yahaa'n jitney yahoodi hain sab ko ek (1) jagah jamaa karo*". Chunache unhe'n aap ke paas jamaa kiya gaya. Rasool Allah ﷺ ne farmaya: "*Main tum se chand baate'n poochna chaaha hoo'n, kya tum mujhe saheeh-saheeh jawaab doge?*" Unho'n ne kaha: Ji haa'n, Aye Abul Qaasim! Rasool Allah ﷺ ne farmaya: "*Tumhara baap kaun hai?*" Unho'n ne jawaab diya: Hamaara baap falaa'n hai. Rasool Allah ﷺ ne farmaya: "*Tum jhoot kehte ho, balke, tumhara baap falaa'n hai*". Unho'n ne jawaab diya: Aap ne sach kaha aur durust farmaaya. Phir Aap ﷺ ne farmaya: "*Agar main tumse koi baat poocho'n to mujhe sach-sach bataaoge?*" Unho'n ne kaha: Haa'n, aye Abul Qaasim! Agar ham jhoot bole'nge to aap hamaara

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[1410] Dekhiye: 5774

[1411] T: (تَعارُض) Mukhaalifat, ikhtelaaf [Rekhta]

[1412] T: (طَبْعی) Fitri, zaati, qudrati, khalqi [Rekhta]

[1413] T: (مُتَجاوِز) Hadd se aage badhne waala, apni hadd se guzar jaane waala [Rekhta]

[1414] T: (ضَرر) Nuqsaan, dukh, dard, ranj, takleef [Rekhta]

[1415] راجع: 5707

[1416] راجع: 5771

[1417] راجع: 5707

[1418] راجع: 5756

jhoot pakad le'nge, jaisa ke aap ne hamaare baap ke mutaalliq hamaara jhoot pakad liya hai. Rasool Allah ﷺ ne unse farmaya: "*Dozakh waale kaun log hain?*" Unho'n ne jawaab diya: Kuch dino'n ke liye ham dozakh mein rahe'nge, phir aap log hamari jagah le le'nge. Rasool Allah ﷺ ne unse farmaya: "*Tum us mein zillat ke saath pade rahoge. Allah ki qasam! Ham us mein tumhari jagah kabhi nahi le'nge*". Aap ne phir usne dariyaaft farmaya: "*Agar main tum se ek (1) baat poochu'n to kya tum mujhe saheeh-saheeh bataaoge?*" Unho'n ne kaha: Haa'n. Aap ne farmaya: "*Kya tum ne is bakri mein zeher milaaya tha?*" Unho'n ne kaha: Haa'n. Aap ne farmaya: "*Tum ne ye harkat kyou'n ki?*" Unho'n ne kaha: Hamaara maqsad ye tha ke aap jhoote hain to hame'n aap se najaat mil jaaegi aur agar aap nabi hain to aap ko ye zeher nuqsaan nahi de ga.[1419]

Baab 56: Zeher Peene, Uske Zariye Se Ilaaj Karne, Nez Khatarnaak Aur Naapaak Dawaa Ke Istemaal Karne Ki Mumaaneat

[5778] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis ne pahaad se apne aap ko giraa kar khud-kushi ki wo jahannum ki aag mein hamesha-hamesha ke liye usi tarah khud ko giraata rahega. Jisne zeher pee kar khud-kushi ki, uske haath mein zeher hoga aur wo dozakh ki aag mein hamesha-hamesha ke liye zeher pee kar khudh-kushi karta rahega. Aur jisne tez dhaar aale se khud-kushi ki, wo aala uske haath mein hoga aur jahannum ki aag mein hamesha-hamesha ke liye us aale se apna pait phaadta rahega*".[1420]

[5779] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jo shakhs subah saat (7) ajwa khajoore'n khaae, us roz zeher aur jaadu usey nuqsaan nahi pohonchaega*".[1421]

Baab 57: Gadhi Ke Doodh Ka Bayaan

[5780] Hazrat Abu Sa'labah Khushani ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne har kuchli[1422] waale darinde jaanwar ke khaane se manaa farmnaya hai.

Imam Zohri ne kaha: Main is hadees ko us waqt tak nahi sun saka jab tak main shaam nahi aaya.[1423]

[5781] Ibne Shihaab Zohri se riwayat hai, unho'n ne kaha ke maine Abu Idrees Khaulaani se poocha: Kya ham gadhi ke doodh se wazoo kar sakte hain, ya darinde jaanwar ka pitta istemaal kar sakte hain, ya oont ka peshaab pee sakte hain? Unho'n ne kaha: Musalman oont ke peshaab ko bataur-e-dawaa istemaal karne mein koi harj nahi samajhte the. Gadhi ke doodh ke mutaalliq hame'n ye hadees pohonchi hai ke Rasool Allah ﷺ ne gadhi ka gosht khaane se manaa farmaya tha. Albatta uske doodh ke mutaalliq hame'n (Rasool Allah ﷺ ka) koi hukum ya mumaaneat maaloom nahi. Haa'n darindo'n ke pitte ke mutaallid Abu Idrees Khaulaani ne bataaya ke unhe'n Abu Sa'laba Khushani ؓ ne khabar di ke Rasool Allah ﷺ ne har kuchli waale darinde ko khaane se manaa farmaya hai.[1424]

Faaeda: darindo'n ka pitta haraam hone ki wajah ye hai ke Rasool Allah ﷺ ne darindo'n ko khaane se manaa farmaya hai. Hadees ke ye alfaaz darinde ki tamaam ajza ke baare mein hai ke wo haraam hain. Un mein pitta bhi shaamil hai. Isse ye laazim aata hai ke gadhi ka doodh bhi haraam hai, kyou'nke gadho'n ka gosht khaane se manaa kiya gaya hai aur doodh bhi gosht se nikalta hai, jaisa ke Abu Zamrah ki riwaya tmein hai ke doodh gosht se nikalta hai. Jamhoor ke nazdeek gadhi ka doodh haraam hai.[1425] Lekin gosht par qyaas karte hue gadhi ke doodh ko haraam kehna mahal-e-nazar hai, kyou'nke ye qiyaas ma-al faariq[1426] hai, jaisa ke aadmi ka gosht khaana haraam hai, lekin aurat ka doodh peena jaaez hai. Maaloom hota hai ke Imam Zohri ka rujhaan gadhi ke doodh ke mutaalliq ye hai ke uska istemaal jaaez hai, kyou'nke wo kehte hain ke hame'n uske mutaalliq koi hukum ya mumaaneat nahi pohonchi. Lehaaza jis

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[1419] راجع: 3169

[1420] راجع: 1365

[1421] راجع: 5445

[1422] T: (کُچْلی) Nokdaar daant jo gosht-khoro'n ke waaste ek (1) qudrati auzaar hai [Rekhta]

[1423] راجع: 5530

[1424] راجع: 5530

[1425] Fath-ul-Baari: V10 P307

[1426] T: Urdu pdf mein typing karte hue "قِیاس مَعَ الْفارِق" ke "الْفارِق" mein ghalati se "و" ka izaafa ho gaya tha jis ki wajah se wo lafz "قیاس مع الفاروق". Maine iski tasheeh kardi hai.
Do (2) baeed al qiyaas cheezo'n ko ek (1) samajhna, mantiqi mughaalte mein mubtalaa hona [Rekhta]

cheez ke mutaalliq shaare[1427] ne sukoot ikhtiyaar kiya ho, wo saaf hai jaisa ke doosri ahadees mein uski wazaahat hai. Is binaa par mutaaddid taabaeen ne gadhi ke doodh ko halaal kaha hai. والله أعلم

Baab 58: Jab Bartan Mein Makkhi Gir Jaae

[5782] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar tum mein se kisi ke bartan mein makkhi gir jaae to wo poori makkahi ko us mein dubo de. Phir usey nikaal kar phenk de, kyou'nke uske ek (1) par mein shifa hai aur doosre mein bimaari hai*".[1428]

Faaeda: Hazrat Abu Saeed Khudri ﷺ se rmarwi ek (1) hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Makkhi ke ek (1) par mein zeher aur doosre mein uska tiryaaq[1429] hai. Jab wo khaane (ya peene) ki cheez mein gir jaae to usey us mein dubo do, kyou'nke wo zeher waala par aage aur tiryaaq waala peechre rakhti hai*".[1430] Is hadees ki raushni mein jab makkhi doodh, paani ya chaae waghaira mein gir jaae to khaane-peene ki cheez ko shaaya kar dena jaaez nahi hai. Allah Ta'ala ne makkhi ke ek (1) par mein jaraseem-kash maada rakha hai, jo mutaaddid bimaariyo'n ke jaraseem ko khatam karne ki salaahiyat rakhta hai. Is binaa par jab makkhi ko dubo diya jaae to wo jaraseem-kush[1431] maadda[1432] makkhi ke par se nikal kar us cheez mein shaamil ho jaata hai aur zehreele asaraat ko khatam kar deta hai. Ye Allah Ta'ala ki qudrat hai ke wo ek (1) hi cheez mein do (2) tazaad cheeze'n paida kar deta hai

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[1427] T: (شَارِع) Saaheb-e-shariyat, nabi, paighaambar [Rekhta]

[1428] راجع: 3320

[1429] T: (تِرْياق) Zeher ka asar door karne waali dawaa [Rekhta]

[1430] Sunan Abu Dawood: Al Tibb: H3504

[1431] T: (جَراثِيم کُش) Jaraseem ko maarne waala [Rekhta]

[1432] T: (مادَّہ) Wo shae jis se koi cheez banaai jaae [Rekhta]

بسم اللہ الرحمان الرحیم

77: Kitab-ul-Libaas (Libaas Ke Mutaalliq Ahkaam o Masaael) كِتَابُ اللِّبَاسِ

Baab 1: Aap Keh De’n Ke Kisne Wo Zeb-o-zeehat Ki Cheeze’n Haraam Ki Hain Jo Allah Ta’ala Ne Apne Bando’n Ke Liye Paida Ki Hain”[1433] Ka Bayaan

Nabi ﷺ ne farmaya: “*Khaao, piyo, pehno, aur sadqa karo, lekin israaf*[1434] *aur fakhr o mubahaat*[1435] *ka izhaar na ho*”.

Hazrat Ibne Abbas ؓ ne kaha: “*Jo chaaho khaao aur jo chaaho zeb-tann karo, magar israaf aur takabbur dono se gurez karo*”.

Faaeda: Rasool Allah ﷺ ka mazkoora baala irshaad-e-giraami muttasil sanad se bhi marwi hai.[1436] Musalmano ka libaas do (2) bunyaadi zarooriyaat ke liye hota hai. Satar-poshi[1437] aur izhaar-e-zeenat, lehaaza aisa libaas jisse satar-poshi ki zaroorat poori na ho ya izhaar-e-zeenat ke bajaae fakhr o mubahaat ke liye ho usey zeb-tan or zeb-tan karna naajaaez hai.

[5783] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Allah Ta’ala us shakhs ki taraf nazar-e-rahmat se nahi dekhega jo takabbur karte hue apne kapde ko zameen par ghaseet kar chalta hai*”.[1438]

Faaeda: Kisi bhi mard ka jaan-boojh kar apni chaadar, shalwaar, pant, aur tah-band[1439] waghaira takhne se neeche latkaana israaf hai. Aur aisa karna bahar-soorat takabbur ki alaamat hai. Khwah koi kahe ke main takabbur ke baghair latkaata hoo’n. Kyou’nke Rasool Allah ﷺ ne ek (1) shakhs se farmaya tha: “*Takhno’n se neeche chaadar latkaane se ijtenaab karo, kyou’nke ye takabbur hai aur Allah Ta’ala takabbur ko pasand nahi karta*”. Albatta aurto’n ko hamesha apna kapda takhno’n se latka kar rakhna chaahiye.

Baab 2: Jis Ne Takabbur Ke Baghair Apni Chaadar Ko Zameen Par Ghaseeta

[5784] Hazrat Abdullah bin Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Jo shakhs takabur karte hue apna kapda zameen par ghaseet kar chale to qiyaamat ke din Allah Ta’ala uski taraf nazar-e-rahmat se nahi dekhega*”. Hazrat Abu Bakar ؓ ne arz ki: Allah ke Rasool ﷺ! Mere tah-band ka ek (1) kinaara dheela ho kar latak jaata hai, magar ye ke main uski nigahdaasht[1440] karta hoo’n. Nabi ﷺ ne farmaya: “*Tum un logo’n mein se nahi ho jo takabbur o ghuroor se aisa karte hain*”.[1441]

Faaeda: Agar kisi ko koi uzr[1442] dar-pesh[1443] ho ke uski tond[1444] badi ho ya uski kamar kubdi[1445] ho aur koshish ke baawujood baaz auqaat chaadar dhalak kar takhno’n ke neeche ho jaati ho jaisa ke hadees-e-baala mein Syedna Abu Bakar Siddiq ؓ ke mutaalliq bayaan hua hai, to aisi haalat mein agar kapda takhno’n se neeche ho jaae to qaabil-e-muwaakhaza nahi, albatta usey aadat ke taur par ikhtiyaar karna intehaai naapasandeeda harkat hai.

[5785] Hazrat Abu Bakrah ؓ se riwayat hai, unho’n ne kaha ke ek (1) martaba sooraj-grahan ke mauqa par ham Nabi ﷺ ke paas the. Aap jaldi mein uthe aur apna kapda ghaseet-te hue masjid mein tashreef laae. Wahaa’n log bhi jamaa ho gae to aap ne do (2) rakat namaz padhaai. Jab sooraj-grahan khatam ho gaya to aap hamaari taraf mutawajja hue

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[1433] Surah al Aaraaf: 32
[1434] T: (اِسْراف) Fuzool-kharchi [Rekhta]
[1435] T: (فَخْر و مُباہات) Ghuroor o naaz [Rekhta]
[1436] Sunan Ibne Majah: al Libaas: H3605
[1437] T: (سَتَر پوشی) Sharm-gaah ko chupaane ya dhankne ka amal [Rekhta]
[1438] راجع: 3665
[1439] T: (تَہ بَنْد) Neeche ke dhad dhaanpne ka kapda jo taango’n ke gird lapet kar kamar mein baandh liya jaata hai [Rekhta]
[1440] T: (نِگہداشت) Nigraani, hifaazat [Rekhta]
[1441] راجع: 3665
[1442] T: (عُذْر) Maaqool sabab, jawaaz-e-sharai [Rekhta]
[1443] T: (دَر پیش) Saamne, aage, roo-ba-roo, zer-e-bahes [Rekhta]
[1444] T: (تونْد) Bada pait [Rekhta]
[1445] T: (کُبْڑا) Tedhi pusht waale, jis ki peeth aage ki taraf jhuki hui ho [Rekhta]

aur farmaya: "*Sooraj aur chaand Allah Ta'ala ki nishaaniyo'n mein se do (2) nishaaniyaa'n hain, jab tum is tarah koi-koi nishaani dekho to namaz padho aur Allah Ta'ala se dua karo, taa-aa'nke ye haalat khatam ho jaae*".[1446]

Baab 3: Kapda Sametna

[5786] Hazrat Abu Juhaifa ﵁ se riwayat hai, unho'n ne kaha ke maine Syedna Bilal ﵁ ko dekha ke wo ek (1) chota sa neza utha kar laae aur usey zameen mein gaad diya. Phir unho'n ne namaz ke liye iqaamat kahi. Maine Rasool Allah ﷺ ko dekha ke aap surkh rang ka joda zeb-tann kiye hue baahar tashreef laae jise aap ne samet rakha tha. Phir aap ne neze ke saamne khade ho kar do (2) rakat namaz (eid) padhaai. Maine insaano aur chaupaayo'n ko dekha ke wo neze ke peeche se aur aap ke saamne se guzar rahe the.[1447]

Faaeda: Is hadees se maaloom hua ke mard hazraat bhi surkh rang ka libaas pehen sakte hain lekin jis ilaaqe mein ye rang aurto'n ke liye makhsoos ho chuka ho wahaa'n mardo'n ke liye is rang ke libaas se ijtenaab karna chaahiye kyou'nke libaas waghaira mein aurto'n ki mushaabahat[1448] ikhtiyaar karna mamnoo hai.

Baab 4: Jo Kapda Takhno'n Se Neech Ho Wo Aag Mein Hoga

[5787] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Tah-band ka jo hissa takhno'n se neeche ho wo jahannum mein hoga*".

Baab 5: Jis Ne Takabbur Karte Hue Apna Kapda Ghaseeta

[5788] Hazrat Abu Huraira ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala qiyaamat ke din us shakhs ko nazar-e-rahmat se nahi dekhega jis ne takabbur ki wajah se apna kapda zameen par ghaseeta*".

[5789] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: ...ya (kaha ke) Hazrat Abul Qaasim ﷺ ne farmaya... "*Ek (1) aadmi joda pehne hue aur apne baalo'n mein kanghi karke fakhr o ghuroor se chal raha tha ke achaanak Allah Ta'ala ne usko zameen mein dhansa diya, wo qiyaamat tak zameen mein dhasta hi chala jaaega*".

[5790] Hazrat Abdullah bin Umar ﵄ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ek (1) aadmi apna tah-band ghaseet kar chal raha tha ke achaanak usey zameen mein dhansa diya gaya. Wo qiyaamat tak zameen mein dhansta hi rahega*".

Yunus ne Zohri se riwayat karne mein Abdur Rahman bin Khaalid ki mataaba-at ki hai. Shuaib ne us hadees ko Imam Zohri se marfoo-an bayaan nahi kiya.

Jarir bin Zaid kehte hain ke main Saali bin Abdullah ke hamraah unke ghar ke darwaaze par tha. Unho'n ne bayaan kiya ke maine Hazrat Abu Huraira ﵁ se suna, unho'n ne (is hadees ko) Nabi ﷺ se usi tarah bayaan kiya tha.[1449]

[5791] Hazrat Shu'ba se riwayat hai, unho'n ne kaha ke main Muhaarib din Disaar se mila jabke wo ghode par sawaar the aur us jagah jaa rahe the, jahaa'n faisle karte the. Maine un se is hadees ke mutaalliq poocha to unho'n ne mujhe bataaya ke maine Syed Abdullah bin Umar ﵄ se suna, wo kehte the ke Rasool Allah ﷺ ne farmaya: "*Jisne fakhr o ghuroor se kapda ghaseeta, Allah Ta'ala usey qiyaamat ke din nazar-e-rahmat se nahi dekhega*". (Shu'ba ne kaha ke) Maine Muhaarib se kaha: Kya Ibne Umar ﵄ ne) tah-band ka zikr kiya tha? Unho'n ne jawaab diya ke Hazrat Ibne Umar ﵄ ne tah-band ya qamees ki takhsees nahi ki thi.

Muhaarib ke saath us hadees ko Jabalah bin Suhaim, Zaid bin Aslam aur Zaid bin Abdullah ne bhi Hazrat Abdullah bin Umar ﵄ se, unho'n ne Nabi ﷺ se bayaan kiya hai.

[1446] راجع: 1040

[1447] راجع: 187

[1448] T: (مُشابَہت) Mushaaba hone ki haalat, mutaabaqat, nisbat [Rekhta]

[1449] راجع: 3485

Lais ne Naafe se, unho'n ne Ibne Umar ؓ se aisi hi hadees zikr ki hai.

Naafe ke saath is hadees ko Moosa bin Uqba, Umar bin Muhammad aur Qudaama bin Moosa ne bhi Saalim se, unho'n ne Ibne Umar se, unho'n ne Nabi ﷺ se bayaan kiya: "*Jo shakhs apna kapda takabbur se latkaae…*".[1450]

Baab 6: Doredaar or Dore-daar Chaadar Ka Bayaan

Imam Zohri, Abu Bakar bin Muhammad, Hamza bin Abu Usaid, aur Muawiya bin Abdullah bin Jaafar ke mutaalliq zikr kiya jaata hai ke unho'n ne doredaar kapde pehne the.

[5792] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Rifaa-ah (رِفَاعَةَ) Qurazi ki biwi Rasool Allah ﷺ ki khidmat mein haazir hui, jabke main aap ke paas baithi hui thi aur Hazrat Abu Bakar ؓ bhi wahaa'n maujood the. Usne arz ki: Allah ke Rasool ﷺ! Main Rifaa-ah ki biwi thi. Usne mujhe talaaq de kar apni zaujiyat se faarigh kar diya hai. Maine iske baad Abdur Rahman bin Zubair ؓ se nikah kiya. Allah ke Rasool ﷺ! Main qasam uthaati hoo'n ke uske paas is phande ke alaawa kuch nahi. Aur usne apni chaadar ka kinaara pakda. Hazrat Khaalid bin Saeed ؓ darwaze ke paas khade uski baate'n sun rahe the, aur unhe'n andar aane ki ijaazat nahi di gai thi. Unho'n ne wahaa'n khade-khade kaha: Aye Abu Bakar! Kya aap is aurat ko manaa nahi karte. Ye Rasool Allah ﷺ ke paas buland aawaaz se kaisi guftagu kar rahi hai. Allah ki qasam! Rasool Allah ﷺ uski baate'n sun kar sirf tabassur farmate rahe. Phir Rasool Allah ﷺ ne usse farmaya: "*Shayad tum Rifaa-ah ke paas do-baara jaana chaahti ho, lekin ab aisa mumkin nahi raha, jab tak wo teri lazzat na le aur to uski lazzat na chakh le*". Uske baad ye faisla qaanoon ban gaya.[1451]

Baab 7: Chaadaro'n Ka Bayaan

Hazrat Anas ؓ bayaan karte hain ke ek (1) dehaati ne Nabi ﷺ ki chaadar kheenchi.

[5793] Hazrat Ali ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) martaba apni chaadar mangwaai, phir usey zeb-tan karke rawaana hue. Main aur Hazrat Zaid bin Haaritha ؓ bhi aap ke peeche ho liye. Aap us ghar mein aae jaha'n Syedna Hamza ؓ the. Aap ne andar aane ki ijaazat maanti to unho'n ne aap ko ijaazat de di.[1452]

Baab 8: Qamees Pehenna

Allah Ta'ala ne Hazrat Yusuf ؑ ka waaqia bayaan karte hue farmaya: "Tum Meri Ye Qamees Le Jaao, Usey Mere Waalid-e-Giraami Ke Chehre Par Daal Do, To Wo Beena Ho Jaae'nge".[1453]

[5794] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke ek (1) aadmi ne arz ki: Allah ke Rasool ﷺ! Mohrim[1454] aadmi kaun se kapde pehen sakta hai? Nabi ﷺ ne farmaya: "*Mohrim aadmi qamees, shalwaar, topi, aur moze na pehne. Agar usey joota na mile to mozo'n ko takhno'n tak kaat kar pehen le*".[1455]

[5795] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ Abdullah bin Ubai ke paas us waqt aae jab wo qabar mein daakhil kiya jaa chuka tha. Phir aap ke hukum se uski laash nikaali gai aur usey aap ke ghutno'n par rakha gaya. Aap ne us par apna luaab-e-dahan daala aur usey apni qamees pehnaai. [1456] والله أعلم

[5796] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke jab Abdullah bin Ubai mar gaya to uska beta Rasool Allah ﷺ ki khidmat mein haazir hua aur arz ki: Allah ke Rasool ﷺ! Aap mujhe apni qamees de'n taake main apne baap ko uska kafan doo'n. Nez, aap uski namaz-e-janaaza bhi padhaae aur uske liye maghfirat ki dua farmae'n. Nabi ﷺ ne usey apni qamees de di aur farmaya: "*Jab (usey ghusl de kar) tum faarigh ho jaao to mujhe ittela karna*". Chunache jab wo faarigh hue to Aap ﷺ ko ittela di. Aap tashreef laae, taake uski namaz-e-janaaza padhe'n, lekin Hazrat Umar ؓ ne (bade adab se) aap ko peeche kheencha aur arz ki: Allah ke Rasool ﷺ! Kya Allah Ta'ala ne aap ko

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[1450] راجع: 3665
[1451] راجع: 2639
[1452] راجع: 2089
[1453] Surah Yusuf: 93
[1454] T: (مَحْرَم) Ehraam pehne hue [RSB]
[1455] راجع: 134
[1456] راجع: 1270

munaafiqeen ko namaz-e-janaaza padhne se manaa nahi kiya? Irshad-e-Baari Ta'ala hai: "*Aap unke liye maghfirat ki dua kare'n ya na kare'n, agar aap sattar (70) martaba bhi unke liye bakhshish ki dua kare'nge to Allah Ta'ala unhe'n hargiz moaaf nahi karega*". Phir ye aayat naazil hui: "*Un (munafiqeen) mein se jo mar jaae to aap kisi ki namaz-e-janaaza na padhe'n aur na unki qabar par khade ho'n*". Phir aap ne unki namaz-e-janaaza padhna ark kardi.[1457]

Faaeda: Rasool Allah ﷺ ka mauqif tha ke mujhe Allah Ta'ala ne ikhtiyaar diya hai, manaa nahi farmaya aur main uske liye sattar (70) baar se bhi ziyaada martaba dua karu'nga. Dar-asl aap us bad-fitrat ke bete Hazrat Abdullah ki hausla-afzaai karna chaahte the, jo ek (1) mukhlis musalman the.

Baab 9: Qamees Ka Girebaan Seene Waghaira Ke Paas Ho

[5797] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne bakheel aur sadqa karne waale ki misaal bayaan karte hue farmaya: "*Unki misaal do (2) aadmiyo'n jaisi hai jinho'n ne lohe ki do (2) zirhe'n pehni hui ho'n aur unke saath seene aur halaq tak pohonche hue ho'n. Sadqa dene waala jab bhi sadqa karta hai to wo zirah kushaada hoti jaati hai, hatta ke uski ungliyo'n ke poore chup jaate hain aur qadmo'n ke nishanaat bhi mit jaate hain aur bakheel jab bhi sadqa karne ka iraada karta hai, to zirah tang ho jaati hai aur har halqa apni jagah par jam jaata hai*". Hazrat Abu Huraira ؓ ne kaha: Maine dekha ke Rasool Allah ﷺ is tarah apni mubarak ungliyo'n se apne girebaan ki taraf ishaara karke bataa rahe the, tum dekho ke wo is zirah mein wus-at paida karne ki koshish karta hai, lekin wo kushaada nahi hoti.[1458]

Ibne Taaoos ne apne baap aur Abu Zinaada ne A'araj (اَلْأَعْرَجِ) se Jubbataan "جُبَّتَيْنِ" bayaan karne mein Hasan ki mataaba-at ki hai.

Hanzala ne kaha: Maine Taaoos se suna, unho'n ne kaha: Maine Hazrat Abu Huraira ؓ ko "جُنَّتَانِ" kehte hue suna aur Jaafar ne A'araj (اَلْأَعْرَجِ) se "جُبَّتَانِ" riwayat kiya hai.

Baab 10: Jis Ne Dauraan-e-Safar Mein Tang Aasteeno'n Waala Jubba[1459] Pehna

[5798] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, unho'n ne kaha ke ek (1) martaba Nabi ﷺ qazaa-e-haajat ke liye baahar tashreef le gae. Jab waapas aae to main paani le kar aap ki khidmat mein haazir hua. Aap ne wazoo kiya jabke aap shaami jubba pehne hue the. Aap ne kulli ki, naak mein paani daala aur apna chehra dhoya. Phir aap ne apne haatho'n ko uski aasteeno'n se nikaalna chaaha, lekin wo tang thee'n. Is liye aap ne apne haath jubbe ke neeche se nikaale aur phir baazuo'n ko dhoya, sar aur mozo'n par masah farmaya.[1460]

Baab 11: Dauraan-e-Jung Mein Ooni Jubba Pehenna

[5799] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, unho'n ne kaha ke main ek (1) raat dauraan-e-safar mein Nabi ﷺ ke hamraah tha. Aap ne dariyaaft farmaya: "*Kya tere paas paani hai?*" maine kaha: Ji haa'n. Aap apni sawaari se utre aur musalsal chalte rahe hatta ke aap raat ki taareeki mein chup gae, phir jab waapas tashreef laae to maine mashkeeze se aap par paani daala. Aap ne apna chehra-e-mubarak aur dono'n haath dhoe. Us waqt aap ooni jubba pehne hue the. Aap uski aasteeno'n se apne haath baahar na nikaal sakey to unhe'n jubbe ke neeche se nikaala, phir apne baazuo'n ko kohniyo'n tak dhoya aur apne sar ka masah kiya. Phir main aap ke moze utaarne ke liye aage badha to aap ne farmaya: "*Unhe'n rehne do, maine wazoo ke baad unhe'n pehenna tha*". Chunache aap ne un par masah farmaya.[1461]

Baab 12: Qaba (اَلْقَبَاء) Aur Reshmi Farrooj (فَرُّوْجِ) Ka Bayaan

Farrooj, qaba[1462] hi ko kehte hain. Kuch hazraat ke nazdeek farrooj wo qaba hai jo peeche se chaak hoti hai.

[1457] راجع: 1269

[1458] راجع: 1443

[1459] T: (جُبَّه) Kurte ki soorat ka ek (1) khaas qism ka libaas, abaa ki tarah arbi mardaana poshaak jis ki aasteen chaudi aur badi ho [Rekhta]

[1460] راجع: 182

[1461] راجع: 182

[1462] T: (قَبَا) Dheela-dhaala aur qadre lamba libaas jo kapdo'n ke oopar pehna jaata hai [Rekhta]

[5800] Hazrat Miswar bin Makhrama رضي الله عنه se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne chand qabaae'n taqseem kee'n aur Hazrat Makhrama رضي الله عنه ko kuch na diya, to unho'n ne kaha: Bete! Mere saath Rasool Allah ﷺ ke paas chalo, chunache main apne waalid-e-mohtaram ke saath gaya. Unho'n ne mujhe kaha: Tum andar jaao aur Aap ﷺ se mera zikr karo. Maine Aap ﷺ se apne waalid ka zikr kiya to aap baahar tashreef laae, jabke unhi qabaao'n mein se ek (1) qaba saath liye hue the. Aap ne farmaya: "*Ye qaba maine tumhare liye chupa rakhi thi*". Hazrat Makhrama رضي الله عنه ne usey dekha to kehne lagey: Makhrama raazi hai.[1463]

[5801] Hazrat Uqba bin Aamir رضي الله عنه se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ko ek (1) reshmi qaba bataur-e-hadiya di gai. Aap ne usey zeb-tann farma kar namaz adaa ki. Faraaghat ke baad aap ne usko jaldi se utaar diya jaise aap usse naagawaari mehsoos karte ho'n. Phir aap ne farmaya: "*Ye Allah se darne waalo'n ke liye munaasib nahi*".[1464]

Abdullah bin Yusuf ne Lais se riwayat karne mein Qutaiba ki mataaba-at ki hai. Abdullah bin Yusuf ke alaawa doosro'n ne "فَرُّوْجٌ حَرِيْرٌ" ke alfaaz bayaan kiye hain.

Baab 13: Lambi Topiyo'n Ka Bayaan

[5802] Hazrat Mo'tamar or Mu'tamar se riwayat hai, unho'n ne kaha ke maine apne baap se suna, unho'n ne farmaya: Maine Hazrat Anas رضي الله عنه par zard rang ki reshmi topi dekhi thi.

[5803] Hazrat Abdullah bin Umar رضي الله عنهما se riwayat hai ke ek (1) aadmi ne arz ki: Allah ke Rasool ﷺ! Mohrim aadmi kaun-kaun se kapde pehen sakta hai? Aap ne farmaya: "*(Ehraam mein) Qamees, pagdi, shalwaar, lambi topi (over coat) aur moze na pehno, lekin agar koi joota na paae to moze pehen le, lekin unhe'n takhno'n se neeche se kaat le aur na wo kapde pehne jinhe'n zaafraan aur waras*[1465] *se ranga gaya ho*".[1466]

Baab 14: Paajaama YA Shalwaar Pehenne Ka Bayaan

[5804] Hazrat Ibne Abbas رضي الله عنهما se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo shakhs tah-band na paae wo shalwaar pehen le aur jo koi joota na paae wo moze pehen le*".[1467]

[5805] Hazrat Abdullah bin Umar رضي الله عنهما se riwayat hai, unho'n ne kaha ke ek (1) aadmi ne khade ho kar arz ki: Allah ke Rasool ﷺ! Ja bham ehraam baandhe'n to kaunsa libaas pehenne ka aap hukum dete hain? Aap ne farmaya: "*Qamees, shalwaar, pagdi, lambi topiyaa'n aur moze na pehno. Haa'n agar kisi shakhs ko jooti muyassar na ho to wo moze pehene, jo takhno'n se neeche ho'n. Nez, koi aisa kapda na pehno jise zaafraan aur wars lagi hui ho*".[1468]

Baab 15: Pagdiyo'n Ka Bayaan

[5806] Hazrat Abdullah bin Umar رضي الله عنهما se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Mohrim aadmi qamees pagdi, shalwaar, lambi topi na pehne. Aur na wo kapde pehne jinhe'n zaafraan aur wars lagaa ho. Wo moze bhi na pehne magar jise joota muyassar na ho to mozo'n ko takhno'n ke neeche se kaat daale (taake wo joota ban jaae)*".[1469]

Baab 16: Sar Aur Kuch Chehra Dhaanpne (dahaata[1470] baandhne) Ka Bayaan

Hazrat Ibne Abbas رضي الله عنهما ne farmaya: Nabi ﷺ baahar tashreef laae, jabke aap ek sar par siyaah patti bandhi hui thi. Hazrat Anas رضي الله عنه ne farmaya: Nabi ﷺ ne apne sar-e-mubarak par chaadar ka kinaara baandha hua tha.

[5807] Ummul Momineen Hazrat Ayesha رضي الله عنها se riwayat hai, unho'n ne kaha ke chand musalmano ne habsha ki taraf hijrat ki aur Syedna Abu Bakar رضي الله عنه bhi hijrat ki taiyyaari karne lagey to Nabi ﷺ ne farmaya: "*Abhi theher jaao, mujhe ummeed hai ke hijrat ki ijaazat mujhe bhi di jaaegi*". Hazrat Abu Bakar رضي الله عنه ne arz ki: Mere maa-baap aap par qurbaan

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[1463] راجع: 2599

[1464] راجع: 375

[1465] T: (وَرَس) Badbudaar [Rekhta]

[1466] راجع: 134

[1467] راجع: 1740

[1468] راجع: 134

[1469] راجع: 134

[1470] T: (ڈھاٹا باندْھنا) Mu'n chupaane ke liye kapda waghaira baandhna [Rekhta]

ho'n! Kya aap ko bhi hijrat ki ummeed hai? Aap ne farmaya: "*Haa'n*". Chunache Syedna Abu Bakar ؓ ne Nabi ﷺ ki rafaaqat ke liye khud ko rok liya aur apni do (2) oontniyo'n ko chaar (4) maah tak keekar ke patte khilaate rahe. Hazrat Ayesha ؓ ne farmaya: Ham ek (1) din dopaher ke waqt apne ghar mein baithe hue the ke kisi ne Syedna Abu Bakar ؓ se kaha: Ye Rasool Allah ﷺ hain, jo sar mu'n dhaanpe is taraf tashreef laa rahe hain. Aam aur par Aap ﷺ us waqt hamaare ghar tashreef nahi laate the. Hazrat Abu Bakar ؓ ne kaha: Mere maa-baap aap par qurbaan ho'n, Allah ki qasam! Aap kisi ahem kaam ke liye is waqt tashreef laae hain. Bahar-haal Nabi ﷺ ne makaan par pohonch kar ijaazat talab ki to Hazrat Abu Bakar ؓ ne unhe'n ijaazat de di. Aap andar tashreef laae aur aate hi Abu Bakar se farmaya: "*Jo log is waqt tumhare paas hain unhe'n yahaa'n se utha do*". Hazrat Abu Bakar ؓ ne kaha: Mere baap aap par qurbaan ho: Allah ke Rasool ﷺ! Ye sab aap ke ghar ke afraad hain. Aap ne farmaya: "*Mujhe hijrat ki ijaazat mil gai hai*". Hazrat Abu Bakar ؓ ne arz ki: Mera baap aap par qurbaan ho, aye Allah ke Rasool! Phir mujhe rafaaqat ki saadat haasil rahegi? Aap ne farmaya: "*Haa'n*". Unho'n ne arz ki: Allah ke Rasool ﷺ! Mere baap aap par qurbaan ho, un do (2) oontniyo'n mein se ek (1) aap le le'n. Nabi ﷺ ne farmaya: "*Main ye qeemat se leta hoo'n*". Hazrat Ayesha ؓ ne farmaya: Phir ham ne jaldi-jaldi dono sawariyo'n ka saamaan taiyyaar kiya, phir dono ke liye khaana taiyyaar kar ke toshadaan mein rakh diya. Hazrat Asma bint Abi Bakr ؓ ne apne patke ke ek (1) tukde se us toshadaan ka mu'n baandh diya. Is binaa par unhe'n dhaat-an-nataaqain kaha jaata hai. Uske baad Nabi ﷺ aur Hazrat Abu Bakar ؓ ghaar-e-saur mein jaa kar chup gae. Wahaa'n teen (3) raate'n qiyaam farmaya. Hazrat Abu Bakar ؓ ka beta Abdulalh raat ke waqt unke paas hi rehta tha. Wo naujawaan, zaheen, aur samajhdaar tha, wo unke paas se sehri ke waqt rawaana hota aur makkah mukarrama mein subah hote hi quraish ke yahaa'n pohonch jaata jaisa ke wo makkah hi mein raat ke waqt raha ho. Makka mukarrama mein jo baat bhi un hazraat ke khilaaf hoti usey mehfooz rakhta, phir joo'nhi raat ka andhera chaa jaata, ghaar-e-saur mein un hazraat ke paas pohonch kar tamaam tafseelaat se aagaah kar deta. Hazrat Abu Bakar ؓ ka aazaad-karda ghulam Aamir bin Fuhaira ؓ doodh dene waali bakriyaa'n charaata th aur jab raat ka ek (1) hissa guzar jaata to un bakriyo'n ko ghaar-e-saur ki taraf haank kar le jaata. Wo dono (Rasool Allah ﷺ aur Hazrat Abu Bakar ؓ) bakriyo'n ka doodh pee kar raat basar karte, phir Aamir bin Fuhaira subah andhere-andhere wahaa'n se rawaana ho jaata. Un teen (3) raato'n mein usne har raat aisa hi kiya.[1471]

Baab 17: Khud Pehenne Ka Bayaan

[5808] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ fatah makkah ke saal makkah mukarrama mein daakhil hue jabke aap ke sar-e-mubarak par khud[1472] tha.[1473]

Baab 18: Dhaaridaar Yemeni Aur Ooni Chaadaro'n (kamliyo'n) Ka Bayaan

Hazrat Kabbaab ؓ bayaan karte hain ke ham ne Nabi ﷺ se (mushrikeen ke mazaalim ki) shikaayat ki, jabke aap us waqt dhaaridaar chaadar par tek lagaae hue the.

[5809] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke main ek (1) dafa Rasool Allah ﷺ ke hamraah chal raha tah, jabke aap par mote haashiye waali najraani chaadar thi. Aap ko ek eraabi[1474] mila aur Rasool Allah ﷺ ki chaadar se aap ko zor se kheencha hatta ke maine aap ke kande par zor se kheenchne ki wajah se ek (1) nishaan dekha. Phir usne kaha: Aye Muhammad! Mujhe Allah Ta'ala ke us maal se dene ka hukum de'n jo aap ke paas hai. Rasool Allah ﷺ uski taraf mutawajja hue phir hans diye, uske baad aap ne usey atiya dene ka hukum diya.[1475]

[5810] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke ek (1) aurat burda[1476] le kar aai …Hazrat Sahal ؓ ne (apne shaagird se) poocha: Tum jaante ho burdah kya cheez hai? Unho'n ne kaha: Haa'n, ye ek (1) chaadar hai jiske haashiye bane hote hain… Us aurat ne kaha: Allah ke Rasool ﷺ! Maine ye chaadar apne haatho'n se taiyyaar ki hai aur aap ko pehnaana chaahti hoo'n. Rasool Allah ﷺ ne wo chaadar zaroorat-mand ke taur par usse le li. Phir Rasool Allah ﷺ usey tah-band ke taur par baadh kar hamaare paas tashreef laae. Sahaba Ikram mein se ek (1) saahab

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[1471] راجع: 476

[1472] T: (خود) Lohe ki topi jo ladaai ke waqt pehente hain [Rekhta]

[1473] راجع: 1846

[1474] T: (اَعْرابی) Arab ka sehra-nasheen, arab ka baddu, dehaati [Rekhta]

[1475] راجع: 3149

[1476] T: (بُرْدَہ) Chaadar [Rekhta]

ne usey chua aur arz ki: Allah ke Rasool ﷺ! Ye mujhe ataa kar de'n. Aap ﷺ ne farmaya: "*Haa'n, le lo*". Phir aap jis qadar Allah Ta'ala ne chaaha majlis mein baithe, uske baad ghar tashreef le gae aur wo chaadar lapet kar uske paas bhej di. Sahaba Ikram ne us aadmi se kaha: Toone accha nahi kiya ke Aap ﷺ se wo chaadar maang li, jabke tumhe'n maaloom hai ke Aap ﷺ kisi saail[1477] ko mehroom nahi karte. Us aadmi ne kaha: Allah ke Qasam! Maine wo chaadar is liye maangi thi ke jab main maru'n to ye mera kafan ho. Hazrat Sahal ؓ ne bayaan kiya ke wo chaadar unke liye bataur-e-kafan hi istemaal hui.[1478]

Faaeda: Chaadar maangne waale Syedna Abdur Rahman bin Awf ؓ the. Is hadees se maaloom hua ke marne se pehle apna kafan taiyyaar karna jaaez hai.

[5811] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Meri ummat se jannat mein sattar-hazaar (70,000) ka ek (1) giroh baghair hisaab daakhil hoga. Jin ke chehre chaand ki tarah darakhshaa'n ho'nge*". Hazrat Ukkaasha min Mehsan Asadi ؓ apni dhaaridaar chaadar sambhaalte hue uthe aur arz ki: Allah ke Rasool ﷺ! Mere liye dua kare'n ke Allah Ta'ala mujhe un mein se karde. Aap ﷺ ne dua ki: "*Aye Allah! Ise (Ukkaasha ؓ ko) un mein se karde*". Uske baad qabila-e-ansaar ke ek (1) aadmi khade hue aur arz ki: Allah ke Rasool ﷺ! Dua farmae'n ke Allah Ta'ala mujhe bhi un mein se bana de. Rasool Allah ﷺ ne farmaya: "*Ukaasha tum se baazi le gaya hai*".[1479]

[5812] Hazrat Anas ؓ se riwayat hai ke Qatada ne unse sawaal kiya ke Nabi ﷺ ko kis tarah ka libaas ziyaada pasand tha? Unho'n ne kaha ke dhaaridaar chaadar bohot pasand thi.[1480]

[5813] Hazrat Anas bin Maalik ؓ hi se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ko tamaam kapdo'n se dhaaridaar chaadar zeb-tan karna ziyaada pasand tha.[1481]

[5814] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne bataaya ke jab Rasool Allah ﷺ ki wafaat hui to aap ki naash[1482]-e-mubarak par ek (1) dhaaridaar Yemeni chaadar daal di gai thi.

Baab 19: Kamliyo'n Aur Haashiyadaar Ooni Chaadaro'n Ka Bayaan

[5815 5816] Hazrat Ayesha aur Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke jab Rasool Allah ﷺ par aakhri marz taari hua to aap apni chaadar (kamli) ko chehre par daalte the aur jab saans ghutne lagta to chehra khol dete. Aap ne usi haalat mein farmaya: "*Yahood o nasaara par Allah ki laanat ho, unho'n ne apne ambiya ki qabro'n ko sajda-gaah bana liya tha*". Aap ﷺ unke amal-e-badd se musalmano ko daraa rahe the.[1483]

[5817] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne apni ek munaqqash[1484] chaadar mein namaz padhi. Aap ne (dauraan-e-namaz mein hi) uske naqsh o nigaar par ek (1) nazar daali. Phir jab aap ne salaam phera to farmaya: "*Meri is munaqqash chaadar to Abu Jaham ke paas le jaao aur ise waapas kar do, kyou'nke isne abhi mujhe meri namaz se ghaafil kar diya tha aur wahaa'n se Abu Jaham ki saada chaadar le aao*". Ye Abu Jaham bin Huzaifa bin Ghaanim, Adi bin Kaab ke qabile se the.[1485]

[5818] Hazrat Abu Burdah ؓ se riwayat hai, unho'n ne kaha ke Hazrat Ayesha ؓ ne hame'n ek (1) moti kamli aur ek (1) moti chaadar dikhaai aur farmaaya ke Nabi ﷺ ki rooh in dono kapdo'n mein qabz hui thi.[1486]

[1477] T: (سائِل) Haajatmand, bhikaari, fariyaadi [Rekhta]

[1478] راجع: 1277

[1479] Dekhiye: 6542

[1480] Dekhiye: 5813

[1481] راجع: 5812

[1482] T: (نَعش) Insaan ka murda jism, laash, maiyyat, murda, janaaza [Rekhta]

[1483] راجع: 435 436

[1484] T: (مُنَقَّش) Jis par naqsh o nigaar ho'n [Rekhta]

[1485] راجع: 373

[1486] راجع: 3108

Baab 20: Ishtemaal us Sammaai ka Bayaan

Wazaahat: Ek (1) hi kapde ko is tarah lapet lena ke haath-paao'n baahar na nikal sake'n. Ise arbi mein "اشْتِمَالِ الْصَّمَّاءِ" ishtemaal us sammaai kehte hain. Aisa karna manaa hai, kyou'nke is soorat mein insaan kisi tarah sambhal (سنبھل) nahi sakta. Is andaaz ko Punjabi mein "بولی بکل" kehte hain.

[5819] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne bae-mulaamasah "بیع ملامسہ" aur bae-munaabazah "بیع منابذة" se manaa farmaya aur aap ne do (2) auqaat mein namaz padhne se bhi manaa farmaya: Namaz-e-fajr ke baad sooraj buland hone tak aur asr ke baad sooraj ghuroob hone tak aur isse bhi manaa farmaya ke koi shakhs sirf ek (1) kapda jism par lapet kar aur ghutne uthaa kar is tarah baith jaae ke uski sharm-gaah par zameen o aasmaan ke darmiyaan koi cheez na ho aur ishtemaal us sammaai se bhi manaa farmaya.[1487]

[5820] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne do (2) libaaso'n aur khareed o farokht ki do (2) qismo'n se manaa farmaya hai: Aap ne bae-mulaamasah aur bae-manaabazah se manaa farmaya: Malaamasah bae ye hai ke koi aadmi din ya raat mein apne haath se kisi doosre ka kapda choole aur usey khol kar na dekhe, usi se bae pukhta kare. Manaabazah ki soorat ye hai ke ek (1) aadmi apna kapda doosre ki taraf aur wo uski taraf phenke aur baghair dekhe aur baahami razamandi ke baghair hi bae munaqqid[1488] ho jaae. Aur jin do (2) libaaso'n se Aap ﷺ ne manaa farmaya un mein se ek (1) ishtemaal us sammaai hai ke insaan apna kapda apne ek (1) kandhe par is tarah daale ke doosri taraf nangi ho aur us par koi kapda na ho. Aur doosra libaas ihtebaa "احتباء" (got maar kar baithna[1489]) hai. Is ki soorat ye hai ke baith kar apne kapde se kamar aur pindliyaa'n baand li jaae'n aur sharm-gaah par koi kapda na ho.[1490]

Baab 21: Ek (1) Kapde Mein Got Maar Kar Baithna

[5821] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne do (2) qism ke libaas se manaa farmaya hai: Ek (1) ye ke ek (1) hi kapde se apni kamar aur pindli ko milaa kar baandh le aur uski sharamgaah par koi kapda na ho aur doosra ye ke koi shakhs ek (1) kapde ko is tarah jism par lapet le ke doosri taraf kapde ka koi hissa na ho. Isi tarah aap ne bae-malaamasah aur bae-manaabazah se bhi manaa farmaya hai.[1491]

[5822] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke Nabi ﷺ ne ishtemaal us sammaai se manaaf farmaya hai aur isse bhi roka hai ke ek (1) shakhs kapde se apni kamar aur pindliyo'n ko baandh le, jabke sharamgaah par koi kapda na ho.[1492]

Baab 22: Kaali Kamli Ka Bayaan

[5823] Hazrat Umme Khalid bint Khalid ﷺ se riwayat hai ke Nabi ﷺ ke paas kuch kapde laae gae. Un mein ek (1) choti se dhaaridaar ooni chaadar bhi thi. Aap ﷺ ne farmaya: "*Tumhara kya khayaal hai ke ham ye chaadar kis ko pehnaae'n?*" Sahaba Ikram khamosh rahe. Rasool Allah ﷺ ne farmaya: "*Umme Khali ﷺ ko mere paas laao*". Chunache unhe'n utha kar laaya gaya to Rasool Allah ﷺ ne wo chaadar apne haath mein li aur unhe'n pehna kar ye dua di: "*Allah kare tum ise khoob pehno aur puraana karo*". Us chaadar mein sabz ya zard naqsh o nigaar the, Aap ﷺ ne farmaya: "*Aye Umme Khalid! Ye naqsh o nigaar "sanaah" "سَنَاهٌ" hain. Habsi zubaan mein lafaz-e-sanaah khoobsoorat ke maane mein istemaal hota hai*".[1493]

[5824] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Jab Hazrat Umme Sulaim ﷺ ne baccha janam diya to unho'n ne mujhe kaha: Aye Anas! Is bacche ka khayaal rakho, ye koi cheez na khaane paae, hatta ke subah ke waqt tum ise Nabi ﷺ ke paas le jaao, taake aap usey ghutti de'n. Chunache main usey le kar gaya to Aap ﷺ us waqt ek (1) baagh

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[1487] راجع: 328

[1488] T: (مُنعَقِد) Muqarrar, qaaem, barpa, qaraar paana [Rekhta]

[1489] T: (گوٹ مار کر بیٹھنا) Baith kar apne kapde se kamar aur pindliyaa'n baand li jaae'n aur sharamgaah par koi kapda na ho [RSB from Saheeh Bukhari H5820]

[1490] راجع: 367

[1491] راجع: 368

[1492] راجع: 367

[1493] راجع: 3071

mein the, aur aap ek (1) siyaah ooni chaadar odhe hue the. Us waqt aap un oontniyo'n ko daagh lagaa rahe the jo fatah makkah mein aap ke paas aae the.[1494]

Faaeda: "خَمِيْصَةٌ" Kaali chaadar ko kehte hain jo "حُرَيْث" ki taraf mansoob hai. Mumkin hai ke qabila-e-quzaa-ah[1495] ka ye shakhs is qism ki ooni chaadare'n banaata ho.

Baab 23: Sabz Kapdo'n Ka Bayaan

[5825] Hazrat Ikrima se riwayat hai ke Hazrat Rifaa-ah ﷺ ne apni biwi ko talaaq de di to usse Abdur Rahman bin Zubair Qurazi ﷺ ne nikah kar liya. Hazrat Ayesha ﷺ ne farmaya: Wo khatoon sabz odhni odhe hue the. Usne Hazrat Ayesha ﷺ se shikaayat ki aur apne jism par maar ki wajah se sabz nishanaat dikhaae. Jab Rasool Allah ﷺ tashreef laae …aadat ke taur par aurte'n ek-doosre ki madad kiya karti hain… To Hazrat Ayesha ﷺ ne farmaya: Ahle imaan khatoon ka maine isse bura haal nahi dekha. Uski jild uske kapde se bhi ziyaada sabz thi. Uske shauhar ne suna ke uski biwi Rasool Allah ﷺ ke paas gai hai, chunache wo bhi apne saath apne do (2) bete le kar aagae, jo uski pehli biwi ke batn se the. Uski biwi ne kaha: Allah ki qasam! Mujhe isse koi aur shikaayat nahi, albatta iske paas jo kuch hai wo usse ziyaada mujhe kifaayat nahi karta. Usne apne kapde ka pallu pakad kar ishaara kiya. Hazrat Abdur Rahman ﷺ ne kaha: Allah ki qasam! Allah ke Rasool ﷺ! Ye jhoot bolti hai. Main to ise jimaa ke waqt chamde ki tarah udhed kar rakh deta hoo'n, magar ye shareer hai aur mujhe pasand nahi karti, balke Rifaa-ah ﷺ ke paas jaana chaahti hai. Rasool Allah ﷺ ne farmaya: "*Agar ye baat hai to uske liye tu halaal nahi ho sakti ya usse nikah ki salaahiyat nahi rakhti ta-aa'nke ye tera maza na chakh le*". Aap ﷺ ne uske saath do (2) bacche dekh kar poocha: "*Ye tere bete hain?*" Usne arz ki: Ji haa'n. Aap ﷺ ne farmaya: "*Accha to ye hai wo jiske mutaalliq tu aisi-aisi baate'n kar rahi thi. Allah ke Qasam! Ye bacche to shak o soorat mein is (Abdur Rahman) se is qadr milte-julte hain jis tarah ek (1) kawwa doosre kawwe ke mushaaba hota hai*".[1496]

Baab 24: Safed Kapdo'n Ka Bayaan

[5826] Hazrat Saad bin Abi Waqqas ﷺ se riwayat hai, unho'n ne kaha ke jung-e-uhud ke mauqa par maine Nabi ﷺ ke daae'n-baae'n do (2) aadmiyo'n ko dekha jo safed libaas pehne hue the. Maine unhe'n na usse pehle kabhi dekha aur na uske baad dekha.[1497]

Faaeda: Wo do (2) aadmi Hazrat Jibraeel aur Hazrat Mikaeel ﷺ the, jaisa ke ek (1) hadees mein saraahat hai.[1498] Farishto'n ka safed libaas mein nazar aana is baat ka suboot hai ke safed libaas Allah Ta'ala ko bohot pasand hai. Khud Rasool Allah ﷺ safed libaas istemaal karne ki targheeb dete the, chunache hadees mein hai ke aap ne farmaya: "*Safed libaas pena karo, bila-shubha ye sab se behtar libaas hai aur unhi mein apni mayyato'n ko kafan diya karo*".[1499]

[5827] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne bayaan kiya ke main Nabi ﷺ ki khidmat mein haazir hua to aap ke jism-e-mubarak par safed libaas tha, jabke aap us waqt mahoo-e-isteraahat[1500] the. Phir dobaara haazir-e-khidmat hua to aap bedaar ho chuke the. Aap ne farmaya: "*Jo koi "لَا إِلٰهَ إِلَّا اللهُ" kahe aur usi aqide par faut ho jaae to wo jannat mein daakhil hoga*". Maine arz ki: Agar-che usne zina kiya ho aur agarche usne chori ki ho? Aap ne farmaya: "*Agar-che usne zina kiya ho, agar0che usne chori bhi ki ho*". Maien phir arz ki: Chaahe usne zina kiya ho, chaahe usne chori ki ho? Aap ne farmaya: "*Chaahe usne zina kiya ho, chaahe usne chori ki ho*". Maine phir kaha: Agar-che usne zina kiya ho aur agarche chori ki ho. Aap ne farmaya: "*Abu Zar ki naak khaak-aalood hone ke baawujood agar usne zina kiya ho aur usne chori ki ho*". Hazrat Abu Zar ﷺ jab bhi ye hadees bayaan karte to farmate: Agar-che Abu-zar ki naak khaak-aalood ho jaae.

[1494] راجع: 1502

[1495] T: Ye qahtaani arab hai, Rasool Allah ﷺ ke jadd-e-aala Qussai ne Quzaa-ah ko Makkah se baahar nikaal diya aur ye qabila Jeddah ke qareeb aabaad ho gaya. Ye qabila fatah makkah ka sabab bana [RSB]

[1496] راجع: 2639

[1497] راجع: 4054

[1498] Saheeh Muslim: al Fazaail: H6004(2306)

[1499] Sunan Abu Dawood: Al Libaas: H4061

[1500] T: (مَحْو اِسْتِراحَت) Aaraam se leta hua, soya hua [Rekhta]

Abu Abdullah (Imam Bukhari ؒ) ne kaha: Ye hukum us waqt hai jabke maut ke waqt kahe ya usse qabl tabua kare aur sharmsaar ho jaae. Phir "لَا إِلٰهَ إِلَّا اللهُ" kahe to usse pehle ke tamaam gunaah moaaf kar diye jaae'nge.[1501]

Baab 25: Mardo'n Ke Liye Kis Hadd Tak Resham Pehenna Jaaez Hai

[5828] Hazrat Abu Usman Nahdi se riwayat hai, unho'n ne kaha ke hamaare paas Syedna Umar ؓ ka ek (1) maktoob aaya, jabke ham azarbaijaan mein Hazrat Utbah bin Farqad ke hamraah the. Us mein tha ke Nabi ﷺ ne resham istemaal karne se manaa farmaya hai, magar itni miqdaar mein istemaal kar sakte hain. Nabi ﷺ ne hamaare liye apni do (2) ungliyo'n se ishaara farmaya jo angothe se muttasil hain. Raawi ne kaha: Hamari samajh ke mutaabiq Aap ﷺ ki isse muraad resham se phool-boote banaane se thi.[1502]

[5829] Hazrat Abu Usman Nahdi hi se riwayat hai, unho'n ne kaha ke hame'n Syedna Umar Farooq ؓ ne khat likha jabke ham azarbaijaan mein the ke Nabi ﷺ ne resham pehenne se manaa farmaya hai magar itni miqdaar jaaez hai. Is miqdaar ko Nabi ﷺ ne apni do (2) ungliyo'n se ishaara karke bayaan farmaya. Zuhair raawi ne darmiyaan waali aur shahaadat ki ungli utha kar miqdaar bataai.[1503]

[5830] Hazrat Abu Usman Nahdi se ek (1) aur riwayat hai, unho'n ne kaha ke ham Utbah ke saath the, unhe'n Syedna Umar Farooq ؓ ne khat likha ke Nabi ﷺ ne farmaya: "*Jisne duniya mein resham pehna usey aakhirat mein nahi pehnaaya jaaega*".

Abu Usman ne apni do (2) ungliyo'n, yaane darmiyaan aur angoothe ke saath waali se ishaara kiya (ke is qadar jaaez hai).[1504]

[5831] Hazrat Ibne Abi Laila se riwayat hai, unho'n ne kaha ke Hazrat Huzaifa ؓ madaaen mein the. Unho'n ne paani talab kiya to ek (1) dehaati chaandi ke bartan mein paani le aaya. Hazrat Huzaifa ؓ ne usey phenk diya aur farmaya: Maine sirf is liye phenka hai ke mutaaddid martaba us shakh ko manaa kar chuka ho'n, lekin wo baaz nahi aata. Rasool Allah ﷺ ka irshad-e-giraami hai: "*Sona, chaandi, resham aur deeba[1505] un (kuffaar) ke liye duniya mein hain aur tumhare liye aakhirat mein ho'nge*".[1506]

[5832] Hazrat Shu'ba se riwayat hai, unho'n ne kaha ke maine Abdul Aziz bin Suhaib se poocha: Kya Hazrat Anas bin Maalik ؓ ne resham ke mutaalliq Nabi ﷺ se suna hai? To unho'n ne sakht ghusse se farmaya ke Hazrat Anas ؓ ne Nabi ﷺ se bayaan kiya: "*Jo mard reshmi libaas duniya mein pehnega, wo aakhirat mein usey hargiz nahi pehen sakega*".

[5833] Hazrat Saabit se riwayat hai, unho'n ne kaha: Maine Ibne Zubair ؓ ko khutba dete hue suna ke Muhammad ﷺ ne farmaya: "*Jo koi duniya mein resham pehnega, wo usey aakhirat mein nahi pehnega*".

[5834] Hazrat Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jis mard ne duniya mein resham pehna wo usey aakhirat mein nahi pehen sakega*".

Umme Amr bint Abdullah kehti hain ke maine Abdullah bin Zubair ؓ se suna, unho'n ne Hazrat Umar ؓ se, unho'n ne Nabi ﷺ se is tarah suna.[1507]

[5835] Hazrat Imran bin Hittaan se riwayat hai, unho'n ne kaha ke maine Hazrat Ayesha ؓ se resham ke mutaalliq poocha to unho'n ne kaha: Tum Hazrat Ibne Abbas ؓ ke paas jaao aur unse dariyaaft karo. Maine unse poocha to unho'n ne kaha: Hazrat Ibne Umar ؓ se dariyaaft karo. Maine unse poocha to unho'n ne bataaya ke mujhe Abu Hafs, yaane Hazrat Umar bin Khataaba ؓ ne kahbar di, ke Rasool Allah ﷺ ne farmaya: "*Resham to duniya mein wohi

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[1501] راجع: 1237

[1502] Dekhiye: 5829 5830 5834 5835

[1503] راجع: 5828

[1504] راجع: 5828

[1505] T: (دِيباج) Ek (1) qism ka reshmi kapda [Rekhta]

[1506] راجع: 5426

[1507] راجع: 5828

shakhs pehnega jiska aakhirat mein koi hissa na ho". Maine kaha: Unho'n ne sach kaha aur Abu Hafs ﵁ ne Rasool Allah ﷺ par jhoot nahi bola.[1508]

Abdullah bin Raja (رَجَاءٍ) ne kaha: Ham se Jarir ne bayaan kiya, unse Yahya ne, unse Imran ne poori hadees bayaan ki.

Faaeda: Resham se muraad wo resha hai jise resham ka keeda taiyyaar karta hai. Masnooi taur par taiyyaar-karda dhaaga jo resham jaisa ho, wo is mumaaneat mein shaamil nahi hai, agarche log usey resham hi kehte hain. Khaalis resham ke kapde pehenna, roomaal banana, aur bistar waghaira taiyyaar karna un par baithna, sab mardo'n ke liye haraam hai. Agar khaalis rehsm na ho, balke aadha sooti aur aadha reshmi ho to bhi mardo'n ke liye uska istemaal jaaez nahi. Kyou'nke, resham pehenne se fakhr o ghuroor ka izhaar hota hai, Nez, nazaakat aur naaz o nakhre mein aurto'n se mushaabahat paai jaati hai, is liye mardo'n ko usse manaa kiya gaya hai. Taaham jaldi bimaari mein agar doosra libaas takleef ka baais ho aur reshmi libaas se aaraam milta ho to us soorat mein murdo'n ke liye bhi resham pehenna jaaez hai.

Baab 26: Pehen Baghair Resham Ko Sirf Haath Lagaana

Iske mutaalliq Zubaidi ne Zohri se, unho'n ne Hazrat Anas ﵁ se, unho'n ne Nabi ﷺ se ek (1) hadees bayaan ki hai.

[5836] Hazrat Baraa ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ko ek (1) reshmi kapda bataur-e-hadiya diya gaya, to ham ne usey haath lagaaya aur us (ki narmi) par hairat-zada hue. Nabi ﷺ ne (ye dekh kar) farmaya: "*Tumhe'n is par hairat hai?*" Ham ne kaha: Ji haa'n. Aap ne farmaya: "*Jannat mein Saad bin Moaaz ke roomaal isse kahee'n badh kar hain*".[1509]

Baab 27: Resham Bichaane Ka Bayaan

Obaida Sulaimani ne kaha: Resham ko bichaana bhi pehenne ki tarah hai.

[5837] Hazrat Huzaifa ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n sone-chaandi ke bartano'n mein khaane-peene se manaaf armaya hai. Nez, resham aur deeba pehenne aur un par baithne se bahi manaa farmaya hai.[1510]

Baab 28: Reshmi Dhaaridaar Kapde Pehenne Ka Bayaan

Aasim ne Abu Burdah se riwayat kiya, unho'n ne kaha ke maine Hazrat Ali ﵁ se "قَسِّيَّة" ke mutaalliq dariyaaft kiya to unho'n ne farmaya: Ye kapda tha jo shaam ya misr se hamaare yahaa'n dar-aamad[1511] kiya jaata tha. Is par utranj ki tarah reshmi dhaariyaa'n bani hoti thee'n. Aur "مِيْثَرَة" wo kapda hai jise aurte'n apne shauharo'n ke liye zeen-posh ke taur par taiyyaar karti thee'n. Ye jhaalardaar chaadar ki tarah hota tha, jise aurte'n zard rang se rang deti thee'n.

Jariri ne Yazeed se apni hadees mein kaha ke "قَسِّيَّةُ" dhaaridaar kapde hain jo misr se dar-aamad kiye jaate the, un mein resham mila hota tha aur "مِيْثَرَةُ", darindo'n ki khaalo'n se taiyyaar-shuda zeen-posh hote the.

Abu Abdullah (Imam Bukhari ﵀) ne kaha: "مِيْثَرَةِ" ki taareef mein Aasim ki riwayat kasrat-e-turq[1512] aur sehat ke etebaar se ziyaada wazni hai.

[5838] Hazrat Baraa bin Aazib ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n surkh "ميثره" maisarah aur "قَسِّيّ" qassi[1513] kapdo'n se manaa farmaya hai.

[1508] راجع: 5828
[1509] راجع: 3249
[1510] راجع: 5426
[1511] T: (دَر آمَد) Baahar ke mulko'n se maal-e-tijaarat waghaira ki aamad [Rekhta]
[1512] T: (كثرت طرق) Ziyaada raawiyo'n, tareeqo'n se pohonchi hui hadees [RSB]
[1513] T: (قَسِّي) Atraaf-e-misr mein taiyyaar kiya jaane waala ek (1) kapda jis mein resham ke dhaage bhi istemaal hote the (ye mafhoom, tarjuma Maulana Dawood Raaz ﵀ ke tarjuma liya gaya hai [RSB])

Baab 29: Khaarish Ki Wajah Se Mardo'n Ko Reshmi Kapde Pehenne Ki Rukhsat Ka Bayaan

[5839] Hazrat Anas se riwayat hai, unho'n ne kaha ke Nabi ne Hazrat Zubair aur Hazrat Abdur Rahman bin Awf ko khaarish ki wajah se resham pehenne ki ijaazat di thi.[1514]

Baab 30: Aurto'n Ke Liye Reshmi Libaas

[5840] Hazrat Ali bin Abi Taalib se riwayat hai, unho'n ne kaha ke mujhe Nabi ne ek (1) reshmi hullah "حُلَّةً" diya. Main usey pehen kar baahar nikla to maine Aap ke chehra-e-anwar par ghusse ke aasaar dekhe. Chunache maine uske tukde karke apne ghar ki aurto'n mein taqseem kar diya.[1515]

[5841] Hazrat Abdullah bin Umar se riwayat hai ke Hazrat Umar ne ek (1) dhaaridaar reshmi joda farokht hote dekha to arz ki: Allah ke Rasool! Aap usey khareed le'n, taake wufood se mulaqaat ke waqt aur juma ke din usey zeb-tan kiya kare'n. Aap ne farmaya: "*Usey wo pehenta hai jiska aakhirat mein koi hissa nahi hota*". Uske baad khud Nabi ne ek (1) dhaaridaar reshmi joda Hazrat Umar ke paas bataur-e-hadiya bheja. Hazrat Umar ne arz ki: Aap ne mujhe ye joda inaayat farmaya hai. Halaa'nke main khud aap se uske mutaalliq wo baat sun chuka hoo'n, jo aap ne farmaai thi? Aap ne farmaya: "*Maine tujhe ye joda is liye diya hai ke tum usey farokht kar do ya kisi ko pehna do*".[1516]

[5842] Hazrat Anas bin Maalik se riwayat hai ke unho'n ne Rasool Allah ki dukhtar Hazrat Umme Kulsoom ko reshmi surkh chaadar pehne hue dekha.

Baab 31: Nabi Apne Liye Kis Qism Ka Libaas Aur Bistar Tajweez Karte The

[5843] Hazrat Ibne Abbas se riwayat hai, unho'n ne kaha ke main ek (1) saal thehra raha, halaa'nke main khwahishmand tha ke main Syedna Umar Farooq se un do (2) aurto'n ke mutaalliq dariyaaft karu'n jinho'n ne Nabi ke mutaalliq baahami ittefaaq kar liya tha, lekin aap ka rob saamne aajaata. Ek (1) din aap ko dauraan-e-safar mein ek (1) muqaam par qiyaam kiya aur peelu ke darakhto'n ke jhund mein chale gae. Jab faarigh ho kar waapas tashreef laae to maine dariyaaft kiya to unho'n ne farmaya: Wo Ayesha aur Hafsa hain. Phir farmaya: Ham daur-e-jaahiliyyat mein aurto'n ko koi haisiyat na dete the. Jab islaam aaya aur Allah Ta'ala ne unke huqooq ka zikr kiya to hame'n maaloom hua ke aurto'n ke bhi ham par kuch huqooq hain. Lekin phir bhi ham apne muaamalaat mein unhe'n daakhil na hone dete the. Waaqia ye hai ke ek (1) din mere aur meri biwi ke darmiyaan koi baat ho rahi thi to usne mujhe tez o tund jawaab diya. Maine usse kaha: Accha, naubat ab yahaa'n tak pohonch gai hai? Usne mujhe kaha: Tum mujhe to ye kehte ho, halaa'nke tumhari dukhtar Rasool Allah ko aziyyat pohonchati hai? (Ye sun kar) Main Hazrat Hafsa ke paas aaya aur usey kaha: Beti! Main tujhe Allah aur uske Rasool ki naa-farmaani se daraata hoo'n. Aap ki aziyyat ke muaamale mein pehle mein Hazrat Hafsa ke paas gaya phir Syeda Umme Salama ke paas pohoncha aur unse bhi yehi baat kahi. Unho'n ne mujhe ye jawaab diya. Aye Umar! Mujhe aap par taajjub hai ke aap khwah-ma-khwah hamaare muaamalaat mein dakhal dene lagey ho, sirf Rasool Allah aur aap ki azwaaj-e-mutahharaat ke muaamalaat mein dakhal dena baaqi tha, ab aap ne wo bhi shuru kar diya. Unho'n ne mujhe ye baat baar-baar kahi.

Qabila-e-ansaar k eek (1) sahaabi the, jab wo Rasool Allah ki sohbat mein maujood na hote to main haazir hota aur wahaa'n ki tamaam khabre'n unhe'n aakar bataata aur jab main Rasool Allah ki majlis se ghayab hota to wo haazri dete aur Rasool Allah ke irshadaat se mujhe aagaah karte. Rasool Allah ke ird-gird jitney bhi salateen[1517] the, un sab ke saath aap ke taalluqaat theek the. Sirf shaam ka ghassani baadshah reh gaya tha. Usse hamesha dar lagaa rehta tha ke mabaada ham par hamla karde. Ek (1) din maine apne ansari saathi ko dekha wo keh raha tha. Aaj ek (1) azeem haadsa ho gaya hai. Maine poocha kya baat hui? Kya ghassaani baadshah ne hamla kar diya hai? Usne kaha: Usse bhi azeem-tar haadsa roonumaa hua hai. Rasool Allah ne apni biwiyo'n ko talaaq de di hai. main jaldi se aaya to tamaam azwaaj ke hujro'n se rone ki aawaaz aarahi thi, jabke Nabi apne baala khaane mein tashreef le

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[1514] راجع: 2919

[1515] راجع: 2614

[1516] راجع: 886

[1517] T: (سَلاطِين) Baadshah, sultaan [Rekhta]

gae the. Baala-khaane ke darwaaze par ek (1) najawaan pehredaar maujood tha. Baala-khaane ke darwaze par ek (1) naujawaan pehredaar maujood tha. Main uske paas gaya aur usse kaha: Mere liye andar jaane ki ijaazat talab karo. Ijaazat mili to main andar gaya, dekha ke Nabi ﷺ ek (1) chataai par tashreef farma hain. Chataai ke nishanaat aap ke pehlu par pade hue hain aur aap ke sar ke neeche khaal ka ek (1) takiya jis mein khajoor ki jhaal bhari hui thi aur chand kacchi khaale'n latak rahi thee'n aur keekar ke patte pade hue the. Maine Aap ﷺ se un baato'n ka zikr kiya jo maine Hazrat Hafsa aur Hazrat Umme Salama ؓ se kahi thi aur wo jawaab bhi bataaya jo Hazrat Umme Salama ؓ ne mujhe diya tha. Rasool Allah ﷺ us par muskura diye. Aap ne is baala-khaane mein untees (29) din tak qiyaam farmaya, phir (wahaa'n se) neeche utar aae.[1518]

[5844] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ raat ke waqt bedaar hue aur aap farma rahe the: "لَا إِلٰهِ إِلَّا اللّٰهُ" aaj kis qadar fitne naazil hue hain? Aur kis qadar khazaane utre hain!? Koi hai jo un hujro'n mein sone waaliyo'n ko bedaar kare? Dekho! Bohot si aurte'n jo duniya mein libaas pohonchti hain wo qiyaamat ke roz nangi ho'ngi.[1519]

Imam Zohri bayaan karte hain ke Syeda Hind ؓ ki aasteeno'n mein uski ungliyo'n ke paas button lagey hue the.

Faaeda: Is hadees mein baareek aur chust libaas ki mazammat bayaan hui hai, ke jo aurte'n duniya mein baareek aur chust libaas pehenti aur apna jism doosro'n ko dikhaati hain unhe'n aakhriat mein saza di jaaegi ke wo nangi ho'ngi. Us mein ye bhi ishaara hai ke aurto'n ko qeemat aur nafees libaas nahi pehenna chaahiye, balke unhe'n saada zindagi basar karte hue ba-qadar-e-kifaayat libaas zeb-tan karna chaahiye. Hazrat Hind bint Haaris ؓ ki aasteen faraakh[1520] hoti thi. Unho'n ne apni aasteeno'n par button laga rakhe the, taake unke badan ka koi hissa zaahir hone ke baais wo hadees mein mazkoor waeed mein daakhil na hoo'n.

Baab 32: Jo Shakhs Naya Libaas Pehne Usey Kya Dua Di Jaae?

[5845] Hazrat Umme Khalid bint Khalid ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ke paas kuch kapde laae gae jin mein ek (1) siyaah shawl bhi thi. Aap ﷺ ne farmaya: "*Tumhare khayaal ke mutaabiq ye shawl kise di jaae?*" Sahaba Ikram khamosh rahe to aap ne farmaya: "*Umme Khalid ko mere paas laao*". Chunache mujhe Nabi ﷺ ki khidmat mein pesh kiay gaya, phir aap ne mujhe wo shawl apne haath se pehnaai, aur dua farmaai: "*Ise puraana aur bosida karo*". Yaane der tak jeeti raho. Aap ne do (2) martaba ye dua farmaai. Phir aap us shawal ke naqsh o nigaar dekhne lagey aur apne haath se meri taraf ishaara karke farmaya: "*Aye Umme Khalid! Sanah* "سناہ"". Sanah "سناہ" ye habshi zubaan ka lafz hai, jiske maane "*Kya hi khoobsoorat*" ke hain.

(Raawi-e-hadees) Ishaq ne kaha: Mere ahle-khaana mein se ek (1) aurat ne mujh se bayaan kiya ke usne Umme Khaalid ؓ par wo shawl dekhi thi.[1521]

Baab 33: Mardo'n Ke Liye Zaafraani Rang Ki Mumaaneat

[5846] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne murdo'n ko zaafraani rang istemaal karne se manaa farmaya hai.

Baab 34: Zafraan Se Ranga Hua Kapda

[5847] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne mehroom ko wars aur zafraan se ranga hua libaas pehenne se manaa farmaya hai.[1522]

Faaeda: Mohrim ki qaid se maaloom hota hai ke ghair-mahram ke liye waras aur zafraan se ranga hua libaas pehenna jaaez hai. Chunache Imam Maalik kehte hain ke ghair-mahram ke liye zaafraani libaas jaaez hai. Agar-che Imam Shafai aur Ahle Kufa mutlaq taur par zaafraani kapde ki ijaazat nahi dete.[1523] Lekin Hazrat Abdullah bin Umar ؓ se

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[1518] راجع: 89

[1519] راجع: 115

[1520] T: (فَرَاخ) Chauda, phaila hua, wasee, kushaada [Rekhta]

[1521] راجع: 3071

[1522] راجع: 134

[1523] Fath-ul-Baari: V10 P376

marwi ek (1) hadees se iska jawaaz maaloom hota hai. Wo apni daadhi ko zafraan se rangte the, hatta ke unke kapde bhi is rang se bhar jaate the. Jab unse sawaal hua to farmaya: Maine Rasool Allah ﷺ ko dekha hai ke wo isi rang se rangte the. Hazrat Ibne Umar ؓ ko ye rang bohot mehboob tha. Wo apne tamaam kapde hatta ke pagdi bhi usse rangte the.[1524]

Baab 35: Surkh Kapde Ka Bayaan

[5848] Hazrat Baraa ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ka qad darmiyana tha. Maine aap ko surkh jode mein dekha. Aap se ziyaada khoobsoorat meine kisi ko nahi dekha.[1525]

Faaeda: Mazkoora baala hadees mein jis surkh jode ka zikr hai wo joda khaalis surkh rang ka nahi tha, balke us mein surkh rang ki dhaariyaa'n thee'n. Jise arbi mein "برد" kaha jaata hai. Chunache Hazrat Amir ؓ bayaan karte hain ke maine Rasool Allah ﷺ ko mina mein dekha jab ke aap apne khacchar par baithe khutba de rahe the aur aap ne surkh rang ki dhaaridaar zeb-tan kar rakhi thi. Hazrat Ali ؓ aap ke aage the jo aap ki baat logo'n tak pohoncha rahe the.[1526]

Baab 36: Surkh Zeen-posh[1527] Ka Bayaan

[5849] Hazrat Baraa ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n saat (7) cheezo'n ka hukum diya tha. Bimaar ki iyaadat karne, janaazo'n ke saath jaane aur cheenkne waale ka jawaab dene ka. Aur aap ne hame'n resham, deeba, dar-aamad-shuda, surkh reshmi kapda, mota-resham, aur surkh-zeen-posh ke istemaal se bhi manaa farmaya.[1528]

Faaeda: Is hadees mein saat (7) maamuraat mein se teen (3) ka zikr hai, baaqi ye hain: Daawat qubool karna, salaam phailaana, mazloom ki madad karna aur doosre ki qasam ko saccha karna. Mamnuaat mein se paanch (5) cheezo'n ka bayaan hai baaqi do (2) ye hain: Sone ki angothi pehenna aur chaandi ke bartano'n mein khaana-peena.

Baab 37: Saaf Chamde Aur Ghair Dabaaghat-shuda Chamde Ki Jooti Pehenna

[5850] Hazrat Saeed Abu Maslamah se riwayat hai, unho'n ne kaha: Maine Hazrat Anas ؓ se poocha: Kya Nabi ﷺ jooti pehen kar namaz padh lete the? Unho'n ne kaha: Haa'n (padh lete the).[1529]

[5851] Hazrat Obaid bin Juraij se riwayat hai, unho'n ne Hazrat Abdulalh bin Umar ؓ se kaha ke maine aap ko chaar aise kaam karte dekha hai, jo maine aap ke kisi saathi ko karte nahi dekha. Hazrat Ibne Umar ؓ ne farmaya: Ibne Juraij! Wo kya kaam hain? Unho'n ne kaha ke aap toofaan karte waqt sirf yamaneen ko haath lagaate hain, baitullah ke doosre kisi kone ko haath nahi lagaate. Maine aap ko sibti[1530] joote pehne dekha hai. Nez apne kapdo'n ko zard-rang karte hue dekha hai aur maine aap ko dekha hai ke jab aap makkah mukarrama mein hote hain to log dhul-hajja ka chaand dekh kar ehraam baand lete hain, lekin aap aathwee'n dhul-hajja ko ehraam baandhte hain.

Hazrat Abdullah bin Umar ؓ ne farmaya: Arkaan-e-Ka'aba ke mutaalliq jo tum ne kaha hai to maine Rasool Allah ﷺ ko hamesha hajr-e-aswad aur rukn-e-yamaani ko haath lagaate dekha hai. Sabti-joote pehenna is liye hai ke maine Rasool Allah ﷺ ko is chamde ke joote pehente dekha hai, jis mein baal nahi hote the aur aap unhe'n pehne hue un mein wazoo kar lete the. Is liye main bhi pasand karta hoo'n ke aisa hi joota istemaal karu'n. Mera zard rang istemaal karna is liye hai ke maine Rasool Allah ﷺ ko dekha hai ke aap zard-rang istemaal karte the. Is liye main bhi zard rang ko pasand karta hoo'n. Raha ehraam baandhne ka masla! To maine Rasool Allah ﷺ ko dekha ke aap us waqt ehraam baandhte the jab sawaari par sawaar ho kar chalne lagte the.[1531]

[1524] Sunan Abu Dawood: al Libaas: H4064

[1525] راجع: 3551

[1526] Sunan Abu Dawood: al Libaas: H4043

[1527] T: (زین پوش) Zeen ke oopar daalne ka kapda [Rekhta]

[1528] راجع: 1239

[1529] راجع: 386

[1530] T: (سِبْتی) Gaae ke range hue chamde ka bana hua [Rekhta]

[1531] راجع: 166

[5852] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne mahram ko wars aur zafraan se range hue kapde pehne se manaa farmaya hai. Aur aap ne farmaya: "*Jo shakhs joote na paae wo moze pehen le lekin unhe'n takhno'n ke neeche se kaat le*".[1532]

[5853] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jis ke paas tah-band na ho wo shalwaar pehen le aur jise joote dastiyaab na hoo'n wo moze pehen le*".[1533]

Baab 38: Pehle Paao'n Mein Joota Pehne

[5854] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ tahaarat karne, kanghi karne aur joota pehenne mein daae'n jaanib ko pasand karte the.[1534]

Baab 39: Sirf Ek (1) Joota Pehen Kar Na Chale

[5855] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum mein se koi ek (1) joota pehen kar na chale, dono paao'n nange rakhe ya dono mein joota pehne*".

Baab 40: Pehle Baae'n Paao'n Ka Joota Utaare

[5856] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum mein se jab koi joota pehne to daae'n jaanib se shuru kare aur jab utaare to baae'n jaanib se utaare taake daaee'n taraf pehne aur awwal aur utaarne mein aakhir ho*".

Baab 41: Jooti Ke Do (2) Tasme Hona Aur Jis Ne Ek (1) Tasma Bhi Kaafi Khayaal Kiya

[5857] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ki chappal ke do (2) tasme the.[1535]

[5858] Hazrat Isa bin Tahmaan se riwayat hai, unho'n ne kaha ke Hazrat Anas bin Maalik ؓ do (2) joote le kar hamaare paas baahar tashreef laae jis mein do (2) Tasme lagey hue the. Saabit banaani ne kaha: Ye Nabi ﷺ ke joote hain.[1536]

Baab 42: Chamde Ke Surkh Kheme Ka Bayaan

[5859] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ki khidmat mein haazir hua jabke aap chamde ke surkh kheme mein tashreef farma the. Maine Hazrat Bilal ؓ ko dkeha ke wo Nabi ﷺ ke wazoo ka paani liye hue hain aur log us wazoo ka paani lene ke liye ek-doosre se aage badhne ki koshish kar rahe hain. Agar kisi ko paani mil jaata to wo usey apne badan par laga leta aur jise paani na milta to wo apne saath ke haath ki tari hi le leta.[1537]

[5860] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ansaar ko paighaam bheja aur unhe'n champed ke ek (1) kheme mein jamaa kiya.[1538]

Baab 43: Chataai Waghaira Par Baithna

[5861] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ raat ko chataai se hujra sa bana lete aur namaz padha karte the aur usi chataai ko din ke waqt bicha lete aur us par baitha karte the. Phir raat ke waqt log Nabi ﷺ ke paas jamaa hone lagey aur aap aap ki iqtida mein namaz adaa karne lagey. Jab majma ziyaada badh gaya to Aap ﷺ unki taraf mutawajja hue aur farmaya: "*Logo! Amal itne hi kiya karo jis qadar tum mein taaqat ho kyou'nke Allah Ta'ala nahi uktaata jab tak tum na thak jaao. Allah ki baargaah mein sab se ziyaada pasandeeda amal wo hai jise paabandi se hamesha kiya jaae, khwah wo kam hi ho*".[1539]

[1532] راجع: 134
[1533] راجع: 1740
[1534] راجع: 168
[1535] Dekhe: 5858
[1536] راجع: 5857
[1537] راجع: 187
[1538] راجع: 3146
[1539] راجع: 729

Baab 44: Sone Ke Button Lagey Hue Kapde Pehenna

[5862] Hazrat Miswar bin Makhrama ؓ se riwayat hai ke unhe'n waalid-e-giraami Hazrat Makhrama ؓ ne kaha: Aye Mere bete! Mujhe maaloom hua hai ke Nabi ﷺ ke paas coat aae hain aur aap unhe'n taqseem farma rahe hain. Lehaaza tum hame'n Aap ﷺ ke paas le chalo, chunache ham gae to ham ne Nabi ﷺ ko aap ke ghar hi mein paaya. Mere waalid ne mujhse kaha: Bete! Mera naam le kar Nabi ﷺ ko bulaao. Maine usey bohot badi tauheed-aameez baat qaraar diya. Chunache maine apne waalid se kaha: Main aap ki khaatir Rasool Allah ﷺ ko bulaao'n? Unho'n ne kaha: mere bete! Aap ﷺ koi jaabir-sifat[1540] insaan nahi hain. Bahar-haal maine aap ko bulaya to aap baahar tashreef le aae. Aap ke oopar ek (1) deeba ki qaba thi jis mein sone ke button lagey hue the. Aap ne farmaya: "*Aye Makhrama! Maine ye coat tumhare liye chupa rakha tha*". Chunache aap ne wo (coat) unhe'n inaayat farma diya.[1541]

Faaeda: Wo coat resham ka tha aur usne sone ke button lagey hue the. Mumkin hai ke ye waaqia mardo'n ke liye sone ki hurmat se pehle ka ho aur Rasool Allah ﷺ usey pehen kar tashreef laae aur Hazrat Makhrma ؓ ko ataa farmaya, taake wo usey pehne'n. Agar ye waaqia sone ki hurmat ke baad ka hai to Rasool Allah ﷺ ne usey apne haath par rakhta tha pehna hua nahi tha aur aap ne Hazrat Makhrama ؓ ko is liye diya, taake wo usey baazaar mein farokht karke uski qeemat ko apne istemaal mein laae'n ya wo coat apni aurto'n mein se kisi ko pehenne ke liye de de'n. Waazeh rahe ke Hazrat Makhrama ؓ muallafatul quloob[1542] se the lekin un mein shiddat ke pehlu ghaalib tha. Albatta Rasool Allah ﷺ waaqai bohot raheem o shafeeq the aur apne saathiyo'n se husn-e-sulook ke saath pesh aate the. ﷺ [1543]

Baab 45: Sone Ki Anghotiyo'n Ka Bayaan

[5863] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n saat (7) cheezo'n se manaa farmaya: Sone ki angothi ya challa pehenne se, resham, istibraaq, deeba, resham ki surkh gaddi, dar-aamad-shuda resham qassi aur chaandi ke bartan istemaal karne se bhi manaa farmaya aur hame'n saat (7) cheezo'n ka hukum diya. Bimaari pursi karne, janazo'n ke saath chalne, cheenk lene waale ko jawaab dene, waalaikum assalaam kehne, daawat qubool karne, qasam uthaane waale ki qasam ko poora karne aur mazkoom ki madad karne ka hukum diya.[1544]

[5864] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne sone ki angothi pehenne se manaa farmaya tha.

Amr ne kaha: Hame'n Shu'ba ne Qatada se bayaan kiya, unho'n ne Nazar se suna, unho'n ne Basheer bin Nuhaik se sun kar ye hadees bayaan ki.

Faaeda: Bila-shubha sone ki angothi mardo'n ke liye haraam hai. Hazrat Ayesha ؓ ka bayaan hai ke Rasool Allah ﷺ ke paas habhsa ke baadshah najjaashi ne kuch zewaraat bataur-e-tohfa bheje. Un mein ek (1) sone ki angothi bhi thi, jiska nagina habshi andaaz ka tha. Rasool Allah ﷺ ne usse roo-gardaani karte hue lakdi ya ungliyo'n se thaama aur apni nawaasi Hazrat Umaama bint Abil Aas ؓ ko bula kar kaha: "*Beti! Tum ise pehen lo*".[1545] P534

[5865] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne sone ki ek (1) angothi banwaai aur uska nagina hatheli ki jaanib rakha. Phir kuch doosre logo'n ne bhi sone ki angothiyaa'n banwaale'n to Aap ﷺ ne usey phenk diya aur apne liye chaandi ki ek (1) angothi banwaali.[1546]

[1540] T: (جَابِرْ صِفَتْ) Zabardasti karne waala, zaalim [Rekhta]

[1541] راجع: 2599

[1542] T: (مُؤَلِّفُ القُلُوب) Dilo'n ko sukoon bakhshne waala [Rekhta]

[1543] Fath-ul-Baari: V10 P388

[1544] راجع: 1239

[1545] Sunan Abu Dawood: al Khaatim: H4235; Sunan Ibne Majah: Al Libaas: H3644

[1546] Dekhiye: 5866 5867 5873 5876 6651 7298

Baab 46: Chaandi Ki Angothi Ka Bayaan

[5866] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne sone ya chanadi ki ek (1) angothi banwaai aur uska nagina hatheli ki taraf rakha aur us par "Muhammd-ur-Rasool Allah" ke alfaaz kundah[1547] karaae. Doosre logo'n ne bhi usi tarah ki angothiyaa'n banwa le'n. Jab aap ne dekha ke logo'n ne bhi usi tarah ki angothiyaa'n banwali hain, to aap ne angothi ko utaar phenka aur farmaya: "*Ab main ise kabhi nahi pehnu'nga*". Phir aap ne chaandi ki ek (1) angothi banwaai to doosre logo'n ne bhi chaandi ki angothiyaa'n banwa lee'n. Hazrat Ibne Umar ؓ ne farmaya ke Nabi ﷺ ke baad is angothi tko Syedna Abu Bakar ؓ ne pehna, phir Hazrat Umar ؓ ne, phir Syedna Usman ؓ ne (usey pehna). Phir Hazrat Usman ؓ se wo angothi arees ke kooe'n mein gir gai.[1548]

Baab 47: Bila-unwaan

[5867] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne sone ki angothi pehni thi, phir usey utaar phenka aur farmaya: "*Ab main ise kabhi nahi pehnu'nga*". Logo'n ne bhi apni angothiyaa'n phenk dee'n.[1549]

[5868] Hazrat Anas bin Maalik ؓ se riwayat hai ke unho'n ne Rasool Allah ﷺ ke haath mein ek (1) din chaandi ki angothi dekhi. Phire doosre logo'n ne bhi chaandi ki angothiyaa'n banwa lee'n aur unhe'n pehen liya. Rasool Allah ﷺ ne apni angothi phenk di to logo'n ne bhi apni angothiyaa'n phenk dee'n.

Ibrahim bin Saad, Ziyaad aur Shuaib ne Zohri se riwayat karne mein Yunus ki mataaba-at ki hai. Aur Ibne Musaafir ne Zohri se bayaan karte hue ye alfaaz zikr kiye hain: Maine chaandi ki angothi dekhi.

Faaeda: Is hadees se maaloom hota hai ke Rasool Allah ﷺ ne chaandi ki angothi phenki thi, to logo'n ne bhi apni chaandi ki angothiyaa'n phenk di thee'n, lekin doosri riwayaat se maaloom hota hai ke aap ne sone ki angothi phenki thi aur logo'n ne bhi sone ki angothiyaa'n phenki thee'n. Haafiz Ibne Hajar ؒ ne ek (1) taujeeh[1550] baae'n-alfaaz zikr ki hai: Rasool Allah ﷺ ne zeenat ke taur par sone ki angothi banwaai. Jab logo'n ne aap ki ittibe mein sone ki angothiyaa'n banwaaee'n to hurmat ka hukum naazil hua. Aap ne aur logo'n ne unhe'n utaar-phenka, phir bataur-e-mohr chaandi ki angothi banwaai. Us mein "Muhamad Rasool Allah" ke aflaaz kundah karaae to logo'n ne bhi us tarah ki angothiyaa'n banwaa lee'n to aap ne apni angothi uthaar di, taake log bhi apni-apni kunda angothiyaa'n utaar de'n. Kyou'nke unki maujoodgi mein sarkaari mohr ki koi haqeeqat baaqi nahi rehti. Jab logo'n ne apni angothiyaa'n phenk dee'n aur unka wujood khatam ho gaya to aap ne apni angothi ko istemaal karna shuru kar diya.[1551] والله أعلم

Baab 48: Angothi Ka Nagina

[5869] Hazrat Anas ؓ se riwayat hai, unse dariyaaft kiya gaya: Kya Nabi ﷺ ne angothi banwaai thi? Unho'n ne kaha ke Aap ﷺ ne ek (1) raat namaz-e-isha nisf raat tak muakh-khar ki, phir aap hamari taraf mutawajja hue. Main ab bhi (chashm-e-tasawwur se) Aap ﷺ ki angothi ki chamak dekh raha hoo'n. Aap ne farmaya: "*Bohot se log namaz-e-isha padh kar so gae hain, lekin tum us waqt se namazmein ho jab se tum namaz ka intizaar kar rahe ho*".[1552]

[5870] Hazrat Anas ؓ hi se riwayat hai ke Nabi ﷺ ki angothi chaandi ki thi aur uska nagina bhi chaandi ka tha.

Yahya bin Ayyub ne kaha: mujhe Humaid ne khabar di, unho'n ne Hazrat Anas ؓ se suna, unho'n ne Nabi ﷺ se bayaan kiya.[1553]

[1547] T: (كُنْدَه) Khuda hua, naqsh kiya hua [Rekhta]

[1548] راجع: 5865

[1549] راجع: 5865

[1550] T: (تَوجِيه) Sabab, illat, daleel, wajah bayaan karna [Rekhta]

[1551] Fath-ul-Baari: V10 P394

[1552] راجع: 572

[1553] راجع: 65

Baab 49: Lohe Ki Angothi Ka Bayaan

[5871] Hazrat Sahal ؓ se riwayat hai, unho'n ne kaha ke ek (1) aurat Nabi ﷺ se khidmat mein haazir hue aur arz ki: Main khud ko hiba karne aai hoo'n. Wo der tak wahaa'n khadi rahi, Aap ﷺ ne usey dekh kar nigaah neeche Karli. Jab wo der tak khadi rahi to ek (1) aadmi ne arz ki: Allah ke Rasool! Agar aap ko uski haajat nahi hai to uska nikah mujhse kar de'n. Aap ﷺ ne farmaya: "*Tere paas usey maher dene ke liye koi cheez hai?*" Usne kaha: Nahi. Aap ne farmaya: "*Jaao, talaash karo*". Wo gaya aur waapas aakar arz karne laga: Allah ki qasam! Mujhe kuch nahi mila. Aap ne usey dobaara farmaya: "*Jaao, talaash karo, agarche lohe ki angothi ho*". Wo gaya aur waapas aakar kaha: Allah ke Qasam! Mujhe lohe ki angothi bhi nahi mili. Usne ek (1) tah-band pehna hua tha, odhne ke liye uske paas koi chaadar na thi, usne arz ki: Main apna tah-band bataur-e-maher usey de doo'n? Nabi ﷺ ne farmaya: "*Tumhara tah-band agar usne pehen liya to tumhare liye kuch nahi rahega, agar toone pehna to uske liye kuch nahi hoga*". Chunache wo ek (1) taraf ho kar baith gaya. Nabi ﷺ ne jab usey dekha ke wo peeth phere hue hai to aap ne usey bulaya aur farmaya: "*Kya tujhe quran yaad hai?*" Usne kaha: Haa'n falaa'n-falaa'n soorate'n yaad hain. Usne chand surah ko shumaar kiya. Aap ﷺ ne farmaya: "*Maine is quran ke ewaz usey tere nikah mein de diya jo tujhe yaad hai*". (Yaane tu usey sikhaaega).[1554]

Faaeda: Lohe ki angothi pehenne ke jawaaz aur adm-e-jawaaz mein ikhtelaaf hai. Hamaare rujhaan ke mutaabiq lohe ki angothi pehenna jaaez hai. Kyou'nke Rasool Allah ﷺ ne us naadaar[1555] ko lohe ki angothi talaash karne ka hukum diya. Agar usey pehenna jaaez hota to aap qat-an usey talaash karne ka hukum na dete. Iski taaweel karna ke angothi ki talaash isse faaeda uthaane ke liye thi, usey pehenna muraad nahi, ye taaweel mahal-e-nazar hai. والله أعلم

Baab 50: Angothi Par Koi Naqsh Kundah Karna

[5872] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ ne a'jm[1556] ke kuch logo'n ko khat likhne ka iraada kiya to aap se kaha gaya ke wo log us waqt tak koi khat qubool nahi karte jab tak us par mohr lagi hui na ho. Chunache Nabi ﷺ ne chaandi ki ek (1) angothi banwaai jis par "Muhammad Rasool Allah" kundah tha. Goya main ab bhi (chashm-e-tasawwur se) Nabi ﷺ ki angusht ya hatheli mein uski chamak dekh raha hoo'n.[1557]

[5873] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne chaandi ki ek (1) angothi banwaai. Wo angothi aap ke haath mein taa-wafaat rahi. Aap ke baad Hazrat Abu Bakar ؓ ke haat mein, phir Hazrat Umar ؓ ke haath mein, uske baad Hazrat Usman ؓ ke haath mein rehti thi, hatta ke wo arees ke kooe'n mein gir gai. Us par "Muhammad Rasool Allah" kundah tha.[1558]

Baab 51: Angothi Changuliyaa Mein Pehenna

[5874] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) angothi banwaai aur farmaya: "*Ham ne ek (1) angothi banwaai hai aur us par naqsh kundah karaaya hai, is binaa par koi shakhs angothi par ye naqsh kundah na karaae*". Hazrat Anas ؓ ne farmaya: Goya main ab bhi Rasool Allah ﷺ ki changuliya[1559] mein us (angothi) ki chamak dekh raha hoo'n.[1560]

Baab 52: Kisi Cheez Ya Ahle Kitaab Waghaira Ki Taraf Likhe Jaane Waale Khutoot Par Mohr Lagaane Ke Liye Angothi Banaana

[5875] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke jab Nabi ﷺ ne shah-e-rome ko khat likhne ka iraada kiya to aap se arz ki gai: Wo log aap ka khat hargiz nahi padhe'ngejab tak us par mohr sabat na ho. Is liye Aap ﷺ ne chaandi

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[1554] راجع: 2310

[1555] T: (نَادَار) Muflis, mohtaaj, ghareeb, kangaal, ghareeb [Rekhta]

[1556] T: (عَجَم) Arab ke siwa kisi doosre mulk ke log, ghair-arab [Rektha]

[1557] راجع: 65

[1558] راجع: 5865

[1559] T: (چھنگلیا) Haath paaon ki sab se choti ungli [Rekhta]

[1560] راجع: 65

ki ek (1) angothi banwaai aur us par "Muhammad Rasool Allah" kundha tha. Goya main ab bhi aap ke haath mein uski chamak dekh raha hoo'n.[1561]

Baab 53: Jis Ne Angothi Ka Nagina Hatheli Ki Taraf Kiya

[5876] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ ne pehle ek (1) sone ki angothi banwaai. Aap ne jis waqt usey pehna to uska nagina hatheli ki andar ki taraf kiya. Logo'n ne bhi sone ki angothiyaa'n banwaa lee'n. Aap mimbar par jalwa-afroz hue. Allah Ta'ala ki hamd o sana ke baad farmaya: "*Maine sone ki angothi banwaai thi, lekin main ab usey nahi pehnu'nga*". Phir aap ne wo angothi phenk di to logo'n ne bhi apni angothiyaa'n phenk dee'n.[1562]

Juwairiyyah ne kaha: Mujhe yaad hai ke unho'n ne daae'n haath mein pehenne ke alfaaz bayaan kiye the.

Baab 54: Nabi ﷺ Ke Irshad-e-Giraami: "Koi Shakhs Apni Angothi Par Aap Ka Naqsh Kundha Na Karaae" Ka Bayaan

[5877] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ne chaandi ki ek (1) angothi banwaai aur us par "Muhammad Rasool Allah" kundah karaaya aur farmaya: "*Ham ne ye angothi chaandi ki banwaai hai aur us par "Muhammad Rasool Allah" kundah karaaya hai. Lehaaza koi shakhs apni angothi par ye naqsh qat-an kundah na karaae*".[1563]

Baab 55: Kya Angothi Ka Naqsh Teen (3) Satro'n Mein Kundah Karaaya Jaae?

[5878] Hazrat Anas ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ jab khalifa muqarrar hue to unho'n ne mujhe zakat ke masaael likhwaae aur angothi ka naqsh teen (3) sataro'n par mushtamil tha: Ek (1) satr mein "Muhammad", doosri satr mein "Rasool", teesri satr mein lafz "Allah" tha.[1564]

[5879] Hazrat Anas ﷺ se marwi is hadees mein ye izaafa hai ke Nabi ﷺ ki angothi wafaat tak aap ke haath mein rahi. Aap ke baad Syedna Abu Bakar ﷺ ke haath mein rahi. Hazrat Abu Bakar ﷺ ke baad wo Syedna Umar ﷺ ke haath mein rahi. Phir jab Hazrat Usman ﷺ ka daur-e-khilaafat aaya to aap ek (1) roz arees ke kooe'n par baithe, aap ne angothi utaari aur ulat-palat kar dekhne lagey to wo kooe'n mein gir gai. Hazrat Anas ﷺ ne bayaan kiya ke ham teen (3) din tak usey dhoodhnte rahe, kooe'n ka saara paani kheench daala, lekin wo angothi dastiyaab na hui.

Baab 56: Aurto'n Ke Liye Angothi Ka Bayaan

Ummul Momineen Hazrat Ayesha ﷺ ke paas sone ki angothiyaa'n thee'n.

[5880] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke main eid ke mauqa par Nabi ﷺ ke hamraah tha. Aap ne khutbe se pehle namaz padhaai.

Ek (1) riwayat mein ye izaafa hai ke phir aap aurto'n ke paas tashreef le gae. (Aap ne unhe'n sadqa karne ki targheeb dilaai) To unho'n ne Syedna Bilal ﷺ ki jholi mein angothiyaa'n aur challe daalna shuru kar diye.[1565]

Baab 57: Aurto'n Ke Liye Saada Aur Khusbudaar Haar Pehenne Ka Bayaan

Sikhaab "سِخَاب" se muraad khushboo aur mushk se taiyyaar-shuda haar hain.

[5881] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ eid ke din baahar tashreef le gae aur do (2) rakat padhaaee'n. Aap ne namaz-e-eid s epehle ya baad koi nawaafil nahi padhe. Phir Aap ﷺ aurto'n ke paas tashreef le gae, unhe'n sadqa karne ka shauq dilaaya to unho'n ne baaliyaa'n aur khusbudaar haar sadqa karna shuru kiye.[1566]

1561 راجع: 65
1562 راجع: 5865
1563 راجع: 65
1564 راجع: 1448
1565 راجع: 98
1566 راجع: 98

Baab 58: Haar Musta-aar (udhaar) Lena

[5882] Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Hazrat Asma ؓ ka haar gumm ho gaya to Nabi ﷺ ne uski talaash mein chand Sahaba Ikram ko rawaana kiya. Us dauraan mein namaz ka waqt ho gaya. Log ba-wazoo na the, aur wahaa'n paani bhi dastiyaab na tha, is liye unho'n ne wazoo ke baghair hi namaz padh li. Jab unho'n ne Nabi ﷺ se is (waaqie) ka zikr kiya to Allah Ta'ala ne tayammum ki aayat naazil farmaai.[1567]

Ibne Numair ne is hadees mein in alfaaz ko bhi zikr kiya hai ke wo haar Hazrat Ayesha ؓ ne Hazrat Asma ؓ se musta-aar liya tha.

Baab 59: Aurto'n Ke Liye Baaliyaa'n Pehenne Ka Bayaan

Hazrat Ibne Abbas ؓ farmate hain ke Nabi ﷺ ne aurto'n ko sadqa karne ka hukum diya to maine unhe'n dekha ke wo apne kaano'n aur galey ki taraf haath badha rahi thee'n.

[5883] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne eid ke roz do (2) rakat padhaaee'n. Aap ne unse pehle ya baad koi nafil namaz adaa nahi ki. Phir aur aurto'n ki taraf tashreef le gae. Aap ke hamraah Syedna Bilal ؓ bhi the. Aap ﷺ ne unhe'n (aurto'n ko) sadqa karne ka hukum diay ato wo apni baaliyaa'n Bilal ؓ ki jholi mein daalne lagee'n.[1568]

Baab 60: Baccho'n Ke Liye Haaro'n Ka Bayaan

Wazaahat: "Sikhaab" "سِخَاب" wo haar hain jo mungo'n[1569] aur motiyo'n se taiyyaar kiye jaae'n. Taiyyaari ke waqt un mein khushboo istimaa ki jaati thi, is wajah se wo pehente waqt mehekte rehte the. Us mein phoolo'n aur kaliyo'n ke haar bhi shaamil hain. Wo bhi baccho'n ko pehnaae jaa sakte hain. والله أعلم

[5884] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke main madina taiyyaba ke ek (1) baazaar mein Rasool Allah ﷺ ke hamraah tha. Aap waapas aae to main bhi aap ke saath waapas aaya. Aap ne farmaya: "*Baccha kahaa'n hai? ….?*" Aap ne ye teer martaba farmaya… "*Hasan bin Ali ؓ ko bulaao*". Chunache Hazrat Hasan bin Ali ؓ khade hue, chal kar (aap ki taraf) aarahe the jabke unke galey mein ek (1) khushbudaar (long waghaira ka) haar tha. Nabi ﷺ ne apne haath phailaae to Hazrat Hasan ؓ ne bhi usi tarah haath phailaae. Aap ne unhe'n galey laga kar farmaya: "*Aye Allah! Main isse mohabbat karta hoo'n, tu bhi isse mohabbat kar aur usse bhi mohabbat kar jo isse mohabbat kare*".

Hazrat Abu Huraira ؓ ne kaha: Rasool Allah ﷺ ke is irshad ke baad koi shakhs bhi mujhe Hazrat Hasan bin Ali ؓ se ziyaada pyaara nahi tha.[1570]

Baab 61: Aurto'n Ki Chaal-dhaal Ikhtiyaar Karne Waale Mard Aur Mardo'n Ki Mushaabahat Ikhtiyaar Karne Waali Aurte'n

[5885] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne un mardo'n par laanat ki hai jo aurto'n ki chaal-dhaal ikhtiyaar kare'n aur un aurto'n par bhi laanat ki hai jo mardo'n ki mushaabahat karti hain.

Ghundar ki Amr ne mataaba-at ki hai aur kaha ke hame'n Shu'ba ne khabar di hai.[1571]

Faaeda: Mardo'n ki aurto'n se mushaabahat libaas o zeenat aur chaal-dhaal mein hoti hai. Yaane aurto'n jaise zewaraat aur un jaisa libaas pehenna ya chalte waqt aurto'n ki raftaar ikhtiyaar karna, wo aurte'n jo mardo'n jaisa

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[1567] راجع: 334

[1568] راجع: 98

[1569] T: (مُونگا) Munga ki jamaa, ek (1) sakht maadda jo baaz samandari jaanwaron ya keedo'n ke dhaanche se banta hai, marjaan [Rekhta]

[1570] راجع: 2122

[1571] Dekhiye: 5886 6834

libaas pehenti hain wo bhi us laanat ki mustahiq hain. Jadeed taaleem-yaafta ladke kaano'n mein baaliyaa'n aur ladkiyaa'n apne sar par topiyaa'n rakhe hue nazar aati hain. Islami shariyat mein in takallufaat ki koi gunjaaish nahi.

Baab 62: Aurto'n Se Mushaabahat Karne Waale Zanaano'n Ko Gharo'n Se Nikaalne Ka Bayaan

[5886] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne mukhannas mardo'n par aur un aurto'n par laanat ki hai, jo mardo'n ki chaal-dhaal ikhtiyaar karti hain. Nez, aap ne farmaya: "*Inhe'n apne gharo'n se nikaal do*". Hazrat Ibne Abbas ؓ bayaan karte hain ke Nabi ﷺ ne falaa'n ko aur Hazrat Umar ؓ ne falaa'n mukhannas (hijde) ko nikaala tha.

[5887] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ unke paas tashreef rakhte the aur ghar mein ek (1) mukhannas bhi tha. Us mein Hazrat Umme Salama ؓ ke bhai Abdullah se kaha: Aye Abdullah! Agar kal tumhe'n taif par fatah haasil ho jaae to main tujhe ghailaan ki beti bataau'nga, jab wo saamne aati hai to uske pait par chaar (4) shikan[1572] aur jab jaati hai to aath (8) shikan maaloom hote hain. (Ye sun kar) Nabi ﷺ ne farmaya: "*Ab ye shakhs tumhare paas na aaya kare*".

Abu Abdullah (Imam Bukhari ؒ) ne kaha: Saamne se chaar shikan aur peeche se aath (8) shikan padhne ka matlab ye hai ke jab wo saamne aati hai to chaar (4) shikan dikhaai dete hain, aur jab peeche se jaati hai to aath (8) shikan dikhaai dete hain. Kyou'nke chaar (4) shikano'n ke dono kinaare dono pehluo'n ko ghere hue hain, hatta ke wo mil jaate hain. Nez hadees mein samaan "ثَّمَان" hai, "ثَمَانِيَه" nahi. Kyou'nke muraad aath (8) atraaf hain aur atraaf ka waahid taraf muzakkar hai.[1573]

Baab 63: Mooche'n Katarwaana

Hazrat Ibne Umar ؓ is qadr apni mooche'n katarwaate the ke jild ki safedi nazar aane lagti thi. Moonch aur daakhi ke darmiyan jo baal hote wo unhe'n bhi katarwate the.

[5888] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Mooche'n katarwaana paidaaishi sunnat hai*".[1574]

[5889] Hazrat Abu Huraira ؓ se riwayat hai wo Aap ﷺ se bayaan karte hain: "*Fitri umoor paanch (5) hain ya farmaya ke paanch (5) baate'n fitrat se hain: Khatna karaana, zer-e-naaf baal moondna, baghlo'n ke baal ukhedna, naakhun taraashna aur mooche'n katarwaana*".[1575]

Faaeda: Umoor-e-fitrat se muraad wo kaam hain jin ka baja-laana is qadr ahem hai, goya wo paidaaishi hain. Nez jin amaal ko tamaam Ambiya ؑ ne ikhtiyaar kiya ho jin ki iqtidaa ka hame'n hukum diya gaya hai. Ye umoor islami sheaar[1576] hain, unhe'n baja-laana[1577] zaroori hai. Baaz ahadees mein unki taadaad dus (10) bayaan hui hai, jo darj-e-zel hain: Mooche'n katarwaana, daadhi badhaana, miswaak karna, naak mein paani daalna, naakhun kaatna, jodo'n ka dhona, baghlo'n ke baal nochna, zer-e-naaf safaai karna, istinja karna, aur kulli karna.[1578] In umoor-e-fitrat ki baja-aawari[1579] mein chaalees (40) din se ziyaada waqt nahi hona chaahiye.[1580]

Baab 64: Naakhun Kaatna

[5890] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Zer-e-naaf baal saaf karna, naakhun kaatna, aur mooche'n katraana paidaaishi sunnate'n hain*".[1581]

[1572] T: (شِکَن) Wo jismaani banaawat ki khusoosi chanat ya jhol waghaira jo baaz a'zoo (عُضْو) par hota hai [Rekhta]

[1573] راجع: 4324

[1574] Dekhiye: 5890

[1575] Dekhiye: 5891 6297

[1576] T: (شِعار) Nishaan, pehchaan [Rekhta]

[1577] T: (بَجَا لَانا) (kisi hukum waghaira ki) taameel karna, anjaam dena [Rekhta]

[1578] Saheeh Muslim: at Tahaara: H604(261)

[1579] T: (بجا آوَری) Taameel, anjaam-dahi, amali-jaama pehnaana [Rekhta]

[1580] Saheeh Muslim: at Tahaara: H258(599)

[1581] راجع: 5888

[5891] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: “*Paanch (5) cheeze’n: Khatna karaana, zer-e-naaf baalo’n ki safaai karna, mooche’n pasth karna, naakhun kaatna, aur baghlo’n ke baal ukhedna paidaaishi sunnate’n hain*”.[1582]

[5892] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Tum mushrikeen ki mukhalifat karte hue daadhi badhaao aur mooche’n katraao*”.

Hazrat Abdullah bin Umar ؓ jab hajj ya umrah karte to apni daadhi ko mutthi se pakadte, phir jo zaaed baal hote, unhe’n katar dete.[1583]

Faaeda: Kuch hazraat Syedna Ibne Umar ؓ ke us amal ka sahaara le kar daadhi ki kaant-chaant ko jaaez khayaal karte hain. Lekin unka ye amal sunnat-e-nabawi ke khilaaf hai. Phir unka ye amal sirf hajj ya umrah ke mauqe par tha, taake wo halq aur qasr ko jamaa karke dono fazilate’n jamaa kare’n, wo aam haalaat mein usey maamool nahi banaate the. Iske alaawa Hazrat Abdullah bin Umar ؓ daadhi badhaane ki hadees ke raawi bhi hain, mohaddiseen ka ye usool hai ke jab kisi raawi ka amal uski bayaan-karda riwayat ke khilaaf ho to raawi ki riwaat ke bajaae bayaan-karda diraayat[1584] ka etebaar hota hai. Kutub-e-hadees mein iski kai misaale’n maujood hain. Iski mazeed wazaahat ham aainda kare’nge.

Baab 65: Daadhi Badhaana

“عَفَوْا”[1585] ke maane hain: Wo khud bhi ziyaada ho gae aur unka maal bhi ba-kasrat hua.

[5893] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Mooche’n past karaao aur daadhi khoob badhaao*”.[1586]

Baab 66: Budhaape Ke Mutaalliq Riwayaat Ka Bayaan

[5894] Hazrat Muhammad bin Sireen Se Riwayat Hai, unho’n ne kaha ke maine Syedna Anas ؓ se poocha: Kya Nabi ﷺ ne khizaab istemaal kiya hai? Unho’n ne farmaya ke Aap ﷺ ke moo-e-mubarak bohot kam safed hue the.[1587]

[5895] Hazrat Anas ؓ se riwayat hai, unse Nabi ﷺ ke khizaab lagaane ke mutaalliq sawaal kiya gaya to unho’n ne farmaya: Aap ko khizaab lagaane ki naubat hi nahi aai thi. Agar main chaahta to aap ki daadhi-e-mubarak ke safed baal shumaar kar sakta tha.[1588]

[5896] Hazrat Usman bin Abdullah bin Mauhab se riwayat hai, unho’n ne kaha ke mujhe ghar waalo’n ne Hazrat Umme Salama ؓ ke paas paani ki ek (1) pyaali de kar bheja …raawi-e-hadees Israel ne apni teen (3) ungliyaa’n band kar lee’n, yaane wo pyaali bohot choti thi… Us mein ek (1) guccha tha, jis mein Nabi ﷺ ke moo-e-mubarak the. Jab kisi insaan ko nazar lag jaati ya aur koi bimaari hoti to wo Hazrat Umme Salama ؓ ke paas paani ka bartan bhej deta. (Hazrat Usman bin Mauhab kehte hain:) Maine us dibiya mein jhaanka to mujhe chand-ek surkh baal dikhaai diye.[1589]

[5897] Hazrat Usman bin Abdullah bin Mauhab hi se riwayat hai, unho’n ne kaha ke main Hazrat Umme Salama ؓ ki khidmat mein haazir hua to unho’n ne hame’n Nabi ﷺ ke chand baal nikaal kar dikhaae, jin par khizaab lagaa hua tha.[1590]

[1582] راجع: 5889

[1583] Dekhiye: 5893

[1584] T: (دِرایَت) Kisi baat ya waaqia ki tehqeeq ya tasdeeq tabiyyat-e-insaani ke iqtizaa-e-zamaana aur mansoob ilaih ke khusoosi haalaat aur doosre qaraaen se aqli taur par karna.
Iqtizaa (اِقْتِضا)=Rujhaan, mutaalba
Mansoob ilaih (مَنسُوب اِلَیه)=Jis se mansoob kiya gaya ho [Rekhta]

[1585] Surah al Aaraaf: 95

[1586] راجع: 5892

[1587] راجع: 3550

[1588] راجع: 3550

[1589] Dekhiye: 5897 5898

[1590] راجع: 5896

[5898] Hazrat Ibne Mauhab se ek-doosri riwayat hai, unho'nne kaha ke unhe'n Hazrat Umme Salama ؓ ne Nabi ﷺ ka moo-e-mubarak dikhaaya jo surkh tha.[1591]

Faaeda: Asal waaqia you'n hai ke Hazrat Umme Salama ؓ ke paas Rasool Allah ﷺ ke kuch moo-e-mubarak the, jo unho'n ne chaandi ki dibiya mein rakhe hue the. Jab koi aadmi bimaar hota ya usey nazar-e-badd lag jaati to wo paani ka bartan Hazrat Umme Salama ؓ ke paas bhej deta, wo us mein moo-e-mubarak daal kar bartan ko hilaa detee'n aur paani mareez ko pila diya jaata to wo Allah ke hukum se sehatmand ho jaata. Waaqai moo-e-mubarak husool-e-barkat ka zariya hain. Lekin aqida yehi hona chaahiye ke barkat Allah ki taraf se hai aur uske hukum se aati hai, uske izn ke baghair kuch bhi nahi hota. Phir ye bhi ke ye Nabi ﷺ ka khaasa[1592] tha kisi aur ke baalo'n ko is tarah baais-e-barkat samajhna durust nahi, kyou'nke salaf se aisa karna saabit nahi.

Baab 67: Baalo'n Ko Khizaab Lagaana

[5899] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Yahood o nasaara apne baalo'n ko rang nahi karte, tum unki mukhaalifat karo*".[1593]

Baab 68: Pechdaar (ghungraale) Baalo'n Ka Bayaan

[5900] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ na to intehaai daraaz-qad the aur na bohot past-qaamat, na bohot safed rangat waale aur na gandum-goo'n the. Aap ke baal sakht, pechdaar uljhe hue na the aur na bilkul seedhe hi. Allah Ta'ala ne aap ko chaalees (40) saal ki umar mein rasool banaaya, phir dus (10) saal tak Makkah Mukarrama mein qiyaam farmaya aur dus (10) saal hi madina taiyyaba mein thehre. Taqriban saath (60) saal ki umar mein Allah Ta'ala ne aap ko wafaat di. Us waqt aap ke sar aur daadhi mein bees (20) baal bhi safed na the.[1594]

[5901] Hazrat Baraa ؓ se riwayat hai, unho'n ne bayaan kiya ke maine surkh jode mein malboos Nabi ﷺ se ziyaada kisi ko khoobsoorat nahi dekha.

(Imam Bukhari ؒ kehte hain:) Mere kuch saathiyo'n ne Maalik bin Ismail se bayaan kiya, ke Aap ﷺ ke baal kandho'n ke qareeb lehraate the.

Abu Ishaq kehte hain ke maine (Hazrat Baraa ؓ ko) ek (1) se ziyaada martaba ye hadees bayaan karte suna, wo jab bhi ye hadees bayaan karte to muskuraate.

Iski mataaba-at Shu'ba ne ki hai ke Aap ﷺ ke baal aap ke kaano'n ki lau tak the.[1595]

[5902] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Aaj raat maine khwaab mein apne aap ko Kaabe ke paas dekha, maine wahaa'n ek (1) khoobsoorat gandumi rang waala aadmi dekha. Tum ne aisa khoobsoorat aadmi kabhi nahi dekha hoga. Uske baad shaano'n tak lambe-lambe the. Wo is qadr khoobsoorat tha ke tum ne aisa khoobsoorat baalo'n waala kabhi nahi dekha hoga. Wo apne baalo'n mein kanghi kiye hue tha aur uske sar se paani tapak raha tha. Wo do (2) aadmiyo'n ya do (2) aadmiyo'n ke kandho'n ka sahaara liye hue baitullah ka tawaaf kar raha tha. Maine poocha: Ye kaun buzurg hain? Mujhe batlaaya gaya ke ye buzurg Maseeh Ibne Maryam hain. Us dauraan mein achaanak maine ek (1) aur aadmi ko dekha jo uljhe hue pechdaar baalo'n[1596] waala tha. Wo daaee'n aankh se kaana tha, goya wo aankh angoor ka daana hai jo ubhra hua ho. Maine poocha: Ye kaun hai? Mujhe bataaya gaya ke ye maseeh-e-dajjaal hai*".[1597]

[1591] راجع: 5896

[1592] T: (خاصّه) Khaasiyat, koi khusoosiyat, khoobi ya badaai jo kisi se numaaya'n taur par nisbat rakhti ho [Rekhta]

[1593] راجع: 3462

[1594] راجع: 3547

[1595] راجع: 3551

[1596] T: Typing karte hue shayad urdu pdf mein baalo'n "بالوں" ki jagah waalo'n "والوں" type ho gaya hai. Jiski maine tasheeh kardi hai. [RSB]

[1597] راجع: 3440

[5903] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ke moo-e-mubarak aap ke kandho'n par lehraate the.[1598]

[5904] Hazrat Anas ؓ hi se riwayat hai ke Nabi ﷺ ke sar ke moo-e-mubarak aap ke shaano'n tak pohonchte the.[1599]

[5905] Hazrat Qatada se riwayat hai, unho'n ne kaha: Maine Syedna Anas bin Maalik ؓ se Rasool Allah ﷺ ke baalo'n ke mutaalliq dariyaaft kiya to unho'n ne farmaya: Rasool Allah ﷺ ke baal qadre khameedah[1600] the, na uljhe hue, intehaai pechdaar aur na taney hue seedhe khade the. Aur wo dono kaano'n aur kandho'n ke darmiyaan the.[1601]

[5906] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke dono haath gosht se bhare hue the. Maine aap ke baad aap jaisa koi nahi dekha, Nabi ﷺ ke baal qadre khameedah the, na to bohot shikan-daar aur na intehaai seedhe hi the.[1602]

[5907] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ki hatheliyaa'n aur qadam-e-mubarak gosht se pur[1603] the. Maine aap jaisa (khoobsoorat) koi na pehle dekha hai aur na baad mein. Aap ki hatheliyaa'n kushaada thee'n.[1604]

[5908 5909] Hazrat Anas bin Maalik ya Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke qadam-e-mubarak pur-gosht the, aap intehaai khoobroo[1605] the ke aap jaisa (khoobsoorat) maine aap ke baad kisi ko nahi dekha.[1606]

[5910] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ke qadam-e-mubarak aur hatheliyaa'n pur-gosht thee'n.[1607]

[5911 5912] Hazrat Anas ؓ ya Hazrat Jaabir bin Abdullah ؓ se riwayat hai ke Nabi ﷺ ki hatheliyaa'n aur qadam-e-mubarak gosht se bhare hue the. Maine aap jaisa (khoobsoorat) koi aadmi nahi dekha.[1608]

[5913] Hazrat Mujahid se riwayat hai, unho'n ne kaha ke ham Hazrat Ibne Abbas ؓ ke paas baithe hue the, logo'n ne dajjaal ka zikr kiya to Ibne Abbas ؓ ne farmaya: Uski dono aankho'n ke darmiyan kaafir likha hoga. Aap ne mazeed farmaya: Maine Aap ﷺ se ye nahi suna, albatta aap ne ye zaroor farmaya tha: "*Agar tum Hazrat Ibrahim* ؑ *ko dekhna chaahte ho to apne saahab ko dekh lo, Nez Hazrat Moosa* ؑ *gandumi rang ke the aur unke baal pechdaar the. Surkh oont par sawaar the jiski mahaar khajoor ke baalo'n ki thi, goya main unhe'n dekh raha hoo'n ke wo waadi mein talbiya kehte hue utar rahe hain*".[1609]

Baab 69: Talbeed Ka Bayaan

Wazaahat: Mohrim aadmi ka baalo'n par gond ya us jaisi koi cheez lagaana talbeed kehlaata hai. Iska maqsad ye hota hai ke baal muntashir na ho'n aur na un mein jooe'n waghaira na pade'n. Talbeed sar ke baalo'n par kiya jaata hai, is liye ise yahaa'n bayaan kiya hai. والله أعلم

[5914] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke maine apne waalid-e-giraami Hazrat Umar ؓ ko ye kehte hue suna: Jo sar ke baalo'n ko goondhe wo apne baalo'n ko mundwaae aur talbeed se mushaabahat na karo.

Hazrat Ibne Umar ؓ kaha karte the ke maine to Rasool Allah ﷺ ko apne baal gond waghaira se jamaate dekha hai.[1610]

[1598] Dekhiye: 5904

[1599] راجع: 5903

[1600] T: (خَمِيدَہ) Jhuka hua, kham khaaya hua, muda hua [Rekhta]

[1601] Dekhiye: 5906

[1602] راجع: 5905

[1603] T: (پُر) Bohot ziyaada, poori tarah bhara hua, labrez [Rekhta]

[1604] Dekhiye: 5908 5910 5911

[1605] T: (خُوب رُو) Haseen, jameel, khoobsoorat [Rekhta]

[1606] راجع: 5907

[1607] راجع: 5907

[1608] راجع: 5907

[1609] راجع: 1555

[1610] راجع: 1540

[5915] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne kaha: Maine Rasool Allah ﷺ ko baae’n-haalat dekha ke aap ne apne baal jamaae hue the aur ba-waqt-e-ehraam ye talbiya padh rahe the:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ.

In kalimaat mein kisi aur lafz ka izaafa nahi karte the.[1611]

[5916] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Hafsa ؓ se riwayat hai, unho’n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Kya baat hai ke logo’n ne umrah karke ehraam khol diya, lekin aap ne nahi khola? Aap ﷺ ne farmaya: “*Maine apne baalo’n ko jamaaya hai aur apni qurbaani ke galey mein qalaada daala hai, is liye jab tak main qurbani zibah na kar loo’n, main ehraam nahi kholu’nga*”.[1612]

Baab 70: Baalo’n Mein Maang Nikaalna

[5917] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ko kisi masle mein koi hukum maaloom na hota to aap us mein ahle kitaaab ki muwaafaqat karte the. Ahle kitaab apne baalo’n ko latkaae rakhte aur mushrikeen maang nikaalte the, chunache Nabi ﷺ ne apni peshaani ke baal latkaae, lekin uske baad Aap ﷺ maang nikaalte the.[1613]

[5918] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha: Goya main ab bhi Nabi ﷺ ki maang mein khushboo ki chamak dekh rahi hoo’n, jabke aap ehraam ki haalat mein the.

Hazrat Abdullah bin Raja ne (“مَفَارِق” ke bajaae) “مَفْرِقِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ” ke alfaaz bayaan kiye hain.[1614]

Baab 71: Gesu Rakhne Ka Bayaan

[5919] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne kaha ke main ek (1) raat apni khaala Hazrat Maimoona bint Haaris ؓ ke ghar soya, jabke us raat Rasool Allah ﷺ unki baari ki wajah se unke paas the. Rasool Allah ﷺ raat ki namaz padhne ke liye khade hue to main bhi aap ki baaee’n taraf khada ho gaya. Aap ne mere gesu pakde aur mujhe apni daaee’n jaanib kar liya.

Amr bin Muhammad ne kaha: Ham se Hushaim ne bayaan kiya, unhe’n Abu Bishr ne khabar di ke Ibne Abbas ؓ ne kaha: Aap ne meri choti yam era sar pakda.[1615]

Baab 72: Qaza’ “الْقَزَعِ” Ka Bayaan

[5920] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne kaha ke maine Rasool Allah ﷺ se suna, aap qaza’ se manaa karte the. (Raawi-e-hadees) Obaidullah kehte hain: Maine poocha qaza’ kya hai? Phir Obaidullah ne hame’n ishaare se bataaya ke bacche ka sar mundwaate waqt kuch baal yahaa’n chod diye jaae’n aur kuch baal wahaa’n chod diye jaae’n. Obaidullah ne apni peshaani aur apne sar ke dono kinaaro’n ki taraf ishaara karke hame’n uski soorat se aagaah kiya. Obaidullah se poocha gaya: us mein ladke aur ladki dono ka ek (1) hi hukum hai? Farmaya: Mujhe maaloom nahi. Hazrat Umar bin Naafe ne sirf bacche ka lafz kaha tha. Obaidullah ne kaha: Maine Umar bin Naafe se dobaara iske mutaalliq dariyaaft kiya to unho’n ne kaha ke ladke ki peshaani aur guddi ke baal moondne mein koi harj nahi, lekin qaza’ ye hai ke peshaani ke baal chod diye jaae’n, Uske siwa sar par koi baal na ho, is tarah sar ke is taraf aur is taraf, yaane daae’n-baae’n ke baal chod diye jaae’n.[1616]

[5921] Hazrat Ibne Umar ؓ hi se riwayat hai ke Rasool Allah ﷺ ne “qaza’” “قزع” se manaa farmaya tha.[1617]

[1611] راجع: 1540
[1612] راجع: 1566
[1613] راجع: 3558
[1614] راجع: 271
[1615] راجع: 117
[1616] Dekhiye: 5921
[1617] راجع: 5920

Faaeda: Daur-e-haazir mein sar par baal rakh kar gardan se saaf kar diye jaate hain, phir gardan ke oopar se ba-tadreej[1618] bade hote jaate hain, khaas taur par faujiyo'n aur police waalo'n ke baal is tarah kaate jaate hain, jise fauji cut kaha jaata hai. Ye tareeqa bhi qaza' se milta-julta hai. Isi liye is andaaz se bhi ijtenaab karna chaahiye. Isi tarah "burger cut" ke naam se jo aadha sar ay usse kam hissa mondh diya jaata hai, wo is qaza' ki zadd[1619] mein aata hai.

Baab 73: Biwi Ka Apne Haatho'n Se Shauhar Ko Khushboo Lagaana

[5922] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha: Maine apne haatho'n se Nabi ﷺ ko ehraam baandhte waqt aur tawaaf-e-ziyaarat se pehle mina mein khushboo lagaai.[1620]

Baab 74: Sar Aur Daadhi Ko Khushboo Lagaana

[5923] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke main Rasool Allah ﷺ ko sab se umda khushboo lagaaya karti thi, yahaa'n tak ke khushboo ki chamak aap ki daadhi aur sar mein dekhti thi.[1621]

Baab 75: Kanghi Karna

[5924] Hazrat Sahal bin Saad ﵁ se riwayat hai ke ek (1) aadmi ne Nabi ﷺ ke ghar darwaze ke suraakh se jhaanka, jabke Nabi ﷺ us waqt aala-e-khaarish se apna sar khujla rahe the. Aap ne farmaya: "*Agar mujhe maaloom hota ke tu jhaank raha hai to main teri aankh phod deta. Ijaazat talab karna sirf is liye hai ke aadmi ki nazar se mehfooz raha jaa sakey*".[1622]

Baab 76: Haaeza Aurat Ka apne Shauhar Ke Sar Mein Kanghi Karna

[5925] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha ke main haalat-e-haiz ke baawujood Rasool Allah ﷺ ke sar-e-mubarak mein kanghi karti thi.[1623]

Abdullah bin Yusuf ne Maalik se, unho'n ne Hisham se, unho'n ne apne baap Urwah se, unho'n ne Hazrat Ayesha ﵂ se isi tarah bayaan kiya.

Baab 77: Kanghi Karte Waqt Daae'n Jaanib Se Shuru Karna

[5926] Hazrat Ayesha ﵂ se riwayat hai ke Nabi ﷺ har kaam mein jahaa'n tak mumkin hota daae'n jaanib se shuru karne ko pasand karte the. Kanghi karne aur wazoo karne mein bhi (isi jaanib ko ikhtiyaar karte).[1624]

Faaeda: "تَرْجِيْل" Tarjeel baalo'n mein tel lagaane, kanghi karne aur unhe'n sawaarne ko kehte hain. Khwah wo baal sar ke ho'n ya daadhi ke. Lekin har waqt insaan apni zeb o zeenat mein magan rahe, ye sharah sharai zauq[1625] ke manaafi hai. Baalo'n ko sawaarne ki ijaazat zaroor hai, lekin etedaal ke saath aur ek (1) din chod kar ye ehtemaam hona chaahiye, jaisa ke saheeh hadees mein iski saraahat hai.

Baab 78: Kastoori Ka Bayaan

[5927] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain: "*(Allah Ta'ala ne farmaya:) Ibne Aadam Ka Har Amal Uske Liye Hai Lekin Roza Sirf Mere Liye Hai Aur Main Khud Hi Uska Badla Du'nga, Aur Rozedaar Ke Mu'n Se Khushboo Allah Ke Yahaa'n Kastoori Ki Khsuboo Se Bhi Badh Kar Hai*".[1626]

Baab 79: Khushboo Lagaana Mustahab Hai

[5928] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Main, Nabi ﷺ ko ehraam baandhte waqt dastiyaab khushboo mein acchi se acchi khusbhoo lagaati thi.[1627]

[1618] T: (بَتَدْرِيْج) Rafta-rafta, dheere-dheere, aahista-aahista [Rekhta]

[1619] T: (زَد) Zarar, khasaara, waar [Rekhta]

[1620] راجع: 1539

[1621] راجع: 271

[1622] Dekhiye: 6241 6901

[1623] راجع: 295

[1624] راجع: 168

[1625] T: (ذَوق) Shauq, raghbat, dilchaspi [Rekhta]

[1626] راجع: 1894

[1627] راجع: 1539

Baab 80: Khushboo Ko Radd Nahi Karna Chaahiye

[5929] Hazrat Anas ؓ se riwayat hai ke wo khushboo ko radd nahi kiya karte the, aur kehte the ke Nabi ﷺ bhi khushboo ko radd nahi kiya karte the.[1628]

Baab 81: Zareerah Ka Bayaan

Wazaahat: Ye umda khushboo ki ek (1) qism hai jo chand khushbuo'n ko milaa kar taiyyaar ki jaati hai.

[5930] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke maine Rasool Allah ﷺ ko hajjat-ul-wida ke mauqe par ehraam baandhte aur kholte waqt apne haatho'n se zareerah naami (umda) khushboo lagaai.[1629]

Baab 82: Khoobsoorti Ke Liye Daanto'n Ko Kushaada Karne Waali Aurte'n

[5931] Hazrat Abdullah bin Masood ؓ se riwayat hai: Allah Ta'ala ne un aurto'n par laanat ki hai jo apne husn ko dobaala[1630] karne ke liye jism ke kisi hisse mein surma bharti ya bharwaati hain. Chehre ke baal ukhaadti hain aur apne daanto'n ke darmiyaan kushaadgi paida karti hain. Aisa karne waali aurte'n Allah ki khalqat ko badalti hain. Main aisi aurto'n par laanat kyou'n na karu'n jin par Nabi ﷺ ne laanat ki hai? Aur ye Irshad-e-Baari Ta'ala hai: "Jo Cheez Tumhe'n Rasool De … Ruk Jaao".[1631] [1632]

Baab 83: Masnooi Baalo'n Ki Pewandkaari Karna

[5932] Humaid bin Abdur Rahman se riwayat hai, unho'n ne Hazrat Muawiya bin Abu Sufyan ؓ ko, jis saal unho'n ne hajj kiya tha, mimbar par ye kehte hue suna, jabke unho'n ne apne muhaafiz ke haath se baalo'n ka guccha pakda hua tha. Tumhare ulama kahaa'n hain? Maine Rasool Allah ﷺ ko is jaise baalo'n se manaa karte suna hai. Aur Aap ﷺ ne farmaya tha: "*Bani Israel us waqt halaak hue jab unki aurto'n ne inka istemaal karna shuru kar diya tha*".[1633]

Faaeda: Baalo'n ko sambhaalne ke liye aurte'n jo paraandah[1634] istemaal karti hain, ye mumaaneat mein shaamil nahi. Agar wo is tarah lagaaya jaae ke baalo'n ka hissa maaloom ho aur asli baalo'n se imtiyaaz na ho sake to uska istemaal mahal-e-nazar hai. والله أعلم

[5933] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne baalo'n ke saath baal pewand karne waali aur karwaane waali, nez surma bharne waali, aur bharwaane waali par laanat farmaai hai*".

[5934] Hazrat Ayesha ؓ se riwayat hai ke qabila-e-ansaar ki ek (1) ladki ne shadi ki, uske baad wo bimaar ho gai to uske sar ke baal gir gae. Uske ahle-khaana ne chaahe ke usey masnooi baal lagaa de'n, is silsile mein unho'n ne Nabi ﷺ se poocha to aap ne farmaya: "*Allah Ta'ala ne masnooi baal lagaane waali aur lagwaane waali dono par laanat ki hai*".[1635]

Ibne Ishaq ne Abaan bin Saaleh se, unho'n ne Hasan se, unho'n ne Safiyya se, unho'n ne Syeda Ayesha ؓ se bayaan karne mein Shu'ba ki mataaba-at ki hai.

[5935] Hazrat Asma bint Abi Bakar ؓ se riwayat hai, unho'n ne kaha ke ek (1) aurat Rasool Allah ﷺ ki khidmat mein haazir hue aur arz ki: Maine apni beti ki shaadi ki hai. Phir usey bimaar laahiq hui to uske sar ke tamaam baal jhad gae hain. Uska shauhar mujhe ubhaarta rehta hai, to kya main uske sar par masnooi baal laga doo? To Rasool Allah ﷺ ne masnooi baal lagaane waali aur lagwaane waali dono par laanat ki.[1636]

[1628] راجع: 2582
[1629] راجع: 1539
[1630] T: Husn ko dugna karna, hona [Rekhta]
[1631] Surah al Hashr: 7
[1632] راجع: 4886
[1633] راجع: 3468
[1634] T: (پرانده) Ek rangeen latakta hua jhumar numa clip jise khawateen jise khawateen apne baalo'n mein pehenti hain [Rekhta]
[1635] راجع: 5205
[1636] Dekhiye: 5936 5941

[5936] Hazrat Asma bint Abi Bakar ؓ se riwayat hai ke Rasool Allah ﷺ ne masnooi baalo’n ki pewandkaari karne waali aur karwaane waali par laanat bheji hai.[1637]

[5937] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Allah Ta’ala ne masnooi baal jodne waali aur judwaane waali, nez surma bharne waali aur bharwaane waali dono par laanat farmaai hai*”. Hazrat Naafe ne kaha: Kabhi surma masodhe mein bhi bhara jaata hai.[1638]

[5938] Hazrat Saeed bin Musaiyyib se riwayat hai, unho’n ne kaha ke Hazrat Ameer Muawiya ؓ jab aakhri martaba madina taiyyaba tashreef laae to unho’n ne hame’n khitaab kiya. Dauraan-e-khitaab mein unho’n ne baalo’n ka ek (1) guccha nikaala aur farmaya: Maine yahoodiyo’n ke siwa kisi ko ye kaam karte nahi dekha. Yaqeenan Nabi ﷺ ne usko, yaane baalo’n mein pewandkaari karne waali (ke amal) ko baatil qaraar diya hai.[1639]

Baab 84: Aabru Ke Baal Baareek Karne Waali Aurte’n

[5939] Hazrat Alqama se riwayat hai, unho’n ne kaha ke Hazrat Abdullah bin Masood ؓ ne khoobsoorti ke liye jism mein surma bharne waali, aabru ke baal ukhaadne waali, daanto’n ko kushaada karne waali aur Allah ki khalqat ko badalne waali aurto’n par laanat ki to Umme Yaqoob ne kaha: Ye kya baat hui? Hazrat Abdullah bin Masood ؓ ne farmaya: Aakhir mein un par laanat kyou’n na karu’n jin par Allah ke Rasool ﷺ ne laanat ki hai aur kitabullah mein bhi maujood hai? Umme Yaqoob ne kaha: Allah ke Qasam! Maine to poora Quran-e-Majeed padh daala hai mujhe to kahee’n bhi ye nahi mila. Unho’n ne farmaya: Allah ki qasam! Agar toone (baghaur) quran padha hota to ye tujhe zaroor mil jaata. (Quran-e-Kareem mein hai:) “Jo cheez Tumhe’n Rasool De, Wo Le Lo Aur Jisse Manaa Kare Usse Ruk Jaao”.[1640] [1641]

Baab 85: Masnooi Baal Lagwaane Waali Aurat Ka Bayaan

[5940] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne masnooi baal lagaane waali aur lagwaane waali, nez surma bharne waali aur bharwaane waali (tamaam aurto’n) par laanat farmaai hai.[1642]

[5941] Hazrat Asma ؓ se riwayat hai ke ek (1) aurat ne Nabi ﷺ se arz ki: Allah ke Rasool ﷺ! Meri beti ko chechak nikal aai hai, is wajah se uska tamaam baal jhad gae hain, aur maine uska nikah bhi kar diya hai. To kya main uske sar mein masnooi baal lagaa doo’n? Aap ﷺ ne farmaya: “*Allah Ta’ala ne pewand lagaane waali aur lagwaane waali (aurto’n) par laanat ki hai*”.[1643]

[5942] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho’n ne kaha ke maine Nabi ﷺ se suna. Ya unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Allah Ta’ala ne surma bharne waali aur surma bharwaane waali, nez masnooi baal lagaane waali aur lagwaane waali (tamaam aurto’n) par laanat bheji hai*”, yaane Nabi ﷺ ne unhe’n mal-oon qaraar diya hai.[1644]

[5943] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho’n ne kaha: Allah Ta’ala ne surma bharne waali aur bharwaane waali, aabruo’n ke baal ukhaadne waali, khoobsoorti ke liye daanto’n ko kushaada karne waali aur Allah ki khalqat ko badalne waali tamaam aurto’n par laanat ki hai. Main us par laanat kyou’n na karu’n jis par Rasool Allah ﷺ ne laanat ki hai aur wo Allah ki kitab mein bhi mal-oon hai?[1645]

Baab 86: Surma Bharne Waali Aurat Ka Bayaan

[5944] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Nazar-e-badd ka lag jaana bar-haq hai*”. Aur aap ne surma bharne ke amal se manaa farmaya hai.[1646]

[1637] راجع: 5935

[1638] Dekhiye: 5940 5942 5947

[1639] راجع: 3468

[1640] Surah al Hashr: 7

[1641] راجع: 4886

[1642] راجع: 5937

[1643] راجع: 5935

[1644] راجع: 5937

[1645] راجع: 4886

[1646] راجع: 5740

Sufyan ne kaha: Maine Abdur Rahman bin Aabis se Mansoor ki hadees zikr ki jo wo Ibrahim Nakhai se bayaan karte the. Wo Alqama se, wo Abdullah bin Masood ؓ se, Abdur Rahman bin Aabis ne kaha: Maine ye Umme Yaqoob se suni, unho’n ne Abdullah bin Masood ؓ se hadees-e-mansoor ki tarah bayaan ki.

[5945] Hazrat Abu Juhaifa ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne khoobn ki qeemat aur kutte ki qeemat se manaa farmaya hai. Nez aap ne sood dene waale, sood lene waale, surma bharne waali aur bharwaane waali (par laanat bheji hai).[1647]

Baab 87: Surma Bharwaane Waali Aurat Ka Bayaan

[5946] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha: Hazrat Umar ؓ ke paas ek (1) aurat laai gai jo surma bharne ka kaam karti thi. Hazrat Umar ؓ ne khade ho kar farmaya: Main tumhe’n Allah ki qasam de kar poochta hoo’n ke (tum mein se) kisne Nabi ﷺ se surma bharne ke mutaalliq kuch suna hai? Hazrat Abu Huraira ؓ kehte hain ke maine kaha: Aye Ameer-ul-Momineen! Maine suna hai. Unho’n ne poocha: Kya suna hai? Hazrat Abu Huraira ؓ ne kaha: Maine Nabi ﷺ ko ye farmate hue suna hai: “*Na surma bharo aur na bharaao*”.

[5947] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne masnooi baal lagaane waali, lagwaane waali, surma bharne waali, surma bharwaane waali (sab aurto’n) par laanat bheji hai.[1648]

[5948] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho’n ne kaha ke Allah Ta’ala ne surma bharne waali, surma bharwaane waali, bhawe’n baareek karwaane waali, khoobsoorti ke liye daant kushaada karne waali, jo Allah ki khalqat ko badalne waali hain un tamaam aurto’n par laanat ki hai. Phir main bhi kyou’n na un aurto’n par laanat bheju’n jin par Rasool Allah ﷺ ne laanat ki hai aur ye Allah ki kitaab mein bhi maujood hai?[1649]

Baab 88: Tasaweer Ka Bayaan

[5949] Hazrat Abu Talha ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Farishte us ghar mein daakhil nahi hote jis mein kutta ho aur na us ghar mein jis mein tasaweer ho’n*”.

Lais ne kaha: Mujhe Yunus ne bayaan kiya Ibne Shihab se, unho’n ne kaha: Mujhe Obaidullah ne bataaya ke unho’n ne Hazrat Ibne Abbas ؓ se suna, wo kehte hain ke maine Abu Talha ؓ se suna, unho’n ne bayaan kiya ke maine Nabi ﷺ se suna hai.[1650]

Baab 89: Qiyaamat Ke Din Tasweere’n Banaane Waalo’n Ki Sazaa Ka Bayaan

[5950] Hazrat Muslim se riwayat hai, unho’n ne kaha ke ham Masrooq ke hamraah Yasaar bin Numair ke ghar mein the. Masrooq ne unke saaebaan mein chand tasaweer dekhee’n to kaha: Maine Hazrat Abdullah bin Masood ؓ se suna hai, unho’n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: “*Beshak Allah ke yahaa’n jin logo’n ko sakht tareen saza di jaaegi wo tasweer-kashi karne waale ho’nge*”.

[5951] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Jo log ye tasaweer banaate hain, unhe’n qiyaamat ke din azaab diya jaaega. Unse kaha jaaega: Jo tum ne banaaya hai us mein rooh bhi daalo*”.[1651]

Baab 90: Tasaweer Ko Tod Dene Ka Bayaan

[5952] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ko apne ghar mein jab bhi koi aisi cheez milti jis mein saleeb[1652] ki tasweer hoti to aap usey tod daalte the.

[1647] راجع: 2086
[1648] راجع: 5937
[1649] راجع: 4886
[1650] راجع: 3225
[1651] Dekhiye: 7558
[1652] T: (صَلِيب) Sooli ki shakl par bani hui lakdi waghaira jo isaai apne galey mein daalte aur imaarat par nasb karte hain, cross [Rekhta]

[5953] Hazrat Abu Zur'a "ابو زرعه" se riwayat hai, unho'n ne kaha ke main madina taiyyaba mein Hazrat Abu Huraira ke hamraah ek (1) ghar mein daakhil hua to ek (1) musawwir ko dekha jo chat par tasweere'n bana raha tha. Hazrat Abu Huraira ne kaha: Maine Rasool Allah ko ye farmate hue suna hai: "*Allah Ta'ala ne farmaya hai: Us shakhs se ziyaada zaalim kaun ho sakta hai jo mere paida karne ki tarah cheeze'n paida karne chala hai. Unhe'n chaahiye ke ek (1) daana ya ek (1) chootni paida karke dikhaae'n*". Phir Hazrat Abu Huraira ne ek (1) paani ka bartan mangwaaya aur apne dono haath baghlo'n tak dhoe, maine arz ki: Aye Abu Huraira! Kya aap ne Rasool Allah se iske mutaalliq kuch suna hai? Unho'n ne farmaya: Maine jahaa'n tak zewar pehna jaa sakta hai, wahaa'n tak dhoya hai.[1653]

Faaeda: Hadees ke umoom[1654] mein har tasweer daakhil hai, khwah mujassam ho ya ghair-mujassam. Hazrat Abu Huraira ne jis tasweer ko dekh kar ye hadees bayaan ki, wo ghari-mujassam thi, jo musawwir chat par bana raha tha. Hamaare yahaa'n kuch log camera ki tasweer ko jaaez khayaal karte hain, aur un tasweero'n ko naajaaez kehte hain jin ka jis thos ho, is hadees se unki tardeed hoti hai.

Baab 91: Wo Tasaweer Jo Paao'n Tale Raundi Jaae'n

[5954] Hazrat Ayesha se riwayat hai ke Rasool Allah ek (1) safar se waapas aae to maine apne ghar ke saaebaan par ek (1) parda latka diya jis par tasweere'n thee'n. Jab Rasool Allah ne usey dekha to usey kheench kar phaad daala aur farmaya: "*Qiyamat ke din sab se ziyaada sangeen azaab mein wo log giraftaar ho'nge jo Allah ki paida ki hui cheezo'n ki mushaabahat karte hain*". Hazrat Ayesha ne bayaan kiya ke ham ne (us parde ko phaad kar) uske ek (1) ya do (2) takiye bana liye.[1655]

[5955] Hazrat Ayesha hi se riwayat hai, unho'n ne kaha ke Nabi ek (1) safar se waapas tashreef laae to maine ghar mein ek (1) parda latka rakha tha, jis mein tasweere'n thee'n. Aap ne mujhe uske utaar dene ka hukum diya to maine utaar diya.[1656]

[5956] Hazrat Ayesha farmati hain ke main aur Nabi ek (1) hi bartan se ghusl kiya karte the.

Faaeda: Aakhri hadees ka agarche unwaan se koi taalluq nahi, taaham Imam Bukhari ne apne asaatizah se jis tarah suna tha usi andaaz se bayaan kar diya. Allama Kirmaani farmate hain ke shayad wo parda ghusl khaane par ho, is munaasebat se usey zikr kar diya gaya hai.[1657] والله أعلم

Baab 92: Jis Ne Tasweero'n (waale gadde) Par Baithna Pasand Na Kiya

[5957] Hazrat Ayesha se riwayat hai, unho'n ne ek (1) chota sa gadda khareeda jis par tasweere'n thee'n. Nabi (usey dekh kar) darwaze hi par khade rahe, andar daakhil na hue. Maine kaha: (Allah ke Rasool !) Main Allah ke huzoor is ghalati se tauba karti hoo'n, jiska maine irtekaab kiya hai. Aap ne farmaya: "*Ye gadda kis liye hai?*" Maine arz ki: Ye aap ke baithne aur us par tek lagaane ke liye hai. Aap ne farmaya: "*Yaqeenan is qism ki tasaweer banaane waalo'n ko qiyaamat ke din azaab diya jaaega aur unse kaha jaaega: Jo tum ne banaaya tha usey zinda karke dikhaao aur jis ghar mein tasweer ho us mein farishte daakhil nahi hote*".[1658]

[5958] Hazrat Abu Talha se riwayat hai, unho'n ne kaha ke Rasool Allah ne farmaya: "*Farishte us ghar mein daakhil nahi hote jis mein tasweere'n ho'n*". (Raawi-e-hadees) Busr ne kaha: Phir Hazrat Zaid bin Khalid bimaar hue to ham unki timardaari[1659] ke liye gae, ham ne wahaa'n dekha ke unke darwaze par ek (1) parda latka hua tha jis mein tasweer thi. Maine Nabi ki zauja-e-mohtarma Hazrat Maimoona ke parwarda[1660] Hazrat Obaidullah se

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[1653] راجع: 7559

[1654] T: (عُمُوم) Aam hona [Rekhta]

[1655] راجع: 2479

[1656] راجع: 2479

[1657] Fath-ul-Baari: V10 P477

[1658] راجع: 2105

[1659] T: (تِیمَار دَارِی) Bimaar-pursi karne waala [Rekhta]

[1660] T: (پَرْوَرْده) Mulaazim, ghulam [Rekhta]

kaha: Kya pehle din hame'n zaid ؓ ne tasweero'n ke mutaalliq hadees nahi sunaai thi? Obaidullah ne kaha: Kya tum ne unse ye nahi suna tha: "*Agar tasweere'n kapde par naqsh ho'n to koi harj nahi*".

Ibne Wahab ne kaha: Mujhe Amr bin Haaris ne khabar di, unse Bukair ne byaan kiya, unse Busr ne aur Abu Talha ؓ ne Nabi ﷺ se bayaan kiya.[1661]

Faaeda: Darasal aaghaaz-e-islaam mein Rasool Allah ﷺ ne har qism ki tasweer se manaa farmaya tha, kyou'nke logo'n ne taaza-taaza tasaweer ki ibaadat ko tark kiya tha. Jab log un tasaweer se poori tarah mutanaffir ho gae to zaroorat ke pesh-nazar wo tasaweer mubaah kar de'n jinhe'n paao'n taley raunda jaata tha aur unki be-qadri ki jaati thi. Bahar-haal bunyaadi baat yehi hai ke jaandaar ashyaa ki tasaweer aur saleeb ya maaboodaan-e-baatila ke nishanaat ko bataur-e-zeenat latkaana ya apne paas rakhna jaaez nahi, lekin agar kapde par ya kisi aisi haalat mein ho'n jaha'n unki tauheen ho rahi ho to jaaez hai, lekin unse bhi ijtenaab karna afzal hai. والله أعلم

Baab 93: Tasaweer Waale Kapde Mein Namaz Padhne Ki Karaahat

[5959] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Hazrat Ayesha ؓ ke paas ek (1) parda tha, jo unho'n ne ghar ke ek (1) kinaare par latka rakha tha. Nabi ﷺ ne unhe'n farmaya: "*Is parde ko mujhse door kar do, kyou'nke uski tasaweer meri namaz mein mere saamne aati rehti hain*".[1662]

Faaeda: Pehle ek (1) hadees mein tha ke Rasool Allah ﷺ ghar mein daakhil nahi hue the kyou'nke ghar mein ek (1) tasweer-daar parda tha, jabke is hadees ke mutaabiq tasweero'n waale parde ki maujoodgi mein aap ne namaz adaa ki? In dono ahadees mein tatbeeq[1663] ki soorat ye hai ke jis parde ki maujoodgi mein aap ghar mein daakhil nahi hue the wo jaandaar ki tasaweer thee'n aur is hadees mein sirf naqs o nigaar waale parde ka zikr hai.

Baab 94: Jis Ghar Mein tAsweer Ho Us Mein Farishte Daakhil Nahi Hote

[5960] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaah ke ek (1) martaba Hazrat Jibraeel ؑ ne Nabi ﷺ ke yahaa'n aane ka waada kiya, lekin us mein taakheer kardi, hatta ke Nabi ﷺ par bohot giraa'n guzra. Phir Nabi ﷺ baahar tashreef laae to Hazrat Jibraeel ؑ se mulaqaat hui. Aap ne taakheer ki shikaayat ki to unho'n ne kaha: Ham us ghar mein nahi jaate jis mein tasweer ya kutta ho.[1664]

Faaed: Ek (1) hadees mein hai ke chaar-paai ke neeche kutte ka baccha tha. Aap ne Hazrat Ayesha ؓ se farmaya: "*Ye kutta yahaa'n kab daakhil hua?*" Unho'n ne laa-ilmi ka izhaar kiya. Aap ke hukum se usey nikaal diya gaya.[1665]

Baab 95: Jo Us Ghar Mein Daakhil Na Ho Jis Mein Tasweere'n Ho'n

[5961] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se riwayat hai ke unho'n ne ek (1) gadda khareeda jis mein tasweere'n thee'n. Jab usey Rasool Allah ﷺ ne dekha to aap darwaze par khade ho gae aur andar na aae. Ummul Momineen Hazrat Ayesha ؓ ne jab aap ke chehra-e-anwar par naaraazi ke asaraat dekhe to arz ki: Allah ke Rasool ﷺ! Main Allah Ta'ala ke huzoor uske rasool ke saamne tauba karti hoo'n, maine kya gunaah kiya hai? Aap ﷺ ne farmaya: "*Ye gadda kaisa hai?*" Maine arz ki: Ye is liye khareeda hai, taake aap us par baithe'n aur tek lagaae'n. Rasool Allah ﷺ ne farmaya: "*Yaqeenan is qism ki tasweere'n banaane waalo'n ko qiyaamat ke din sakht-tareen azaab diya jaega aur unse kaha jaaega: Jo tum ne banaaya tha us mein rooh daalo*". Nez farmaya: "*Jis ghar mein tasweer hoti hai wahaa'n farishte nahi aate*".[1666]

Baab 96: Jis Ne Photographer Par Laanat Ki

[5962] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne sengi[1667] lagaane waala ek (1) ghulam khareeda, phir kaha ke Nabi ﷺ ne khoon nikaalne ki ujrat, kutte ki qeemat, aur faahisha aurat ki kamaai se manaa farmaya. Nez, aap ne

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[1661] راجع: 3225

[1662] راجع: 374

[1663] T: (تَطبِیق) Muwaafaqat, mutaabaqat, baraabar karna [Rekhta]

[1664] راجع: 3227

[1665] Saheeh Muslim: al Libaas: H5510 (2104)

[1666] راجع: 2105

[1667] T: (سِینگی لگوانا) Khokhle seeng ke zariye faasid khoon khaarij karaana [Rekhta]

sood lene waale, sood dene waale, surma bharne waali, bharwaane waali aur tasweer-kashi karne waale par laanat bheji hai.[1668]

Baab 97: Jo Tasweer Banaaega Qiyaamat Ke Din Us Par Zor Daala Jaaega Ke Wo Us Mein Rooh Daale, Lekin Wo Aisa Nahi Kar Sakega

[5963] Hazrat Qatada se riwayat hai, unho'n ne kaha ke main Hazrat Ibne Abbas ﵄ ke paas tha jabke log unse mukhtalif masaael pooch rahe the. Jab tak unse khaas taur par na poocha jaata wo Nabi ﷺ ka hawaala nahi dete the. Unho'n ne kaha: Maine Hazrat Muhammad ﷺ ko ye farmate hue suna: "*Jis ne duniya mein tasweer banaai, usey qiyaamat ke din takleef di jaaegi ke wo usey zinda bhi kare, jabke wo us mein rooh nahi poohnk sakega*".[1669]

Baab 98: Kisi Sawaari Par Apne Peeche Bithaana

[5964] Hazrat Usama bin Zaid ﵄ se riwayat hai ke, Rasool Allah ﷺ gadhe par sawaar hue jis par paalaan tha aur us par fadak ki bani hui chaadar thi. Aap ne Usama ko apne peeche bithaaya tha.[1670]

Baab 99: Ek (1) Sawaari Par Teen (3) Aadmiyo'n Ka Baithna

[5965] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha ke jab Nabi ﷺ makkah mukarrama tashreef laae to banu abdul Muttalib ke chote-chote baccho'n ne aap ka isteqbaal kiya. Aap ne ek (1) ko apnea age, aur doosre ko apne peeche bitha liya.[1671]

Faaeda: Jin do (2) baccho'n ko Rasool Allah ﷺ ne apne hamraah sawaar kiya wo Syedna Abbas ﵁ ke bete Hazrat Fadhal aur Hazrat Qutham (قُثَم) ﵄ the, jaisa ke aainda hadees mein saraahat hai.

Baab 100: Sawaari Ka Maalik Kisi Ko Apne Aage Bitha Sakta Hai

Baa zne kaha ke sawaari ka maalik aage baithne ka ziyaada mustahiq hai, haa'n agar wo kisi ko aage baithne ki ijaazat de-de to jaaez hai.

[5966] Hazrat Ayyub se riwayat hai ke Ikrima ke paas zikr kiya gaya ke ek (1) sawaari par teen (3) aadmiyo'n ka baithna bohot maa-yoob hai to unho'n ne kaha: Hazrat Ibne Abbas ﵄ ne bayaan kiya hai ke Rasool Allah ﷺ tashreef laae jabke Qutham (قُثَم) aur Fadhal ko apne peeche bithaae hue the ya iske bar-aks Fadhal ko aage aur Qatham ko peeche bithaaya tha. Ab un mein se kaun bura hai aur kaun accha hai?[1672]

Baab 101: Aadmi Ka Sawaari Par Kisi Mard Ko Peeche Bithaana

[5967] Hazrat Moaaz bin Jabal ﵁ se riwayat hai, unho'n ne kaha ke main ek (1) dafa Nabi ﷺ ke peeche baitha hua tha. Mere aur aap ke darmiyaan sirf kajaawe ki lakdi thi. Aap ne aawaaz di: "*Aye Moaaz!*" Maine kaha: Allah ke Rasool ﷺ! Main haazir hoo'n aur aap ki itaa-at ke liye mustaid[1673] ho'n. Phir kuch waqt chalte rahe uske baad farmaya: "*Aye Moaaz!* " Maine arz ki: Allah ke Rasool ﷺ! Main haazir hoo'n aur aap ki itaa-at ke liye taiyyaar hoo'n. Phir kuch der chalte rahe uske baad farmaya: "*Aye Moaaz!*" Maine arz ki: Allah ke Rasool ﷺ! Main haazir hoo'n aur aap ki farma-bardaari ke liye taiyyaar hoo'n. Aap ne farmaya: "*Tum jaante ho ke Allah ka haq bando'n par kya hai?*" Maine kaha: Allah aur uske rasool hi ko ziyaada ilm hai. Aap ﷺ ne farmaya: "*Allah Ta'ala ka bando'n par haq ye hai ke wo sirf uski ibaadat kare'n aur uske saath kisi ko shareek na banaae'n*". Phir aap thodi der chalte rahe, uske baad farmaya: "*Aye Moaaz bin Jabal!*" Maine arz kiya: Allah ke Rasool ﷺ! Main haazir hoo'n aur aap ki itaa-at ke liye taiyyaar hoo'n. Aap ne farmaya: "*Kya tumhe'n ilm hai ke bando'n ka Allah ke zimme kya haq hai, jab wo Allah ka haq adaa kare'n?*" Maine kaha: Allah aur uske rasool hi ziyaada jaante hain. Aap ne farmaya: "*Bando'n ka haq Allah ke zimme ye hai ke wo unko saza na de*".[1674]

[1668] راجع: 2086
[1669] راجع: 2225
[1670] راجع: 2987
[1671] راجع: 1798
[1672] راجع: 1798
[1673] T: (مُسْتَعِد) Har waqt haazir hoon, aamaada, kamar-basta [Rekhta]
[1674] راجع: 2856

Baab 102: Sawaari Par Aurat Apne Mahram Mard Ke Peeche Baith Sakti Hai

[5968] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke ham Rasool Allah ﷺ ke hamraah khybar se waapas aarahe the. Main Abu Talha ﷺ ki sawaari par unke peeche baitha hua tha aur aap apna safar jaari rakhe hue the. Aur Rasool Allah ﷺ ke hamraah aap ki biwi peeche baithi hui thi. Us dauraan mein oontni ne thokar khaai. Maine kaha: Aurat ki khabar-giri karo. Main sawaari se utara to Rasool Allah ﷺ ne farmaya: "*Ye tumhari maa hain*". Chunache maine kajaawa mazboot karke baandha to Rasool Allah ﷺ dobaara sawaar ho gae. Jab aap madina taiyyaba ke qareeb aae aur usey dekha to farmaya: "*Ham waapas aane waale hain, Allah ki taraf rujoo karne waale hain, usi ki ibaadat karne waale hain, apne Maalik ki hamd o sana karne waale hain*".[1675]

Baab 103: Chit Leit Kar Ek (1) Paao'n Doosre Paao'n Par Rakhna

[5969] Hazrat Abbaad bin Tameem ﷺ apne chacha se riwayat karte hain ke unho'n ne Nabi ﷺ ko masjid mein chit lete hue dekha, jabke aap ne ek (1) paao'n ko doosre paao'n par rakha hua tha.[1676]

Faaeda: Be-pardagi ka darn a ho to aisa karna jaaez hai, ba-soorat-e-deegar isse ijtenaab karna behtar hai. Kyou'nke ek (1) riwayat mein mumaaneat marwi hai.[1677]

[1675] راجع: 371

[1676] راجع: 475

[1677] Saheeh Muslim: al Libaas: H5502 (2099)

بسم الله الرحمان الرحيم

78: Kitab-ul-Adab (Aadaab o Akhlaaq Ka Bayaan) كِتَابُ الْأَدَبِ

Baab 1: Ehsaan Aur Sila-rehmi Ka Bayaan

Irshad-e-Baari Ta'ala Hai: "Ham Ne Insaan Ko Uske Walidain Ke Saath Neki Karne Ki Wasiyyat Ki Hai".[1678]

[5970] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se poocha: Allah Azzawajal ke yahaa'n kaunsa amal ziyaada mehboob hai? Aap ne farmaya: "*Bar-waqt namaz adaa karna*". Phir poocha: Uske baad kaunsa? Aap ne farmaya: "*Walidain ke saath accha sulook karna*". Phir poocha: Uske baad kaunsa? Aap ne farmaya: "*Allah ke raaste mein jihaad karna*". Hazrat Abdullah bin Masood ؓ ne bayaan kiya ke Aap ﷺ ne mujhe in hidayaat se muttala kiya, agar main is tarah sawaal karta rehta to aap mujhe jawaab dete rehte.[1679]

Baab 2: Logo'n Mein Sab Se Ziyaada Acche Bartaao Ka Haqdaar Kaun Hai?

[5971] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir hua aur arz ki: Allah ke Rasool ﷺ! Mere husn-e-sulook ka sab se ziyaada haqdaar kaun hai? Aap ne farmaya: "*Teri maa*". Usne kaha: Uske baad kaun hai? Aap ne farmaya: "*Teri maa*". Usne teesri baar arz ki: Phir kaun hai? Aap ne farmaya: "*Teri maa*". Usne kaha: Phir kaun? Aap ne farmaya: "*Phir tumhara baap hai*".

Ibne Shubruma aur Yahya bin Ayyub ne kaha ke hame'n bhi Abu Zur'a ne isi tarah bayaan kiya hai.

Baab 3: Walidain Ki Ijaazat Ke Baghair Jihaad Na Kare

[5972] Hazrat Abdullah bin Amr ؓ se riwayat hai, unho'n ne kaha ke ek (1) aadmi ne Nabi ﷺ se arz ki: Main Jihaad mein shareek ho jaau'n? Aap ﷺ ne dariyaaft farmaya: "*Kya tere walidain zinda hain?*" Usne kaha: Ji haa'n. Aap ﷺ ne farmaya: "*Tere liye unki khidmat karna hi jihaad hai*".[1680]

Faaeda: Agar walidain dono ya un mein se koi ek (1) zinda ho to unki khidmat karne mein bharpoor koshish ki jaae aur unse husn-e-sulook se pesh aane mein apni tamaam-tar tawanaiyo'n ko sarf kiya jaae to ye khidmaat dushman se qitaal karne ki qaaem muqaam ho'ngi. Waazeh rahe ke is jihaad se marwi wohi jihaad hai jo farz-e-kifaaya hai, kyou'nke farz-e-kifaaya doosre logo'n ke adaa karne se adaa ho jaata hai.

Baab 4: Koi Shakhs Apne Walidain Ko Gaali Na De

[5973] Hazrat Abdullah bin Amr bin Aas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Sab se bada gunaah ye hai ke koi shakhs apne walidain par laanat kare*". Arz ki gai: Allah ke Rasool ﷺ! Koi shakhs apne walidain par kaise laanat kar sakta hai? Aap ne farmaya: "*Aadmi kisi ke waalid ko gaali de ga to wo uske waalid ko bura-bhala kahega aur agar wo kisi ki maa ko bura-bhala kahega to wo uski maa par sabb o shatam karega*".

Baab 5: Jo Apne Walidain Ke Saath Husn-e-Sulook Kare Uski Dua Qubool Hoti Hai

[5974] Hazrat Ibne Umar ؓ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Ek (1) dafa teen (3) aadmi kahee'n jaa rahe the ke unhe'n baarish ne aaliya. Wo pahaad ke ghaar mein ghus gae, phir ghaar ke mu'n par pahaad ki bohot badi chattaan giri, jisse uska mu'n band ho gaya. Unho'n ne ek-doosre se kaha: Tum ne jo nek kaam kiye hain un mein se jo khaalis Allah ke liye kiya hai usey zehen mein laao. Phir uske wasile se Allah ke huzoor dua karo. Mumkin hai ke wo ghaar ko khol de*".

"*Chunache un mein se ek (1) ne kaha: Aye Allah! Mere walidain boodhe the aur mere chote-chote bacche bhi the. Main unke liye bakriyaa'n charaaya karta tha. Jab main shaam ko unke paas aata to main bakriyo'n ka doodh nikaal kar apne walidain se uski ibteda karta. Unke baad apne baccho'n ko pilaata tha. Ek (1) din darakhto'n ki talaash mein bohot door chala gaya aur shaam ko bohot der se ghar aaya. Maine walidain ko dekha ke wo so gae hain. Taaham*

[1678] Surah al Ankaboot: 8

[1679] راجع: 527

[1680] راجع: 3004

maine hasb-e-maamool doodh nikaala, phir taaza doodh le kar walidain ke sirhaane khada ho gaya. Mujhe ye gawaara na tha ke unhe'n bedaar karu'n aur ye bhi pasand na tha ke unse pehle apne baccho'n ko doodh pilaau'n. Bacche bhook ke maare mere qadmo'n par lot-pot rahe the aur usi kashmakash mein subah ho gai. Aye Allah! Agar tu jaanta hai ke maine ye amal teri raza ke liye kiya tha to hamaare liye kuch raasta khol de, taake ham aasmaan dekh sake'n. Chunache Allah Ta'ala ne unke liye itni kushaadgi paida kardi ke wo aasmaan dekh sakte the".

"*Phir doosre ne kaha: Aye Allah! Meri ek (1) chachazaad beti thi, jisse main bohot mohabbat karta tha, jis tarah log aurto'n se mohabbat karte hain. Maine usse uske nafs ka mutaalba kiya to usne inkaar kar diya. Sirf is shart par raazi hui ke main usey sau (100) dinar du'n. Maine daud-dhoop karke sau (100) dinar jamaa kiya aur unhe'n le kar uske paas aaya. Phir jab maine uski dono taango'n ke darmiyaan baith gaya to usne kaha: Aye Allah ke bande! Allah se dar aur is mohr ko naa-haq mat tod. Chunache main ye sun kar wahaa'n se khada ho gaya. Aye Allah! Agar tu jaanta hai ke maine ye amal mahez teri raza ke liye kiya tha to hamaare liye kuch aur kushaadgi paida karde. Allah Ta'ala ne unke liye kuch mazeed kushaadgi paida kardi*".

"*Teesre shaksh ne kaha: Aye Allah! Maine ek (1) mazdoor ko ek (1) farq chaawal ki mazdoori par rakha tha. Jab usne apna kaam poora kar liya to kaha ke mujhe mera haq do. Maine uska haq pesh kar diya, lekin wo chod kar chala gaya aur uski taraf usne koi tawajjo na di. Uske baad main usse kaasht karta raha, hatta ke maine usse bael-gaae'n aur ek (1) charwaaha khareed liya. Kuch muddat baad wo mere paas aaya aur kehne laga: Allah se dar aur mujh par zulm na kar, nez mera haq mujhe waapas karde. Maine kaha: Ye bael-gaae'n aur charwaaha sab le jaao. Usne kaha: Allah se dar aur mujhse mazaaq na kar. Maine kaha: Main tere saath mazaaq nahi kar raha hoo'n. Ye bael-gaae'n aur charwaaha le jaao, chunache wo unhe'n le kar chala gaya. Aye Allah! Agar tu jaanta hai ke maine ye amal teri raza-talbi ke liye kiya hai to jo rukaawat baaqi reh gai hai usey bhi khol de. Chunache Allah Ta'ala ne baaqi tamaam patthar unse hataa diya*".[1681]

Baab 6: Walidain Ki Naa-farmaani Kabira Gunaah Hai

Hazrat Abdullah bin Amr ؓ ne is amr ko Nabi ﷺ se bayaan kiya hai.

[5975] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne tum par maao'n ki naa-farmaani, naa-haq mutaalibaat*[1682] *aur ladkiyo'n ko zinda dargor* [1683]*karna haraam qaraar diya hai. Nez, fuzool baato'n, kasrat-e-sawaal, aur maal ki barbaadi ko bhi naa-pasand kiya hai*".[1684]

[5976] Hazrat Abu Bakrah ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Kya main tumhe'n bohot bade gunaah ki khabar na doo'n?*" Ham ne kaha: Allah ke Rasool ﷺ! Zaroor bataae'n. Aap ne farmaya: "*Allah ke saath shirk karna aur walidain ki naa-farmaani karna*". Aap ﷺ us waqt tek lagaa kar baithe hue the, phir aap seedhe ho kar baith gae aur farmaya: "*Khabardaar! Jhooti baat bhi aur jhooti gawaahi bhi. Aagaah raho! Jhooti baat bhi aur jhooti gawaahi bhi*". Aap ﷺ musalsal ise dohraate rahe, hatta ke maine (dil mein) kaha: Aap khamosh nahi ho'nge.[1685]

[5977] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne kabaair ka zikr kiya, ya aap se kabaair ke mutaalliq poocha gaya, to aap ne farmaya: "*Allah ke saath shirk karna, kisi jaan ko naa-haq qatl karna, aur walidain ki naa-farmaani karna*". Phir farmaya: "*Kya main tumhe'n sab se bada gunaah na bataau'n?*" Farmaya: "*Jhooti baat karna ya jhooti gawaahi dena*".

Shu'ba ne kaha: Mera ghaalib gumaan hai ke Aap ﷺ ne "*Jhooti gawaahi dena*" farmaya tha.[1686]

[1681] راجع: 2215

[1682] T: (مُطالِبات) Mutaalba ki jamaa, mutaalbe, darkhwaaste'n [Rekhta]

[1683] T: (دَرْگور) Zinda zameen mein dafan karna [RSB]

[1684] راجع: 844

[1685] راجع: 2654

[1686] راجع: 2653

Baab 7: Mushrik Waalid Se Husn-e-Sulook Karna

[5978] Hazrat Asma bint Abi Bakr ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke ahd-e-mubarak mein meri waalida mere paas aai aur wo mujhse sila-rehmi ki ummeed rakhti thi. Maine Nabi ﷺ se uske saath sila-rehmi ki babat poocha to aap ne farmaya: "*Haa'n (sila-rehmi karo)*".

Ibne Uyayna ne kaha: Allah Ta'ala ne unke mutaalliq ye aayat naazil farmaai: "Allah Ta'ala Tumhe'n Un Logo'n Se Husn-e-Sulook Karne Se Manaa Nahi Karta Jo Tum Se Deen Ki Wajah Se Ladaai Jhagda Nahi Karte".[1687] [1688]

Faaeda: Waalidain ke aulaad par do (2) huqooq hain. Ek itaa-at aur doosra husn-e-sulook. Agar walidain shirk ya Allah ki naa-farmaani par aulaad ko majboor kare'n to unki itaa-at ka haq saaqit[1689] ho jaata hai, lekin husn-e-sulook ka haq phir bhi barqaraar rehta hai.

Baab 8: Shauhar Waali Aurat Ka Apni Maa Se Husn-e-Sulook Karna

[5979] Hazrat Asma bint Abi Bakar ؓ se riwayat hai, unho'n ne kaha ke meri waalida mushrika thi. Wo Nabi ﷺ ke quraish ke saath muaahada[1690]-e-sulah ke waqt apne waalid ke hamraah madina taiyyaba aai. Maine Nabi ﷺ se fatwa talab kiya aur arz ki, ke meri waalida mujhse sila-rehmi ki ummeed le kar aai hai. Kya main usse sila-rehmi kar sakti hoo'n? Aap ne farmaya: "*Haa'n, apni maa ke saath sila-rehmi karo*".[1691]

[5980] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unhe'n Hazrat Abu Sufyan ؓ ne bataaya ke harqil ne unhe'n bula-bheja aur unse kaha ke wo, yaane Nabi ﷺ tumhe'n kis cheez ka hukum dete hain? Abu Sufyan ؓ ne kaha: Wo hame'n namaz padhne, sadqa dene, paak-daamani ikhtiyaar karne aur sila-rehmi ka hukum dete hain.[1692]

Baab 9: Mushrik Bhai Ke Saath Husn-e-Sulook Karna

[5981] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Hazrat Umar ؓ ne ek (1) reshmi dhaaridaar joda farokht hote dekha to kaha: Allah ke Rasool ﷺ! Aap usey khareed le'n taake juma ke din aur wufood ki aamad par usey zeb-tan kiya kare'n. Aap ﷺ ne farmaya: "*Ise to sirf wo pehenta hai jiska aakhirat mein koi hissa nahi hota*". Uske baad Nabi ﷺ ke paas is tarah ke kai reshmi jode aae to aap ne ek (1) joda Hazrat Umar ؓ ko bhej diya. Unho'n ne kaha: Maine usey kyou'nke pehen sakta hoo'n jabke aap ne qabl-azee'n uske mutaalliq farmaya tha wo jo farmaya tha? Aap ﷺ ne farmaya: "*Maine tumhe'n pehenne kel iye nahi bheja, balke is liye diya hai ke tum ise baazaar mein farokht kar do ya kisi doosre ko pehna do*". Chunache Syedna Umar ؓ ne wo joda apne ek (1) bhai ko bhej diya, jo makkah mukarrama mein rehta tha aur abhi tak wo musalman nahi hua tha.[1693]

Baab 10: Sila-rehmi Ki Fazilat

[5982] Hazrat Abu Ayyub Ansari ؓ se riwayat hai, unho'n ne kaha: Arz ki gai: Allah ke Rasool ﷺ! Koi aisa amal bataae'n jo mujhe jannat mein le jaae.

[5983] Hazrat Abu Ayyub Ansari ؓ hi se riwayat hai ke ek (1) aadmi ne arz ki: Allah ke Rasool ﷺ! Koi aisa amal bataae'n jo mujhe jannat mein daakhil karde? Logo'n ne kaha: Ise kya ho gaya hai? Rasool Allah ﷺ ne farmaya: "*Wo zaroorat-mand hai aur ise kya hua hai*". Nabi ﷺ ne (usey) farmaya: "*Allah ki ibaadat karo aur uske saath kisi ko shareek na karo, namaz qaaem karo, zakat do, aur sila-rehmi karte raho, ab ise (meri oontni ko) chod do*". Goya aap us waqt apni sawaari par the.[1694]

[1687] Surah al Mumtahana: 8

[1688] راجع: 2620

[1689] T: (ساقِط) Mauqoof, zaael, zaae [Rekhta]

[1690] T: (مُعاہَدَہ) Baahami ahd o paimaan, qaul o qaraar [Rekhta]

[1691] راجع: 2620

[1692] راجع: 7

[1693] راجع: 886

[1694] راجع: 1396

Baab 11: Qata-rehmi Karne Waale Ka Gunah

[5984] Hazrat Jubair bin Muti'm ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye kehte hue suna: "*Rishta todne waala jannat mein nahi jaaega*".

Faaeda: Jo shakhs qata-rehmi ko halaal khayaal karte hue uska irtekaab karta hai aur wo daaera-e-islaam se khaarij hai aur wo kabhi jannat mein nahi jaaega aur jo ise haraam samajhte hue amal mein laata hai, wo un khush-naseebo'n mein se nahi hoga jo ibteda hi mein jannat mein jaae'nge. والله أعلم

Baab 12: Sila-rehmi Ki Wajah Se Rizq Mein Wus-at Hoti Hai

[5985] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jise pasand hai ke uske rizq mein wus-at ho aur uski umar daraaz ho to wo sila-rehmi kare*".

[5986] Hazrat Anas bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo chaahta hai ke uske rizq mein faraakhi ho aur uski umar lambi ho, to wo sila-rehmi kare*".[1695]

Baab 13: Jo Sila-rehmi Karega Allah Usse Apna Taalluq Qaaem Karega

[5987] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne makhlooq paida farmaai. Jab unko paida karne se faarigh hua to rahem (rishtedaari) ne arz ki: Ye qata-rehmi se teri panaah lene ka muqaam hai? Allah Ta'ala ne farmaya: Haa'n aisa hi hai. Kya tu is baat par raazi nahi ke main usse taalluqaat qaaem karu'nga jo tere saath taalluq qaaem karega aur main usse apne taalluqaat khatam kar lu'nga jo tere saath taalluq khatam karega? Rahem ne kaha: Kyou'n nahi, aye mere Rabb! Allah Ta'ala ne farmaya: Ye (Ezaaz) maine tujhe diya*". Rasool Allah ﷺ ne (uske baad) farmaya: "*Agar tumhara dil chaahe to ye aayat padhlo:* Qareeb Hai Ke Agar Tumhe'n Ikhtiyaar Miley To Tum Zameen Mein Fasaad Karo Aur Rishte-naate Tod Daalo".[1696] [1697]

[5988] Hazrat Abu Huraira ؓ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Rahem, Rahman se mili hui ek (1) shaakh hai. Allah Ta'ala ne farmaya:* Jo Koi Tujhe Milega Main Usko Milau'nga Aur Jo Koi Tujhe Qata Karega Main Usse Apna Taalluq Tod Lu'nga".

[5989] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Rahem (Rahman se mili hui) ek (1) shaakh hai, jo shakhs usse miley main usse milta hoo'n aur jo usse qata-taalluq kare, main usse qata-taalluq karta hoo'n*".

Baab 14: Rishte Ko Uski Tari Se Taaza Rakha Jaae

[5990] Hazrat Amr bin Aas ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se kisi qism ki mudaahanat[1698] ke baghair elaaniya taur par ye kehte suna: "*Aal-e-Abi (fulaa'n)* ….Amr bin Abbas ne kaha ke Muhammad bin Jaafar ki kitaab mein is jagay bayaaz[1699] hai… "*Mere dost nahi hain. Mera madadgaar to bas Allah Ta'ala hai aur nek momin bande mere dost hain*".

Anbasa bin Abdul Wahid "عَنْبَسَةُ بْنُ عَبْدِ الْوَاحِدِ" ne a'n (عَنْ) Bayaan, a'n (عَنْ) Qais, a'n (عَنْ) Amr bin al Aas ke tareeq se ye alfaaz mazeed bayaan kiye hain: "*Lekin un mein meri qaraabat hai. Main usey rishte aur qaraabat ki tari se taaza rakhta hoo'n, yaane main unke saaht sila-rehmi ki wajah se taalluq rakhu'nga*".

Abu Abdullah (Imam Bukhari ؒ) ne farmaya: "بِبَلَاهَا" ke alfaaz isi tarah marwi hai lekin (inke bajaae) "بِبَالَالِهَا" ke alfaaz umda aur saheeh hain, kyou'nke "بِبَالَاهَا" ki koi maaqool[1700] wajah main nahi samajhta.

[1695] راجع: 2067

[1696] Surah Muhammad: 22

[1697] راجع: 4830

[1698] T: (مُداہَنَت) Dil mein kuch aur zabaan par kuch hona, chaaplusi, khushaamadi [Rekhta]

[1699] T: (بَیاض) Kora, baghair likha [Rekhta] Yaane tehreer na thi [RSB]

[1700] T: (مَعْقُول) Munaasib, durust [Rekhta]

Baab 15: Sila-rehmi, Badla Chukaane Ka Naam Nahi

[5991] Hazrat Abdullah bin Amr ﵄ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kisi kaam ka badla dena sila-rehmi nahi, balke sila-rehmi karne waala wo shakhs hai ke jab uske saath sila-rehmi waala muaamala khatam kar diya jaae wo phir bhi sila-rehmi kare*".

Baab 16: Jisne Haalat-e-Shirk Mein Sila-rehmi Ki, Phir Musalman Ho Gaya

[5992] Hazrat Hakeem bin Hizaam ﵁ se riwayat hai, unho'n ne arz ki: Allah ke Rasool ﷺ! Mujhe un umoor ke mutaalliq aagaah kare'n jo main daur-e-jaahiliyyat mein sila-rehmi, ghulam aazaad karne aur sadqa waghaira karne ki soorat mein karta tha. Kya mujhe unka sawaab milega? Hazrat Hakeem kehte hain ke Rasool Allah ﷺ ne farmaya: "*Tum un tamaam aamaal-e-khair samet musalman hue ho, jo qabl-azee'n*[1701] *kar chuke ho*".

Abu Yamaan raawi se "أَتَحَنَّثُ" ("تَا" ke saath) bhi marwi hai. Lekin Ma'mar, Saaleh aur Ibne Musaafir ne "أَتَحَنَّثُ" ("ثَا" ke saath) hi naqal kiya hai. Ibne Ishaq ne kaha: "اَلتَّحَنُّثُ" ke maane neki karna hain.

Hisham ne apne waalid se riwayat karne mein in hazraat ki mataaba-at ki hai.[1702]

Baab 17: Kisi Doosre Ke Bacche Ko Chod Dena Ke Wo Uske Saath Khele Ya Us Bacche ka Bosa Lena Ya Usse Khush-tab-ee[1703] Karna

[5993] Hazrat Umme Khalid bint Saeed ﵂ se riwayat hai, unho'n ne kaha ke main apne waalid ke hamraah Rasool Allah ﷺ ki khidmat mein haazir hui, jabke maine zard rang ki qamees pehen rakhi thi. Rasool Allah ﷺ ne "سَنَهْ سَنَهْ" sanah sanah ke alfaaz kahe. (Raawi-e-hadees) Abdullah ne kaha, ke ye habshi zubaan mein "khoob" ke maane mein hai.

Umme Khalid bayaan karti hain ke main mohr-e-nabuwwat se khelne lagi to mere waalid-e-giraami ne mujhe daant pilaai. Lekin Rasool Allah ﷺ ne farmaya: "*Ise khelne do*". Phir Rasool Allah ﷺ ne farmaya: "*To ek (1) zamaane tak zinda rahe. Allah Ta'ala teri umar lambi kare, tumhari zindagi daraaz ho*". Abdullah bin Mubarak ne kaha ke unho'n ne bohot taweel umar paai hatt ka logo'n mein unka charcha hone laga.[1704]

Baab 18: Bacche Se Shafqat Karna, Usey Bosa Dena Aur Gale Lagaana

Saabit ne Hazrat Anas ﵁ se riwayat karte hue kaha ke Nabi ﷺ ne (Apne shehzaade) Ibrahim ko god mein liya, unhe'n bosa diya aur soongha.

[5994] Ibne Abu Nu'mi (أَبِيْ نُعْم) se riwayat hai, unho'n ne kaha ke main us waqt Hazrat Abdullah bin Umar ﵄ ke paas maujood tha, jab ek aadmi ne unse macchar maarne ke mutaalliq sawaal kiya. Hazrat Ibne Umar ﵄ ne poocha: Tum kaha ke ho? Usne bataaya ke Iraq ke baashinda ho'n. Unho'n ne farmaya: Us shakhs ko dekho macchar maarne ke mutaalliq sawaal karta hai, halaa'nke un logo'n ne Nabi ﷺ ke nawaase ko shaheed kar daala, jabke maine khue Nabi ﷺ se suna. Aap farma rahe the: "*Hasan o Hussain ﵄ dono duniya mein mere do phool hain*".[1705]

Faaeda: Hazrat Hussain ﵁ ko shaheed karne waale beshtar kufi log the. Unho'n ne baar-baar khutoot likh kar aap ko kufa bulaya aur apni wafadaari ka yaqeen dilaaya, magar waqt aane par sab dushmano se mil gae, phir maidaan-e-karbala mein wo kuch hua jo duniya ko maaloom hai.

[5995] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha ke mere paas ek (1) aurat aai jiske saath do (2) bacchiyaa'n thee'n. Wo mujhse kuch maangti thi. Usne ek (1) khajoor ke alaawa mere paas kuch na paaya, chunache maine usey wohi ek (1) khajoor de di. Usne wo khajoor unhi dono ke darmiyaan taqseem kardi, phir uth kar chali gai. Uske baad Nabi ﷺ tashreef laae to maine aap se saara maajra bayaan kiya. Aap ne farmaya:

[1701] T: (قَبْل اَزِيں) Isse qabl, pehle se, pehle hi [Rekhta]

[1702] راجع: 1436

[1703] T: (خوش طَبْعی) Wo qaul ya amal jis se mazaah maqsood ho, hansi-mazaaq [Rekhta]

[1704] راجع: 3071

[1705] راجع: 3753

“*Jo shakhs bhi un betiyo’n ki parwarish karega aur unke saath accha bartaao karega to ye uske liye jahannum ki aag se bachaao ka zariya ban jaae’ngi*”.[1706]

[5996] Hazrat Abu Qatada se riwayat hai, unho’n ne kaha ke ek (1) martaba Nabi hamaare paas tashreef laae to Hazrat Umama bint Abil Aas aap ke shaane mubarak par thee’n. Phir aap ne namaz adaa farmaai, jab rukoo karte to usey utaar dete aur jab khade hote to usey utha lete.[1707]

Faaeda: Hazrat Umaama aap ki nawaasi thee’n aur Hazrat Zainab ke batn se paida hui thee’n.

[5997] Hazrat Abu Huraira se riwayat hai, unho’n ne kaha ke Rasool Allah ne Hazrat Hasan bin Ali ka bosa liya, jabke aap ke paas Hazrat Aqra’ (أَقْرَع) ne kaha: Mere dus (10) bete hain, maine un mein se kabhi kisi ka bosa nahi liya. Rasool Allah ne unki taraf dekha, phir farmaya: “*Jo kisi par rahem nahi karta us par rahem nahi kiya jaata*”.

[5998] Hazrat Ayesha se riwayat hai, unho’n ne kaha ke ek (1) dehaati Nabi ki khidmat mein haazir hua aur kehne laga: Tum log baccho’n ka bosa lete ho? Ham to unka bosa nahi lete. Nabi ne farmaya: “*Agar tere dil se Allah Ta’ala ne jazba-e-rahmat nikaal diya hai to main kya kar sakta hoo’n*”.

[5999] Hazrat Umar bin Khattab se riwayat hai, unho’n ne kaha ke Nabi ke paas kuch qaidi aae. Qaidiyo’n mein ek (1) aurat thi, jiski chaati doodh se bhari hui thi aur idhar-udhar daud rahi thi. Us dauraan qaidiyo’n mein usey ek (1) baccha nazar aaya. Usne jhat se us bacche ko apni chaati se lagaa liya aur usey doodh pilaane lagi. Nabi ne ye manzar dekh kar ham se farmaya: “*Tum kya khayaal karte ho ke ye aurat apne bacche ko aag mein phenk degi?*” Ham ne kaha: Nahi, jab tak usko qudrat hogi ye apne bacche ko aag mein nahi phenk sakti. Aap ne farmaya: *“Allah Ta’ala apne bando’n par usse bhi ziyaada rahem karne waala hai, jitna ye aurat apne bacche par meherbaan ho sakti hai”*.

Baab 19: Allah Ta’ala Ne Apni Rahmat Ke Sau (100) Hisse Banaae Hain

[6000] Hazrat Abu Huraira se riwayat hai, unho’n ne kaha ke maine Rasool Allah ko ye kehte hue suna: “*Allah Ta’ala ne apni rahmat ke sau (100) hisse apne paas rakhe hain. Sirf ek (1) hissa zameen par utaara hai. Us ek (1) hisse ke baais makhlooq ek-doosre par rahem karti hai. Yahaa’n tak ke ghodi bhi apne bacche ko paao’n lagne nahi deti, balke wo apne khur oopar utha leti hai, mabaada*[1708] *usey takleef na ho*”.[1709]

Baab 20: Baccho’n Ko Is dar Se Qatl Karna Ke Uske Saath Khaae’nge

[6001] Hazrat Abdullah bin Masood se riwayat hai, unho’n ne kaha ke maine arz ki: Allah ke Rasool! Kaunsa gunah sab se bada hai? Aap ne farmaya: “*Tum Allah ke saath kisi ko shareek banaao, halaa’nke usne tumhe’n paida kiya hai*”. Unho’n ne arz ki: Phir kaunsa? Farmaya: “*Aulaad ko is dar se qatl karo ke tumhare saath khaaegi*”. Arz ki: Uske baad kaunsa gunaah bada hai? Aap ne farmaya: “*Tum apne padosi ki biwi se zina karo*”. Phir Allah Ta’ala ne Nabi ke un irshadaat ki taaeed mein ye aayat naazil farmaai: “Wo Log Jo Allah Ke Saath Kisi Aur Ko Nahi Pukaarte…”[1710] [1711]

Baab 21: Bacche Ko Godh Mein Bithaana

[6002] Hazrat Ayesha se riwayat hai ke Nabi ne ek (1) bacche ko apni godh mein bithaaya, phir khajoor chabaa kar uske halaq mein lagaai. Usne Aap par peshaab kar diya to aap ne paani mangwa kar kapdo’n par baha diya.[1712]

[1706] راجع: 1418

[1707] راجع: 516

[1708] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [Rekhta]

[1709] Dekhiye: 6469

[1710] Surah al Furqan: 68

[1711] راجع: 4477

[1712] راجع: 222

Baab 22: Bacche Ko Raan Par Bithaana

[6003] Hazrat Usama bin Zaid ﷺ se riwayat hai ke Rasool Allah ﷺ mujhe pakadte aur apni raan par bithaate, phir Hazrat Hasan ﷺ ko apni doosri raan par bithaate the, phir dono ko saath chimta lete aur farmate: "*Aye Allah! Tu in dono par rahem farma, main bin in par rahem karta hoo'n*".

Ali bin Madeeni ne kaha: Unhe'n Yahya ne kahbar di, unhe'n Sulaiman ne bataaya, unse Abu Usman ne bayaan kiya ke Sulaiman Tamimi ne kaha: Mere dil mein shak paida hua ke mujhe Abu Usman se bohot si ahadees bayaan ki gai hain to maine ye hadees kyou'n nahi suni? Phir maine apni kitaab mein dekha to main us mein ye hadees likhi hui dekhi jo maine Abu Usman se suni thi.[1713]

Baab 23: Guzishta Ehed Ki Paasdaari Alaamat-e-Imaan Hai

[6004] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke mujhe kisi aurat par itna rashk nahi aata tha jis qadr mujhe Hazrat Khadeeja ﷺ par aata tha. Halaa'nke Aap ﷺ ki mere saath shaadi se teen (3) Saal pehle wo faut ho chuki thee'n. Iski wajah ye thi ke main Aap ﷺ ko ba-kasrat unka zikr karte suna karti thi. Aap ke Rabb ne aap ko hukum diya ke unhe'n jannat mein ek (1) khol-daar motiyo'n ke mahel ki khush-khabri suna de'n. Aap ﷺ jab kabhi bakri zibah karte to us mein se unki saheliyo'n ko bhi hadiya bhejte the.[1714]

Baab 24: Yateem Ki Kafaalat Karne Ki Fazilat

[6005] Hazrat Sahal bin Saad ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Main aur yateem ki nigahdaasht karne waala jannat mein is tarah ho'nge*". Phir aap ne shahadat waali aur darmiyaani ungli ko milaa kar ishaara farmaya.[1715]

Baab 25: Bewa Aurat Ke Liye Daud-dhoop Karne Waala

[6006] Hazrat Safwaan bin Sulaim ﷺ ek (1) marfoo riwayat bayaan karte hain ke Nabi ﷺ ne farmaya: "*Bewaao'n aur masakeen ke liye bhaag-daud karne waala Allah ke raaste mein jihaad karne waale ki tarah hai, ya wo us shakhs ki tarah hai jo din ko roza rakhta hai aur raat ko qiyaam karta hai*".[1716]

Ek (1) riwayat Hazrat Abu Huraira ﷺ se marwi hai, wo Nabi ﷺ se isi tarah bayaan karte hain.

Baab 26: Miskeen Ke Liye Saee[1717] Karna

[6007] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne famraya: "*Bewaao'n aur miskeeno'n ke liye koshish karne waala Allah ke raaste mein jihaad karne waale ki tarah hai*". Qa'nabi (قَعْنَبِي) ne kaha: Mera gumaan hai ke Maalik ne kaha: Bewaao'n aur masakeen ke liye mehnat o koshish karne waala us tahajjud guzaar ki tarah hai jo susti nahi karta aur us rozedaar ki tarah hai jo roze nahi chodta.[1718]

Baab 27: Logo'n Aur Haiwanaat Par Rahem Karna

[6008] Hazrat Maalik bin Huwairis ﷺ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ki khidmat mein haazir hue, jabke ham naujawaan aur ham-umar the. Ham ne aap ke yahaa'n bees (20) din tak qiyaam kiya. Phir aap ko khayaal aaya ke hame'n apne ahle-khaana yaad aarahe hain, to aap ne ham se unke mutaalliq poocha jinhe'n ham apne ahel o ayaal mein chod aae the. Ham ne aap ko poor haal sunaa diya. Aap intehaai naram-dil aur bade meherbaan the. Aap ne farmaya: "*Ab tum apne gharo'n ko waapas chale jaao aur unhe'n taaleem do, aur phir us par amal-paira*[1719] *hone ki talqeen karo. Nez, namaz us tarah padho jis tarah tum ne mujhe namaz padhte dekha hai aur jab namaz ka waqt ho jaae to tum mein se koi azaan kahe, phir tum mein se jo bada ho wo imaamat karaae*".[1720]

[1713] راجع: 3735
[1714] راجع: 3816
[1715] راجع: 5304
[1716] راجع: 5353
[1717] T: (سَعْى) Daud-dhoop, jaddo jahad [Rekhta]
[1718] راجع: 5353
[1719] T: (عَمَل پَیرا) Kisi baat par amal karne waala, kaar-band rehne waala [Rekhta]
[1720] راجع: 628

[6009] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ek (1) aadmi raaste mein chal raha tha, us dauraan mein usey shiddat ki pyaas lagi, usne ek (1) kooa'n paaya, us mein utar kar usne paani piya. Jab baahar nikal to usne wahaa'n kutta dekha jo haa'np raha tha aur pyaas ki wajah se tari chaat raha tha. Us shakhs ne khayaal kya ke us kutte ko pyaas se wohi takleef pohonchi hogi jo mujhe pohonchi thi. Chunache wo phir kooe'n mein utra, apne joote mein paani bhara aur mu'n se pakad kar usey baahar laaya, phir kutte ko pilaaya. Allah Ta'ala ne uske amal ki qadar karte hue usey bakhsh diya*". Sahaba Ikram ne arz ki: Allah ke Rasool ﷺ! Kya hame'n jaanwaro'n ke saath accha bartaao karne ka bhi ajar milega? Aap ﷺ ne farmaya: "*Tumhe'n har tar-jigar*[1721] *rakhne waale se accha bartaao karne mein ajar milega*".[1722]

[6010] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ek (1) namaz ke liye khade hue aur ham bhi aap ke saath khade ho gae. Ek (1) dehaati ne dauran-e-namaz mein kaha: Aye Allah! Mujh par aur Hazrat Muhammad ﷺ par rahem farma aur hamaare saath kisi par rahem na kar. Jab Nabi ﷺ ne salaam phera to dehati se farmaya: "*Toone ek (1) wasee cheez ko tang kar diya*". Isse muraad Allah Ta'ala ki rahmat thi.

[6011] Hazrat Noman bin Basheer ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum ahle imaan ko ek-doosre par rahem karne, aapas mein mohabbat karne aur ek-doosre se shafqat ke saath pesh aane mein ek (1) jism ki maanind dekhoge, jiske ek (1) a'zoo (عُضْو)*[1723] *ko agar takleef pohonche to saara jism beqaraar ho jaata hai, uski neend ud jaati hai aur saara jism bukhaar mein mubtalaa ho jaata hai*".

[6012] Hazrat Anas bin Maalik ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo musalman koi phaldaar darakht lagaata hai hai phir usse inaan aur haiwanaat khaate hain to lagaane waale ke liye wo sadqa ban jaata hai*".[1724]

[6013] Hazrat Jarir bin Abdullah ؓ se riwayat hai, wo Nabi (2) se bayaan karte hain ke aap ne farmaya: "*Jo kisi par rahem nahi karta us par rahem nahi kiya jaata*".[1725]

Baab 28: Ham-saayo'n Se Khair-khwaahi Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Allah Ki Ibaadat Karo Aur Uske Saath Kisi Cheez Ko Shareek Na Banaao Aur Waalidain Ke Saath Accha Sulook Karo"[1726]

[6014] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Hazrat Jibraeel* ؑ *baar-baar mujhe padosi ke mutaalliq wasiiyat karte rahe, ta-aa'nke mujhe khayaal guzra ke shayad wo usey wiraasat mein shareek kar de'nge*".

[6015] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Hazrat Jibraeel* ؑ *hamesha mujhe hamsaae ke mutaalliq wasiyyat karte rahe, yahaa'n tak ke maine gumaan kar liya ke wo hamsaae ko waaris bana de'nge*".

Baab 29: Us Shakhs Ka Gunaah Jiska Padosi Uski Aziyyato'n Se Mehfooz Nahi Rehta

"يُوْبِقْهُنَّ"[1727] ke maane hain: Unko halaak karega aur "مَّوْبِقًا"[1728] ke maane hain: Halaakat ka muqaam.

[6016] Hazrat Abu Shuraih ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Wallah! Wo imaan waala nahi. Wallah! Wo imaan waala nahi, Wallah! Wo imaan waala nahi*". Arz ki gai: Allah ke Rasool ﷺ! Kaun? Aapne farmaya: "*Jiska hamsaaya uski aziyyato'n se mehfooz na ho*".

[1721] T: (تَر جِگر) Jaandaar [RSB]

[1722] راجع: 173

[1723] T: (عُضْو) Badan ka koi hissa ya juzoo [Rekhta]

[1724] راجع: 2320

[1725] Dekhiye: 7376

[1726] Surah an Nisa: 36

[1727] Surah ash Shura: 34

[1728] Surah al Kahaf: 52

Shabaaba aur Asad bin Moosa ne Aasim bin Ali ki mataaba-at ki hai aur Humaid bin Aswad, Usman bin Umar, Abu Bakar bin Ayyash, aur Shuaib bin Ishaq ne Ibne Abi Zib "أَبِيْ ذِئْب" se, usne Saeed Maqburi se, unho'n ne (is hadees ko) Hazrat Abu Huraira ﷺ se bayaan kiya hai.

Baab 30: Koi Padosan Apni Padosan Ko Haqeer Khayaal Na Kare

[6017] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ farmaya karte the: "*Aye musalman aurto! Koi padosan apni padosan ke liye maamooli aur haqeer khayaal na kare, agarche bakri ki khuri*[1729] *ka hadiya ho*".[1730]

Faaeda: Is hadees ke do maane hain: ❁ Koi padosan apni padosan ko hadiya dene mein haqeer khayaal na kare, agarche wo bakri ka paaya ho aur usey khush rakhne ki koshish kare. ❁ Koi padosan apni padosan se hadiya lene mein haqeer na samjhe, agarche wo bakri ka paaya ho, usey hausla-afzaai karni chaahiye.

Baab 31: Jo Shakhs Allah Par Imaan Aur Aakhirat Par Yaqeen Rakhta Ho Wo Apne Padosi Ko Takleef Na De

[6018] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jo koi Allah par imaan aur aakhirat par yaqeen rakhta ho, usey chaahiye ke apne padosi ko takleef na pohonchaae. Jo shakhs Allah par imaan aur aakhirat par yaqeen rakhta ho, wo apne mehmaan ki izzat kare. Aur jo koi Allah par aur yaum-e-aakhirat par imaan rakhta ho, wo acchi baat kahe ya phir khamosh rahe*".[1731]

[6019] Hazrat Abu Shareeh ﷺ se riwayat hai, unho'n ne kaha ke mere kaano ne suna aur meri aankho'n ne dekha jab Nabi ﷺ guftagu farma rahe the. Aap ne farmaya: "*Jo koi Allah par imaan aur qiyaamat ke din par yaqeen rakhta hai wo apne hamsaae ki izzat kare. Aur jo shakhs Allah par imaan aur aakhirat ke din par yaqeen rakhta hai wo apne mehmaan ki dastoor ke mutaabiq har tarah se izzat kare*". Arz ki: Allah ke Rasool ﷺ! Dastoor ke mutaabiq izzat karna kab tak hai? Aap ne farmaya: "*Ek (1) din aur ek (1) raat, aur mezbaani teen (3) din tak hai aur jo uske baad ho wo uske liye sadqa hai aur jo Allah apr aur yaum-e-aakhirat par imaan rakhta ho, wo acchi baat kahe ya khamosh rahe*".[1732]

Baab 32: Hamsaae Ka Haq Darwaze Ke Qareeb Hone Ke Etebaar Se Hai

[6020] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Mere do (2) hamsaae hain, un mein se kisko hadiya bheju'n? Aap ne farmaya: "*Jiska darwaza tumse ziyaada qareeb ho*".[1733]

Baab 33: Har Nek Kaam Sadqa Hai

[6021] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Har accha kaam aur acchi baat sadqa hai*".

[6022] Hazrat Abu Moosa Asharai ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Har musalman par zaroori hai ke wo sadqa kare*". Sahaba Ikram ne arz ki: Agar wo sadqa karne ke liye koi cheez na paae to? Aap ne farmaya: "*Wo apne haath se kaam kare, usse khud bhi faaeda uthaae aur sadqa bhi kare*". Sahaba Ikram ne arz ki: Agar uski taaqat na hoya na kar sake to? Aap ne farmaya: "*Phir kisi pareshaan haal zaroorat-mand ki madad kare*". Unho'n ne arz ki: Agar ye bhi na kar sakey to? Aap ne farmaya: "*Phir wo bhalaai ki taraf logo'n ko raaghib kare ya ache kaamo'n ki talqeen kare*". Kisi ne kaha: Agar ye bhi na kar sakey to? Aap ne farmaya: "*Phir logo'n ko apne shar se bacha kar rakhe ye bhi uske liye sadqa hai*".[1734]

Baab 34: Khush-kalaami Ka Sawaab

Hazrat Abu Huraira ﷺ ne Nabi ﷺ se bayaan karte hue kaha: "*Har acchi baat sadqa hai*".

[1729] T: (کُھری) Bhed-bakri aur is qism ke doosre jaanwaro'n ke sim yaane pair (leg) ke taley (تلے) ke oopar ka hissa [Rekhta]

[1730] راجع: 2566

[1731] راجع: 5185

[1732] Dekhiye: 6135 6476

[1733] راجع: 2259

[1734] راجع: 1445

[6023] Hazrat Adi bin Haatim ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne dozakh ka zikr kiya, usse panaah maangi aur chehre se nagawaari ka izhaar kiya. Phir dozakh ka zikr kiya, usse panaah talab ki aur apne chehre se naagawaari ka taassur zaahir kiya ...(Raawi-e-hadees) Shu'ba ne kaha: (Aap ﷺ ke) do (2) martaba (jahannum se panaah maangne) ke mutaalliq mujhe koi shak nahi... Phir aap ne farmaya: "*Jahannum se bacho, agarche khajoor ka tukda dene se ho. Aur agar kisi ko ye bhi muyassar na ho to acchi baat karke (us jahannum se bachne ki koshish kare)*".[1735]

Baab 35: Har Kaam Mein Narmi Ikhtiyaar Karne Ka Bayaan

[6024] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne bayaan kiya ke kuch yahoodi Rasool Allah ﷺ ke paas aae aur kaha: As-saam Alaikum "السَّامُ عَلَيْكُمْ" yaane tumhe'n maut aae. Hazrat Ayesha ؓ farmati hain ke main iska mafhoom samajh gai. Maine jawaab diya: Wa-aalaikum as-saam wa la'natu "وَعَلَيْكُمُ السَّامُ وَاللَّعْنَةُ" yaane: Tumhe'n maut aae aur tum par laanat ho. Rasool Allah ﷺ ne farmaya: "*Aye Ayesha! Narmi karo. Allah Ta'ala har amr mein narmi ko pasand karta hai*". Maine kaha: Allah ke Rasool ﷺ! Kya aap ne nahi suna, unho'n ne kya bakwaas ki thi? Rasool Allah ﷺ ne farmaya: "*Maine uska jawaab de diya tha:* "وَعَلَيْكُمْ" *Aur tum par bhi wohi kuch ho*".[1736]

[6025] Hazrat Anas bin Maalik ؓ se riwayat hai ke ek (1) dehaati ne masjid mein peshab kar diya, to Sahaba Ikram uski taraf daud pade. Rasool Allah ﷺ ne farmaya: "*Uske peshab ko mat roko*". Uske baad aap ne paani ka dol mangwaaya aur peshaab ki jagah par baha diya gaya.[1737]

Baab 36: Ahle Iman Ka Ek-doosre Se Taaoon Karna

[6026] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Ek (1) momin doosre momin ke liye us imaarat ki tarah hai jiska ek (1) hissa doosre ko mazboot karta hai*". Phir aap ne apne dono haatho'n ki ungliyo'n ko ek-doosre mein daakhil farmaya.[1738]

[6027] Phir achaanak ek (1) aadmi aagaya, jabke Nabi ﷺ abhi baithe hue the. Usne koi sawaal kiya ya apni zaroorat ke liye kuch kaha to Aap ﷺ hamari taraf mutawajja hue aur farmaya: "*Sifaarish karo tumhe'n ajar diya jaaega aur Allah Ta'ala apne Nabi ki zubaan ke zariye se jo chaahe ga faisla kar de ga*".[1739]

Baab 37: Irshad-e-Baari Ta'ala hai: "Jo Shakhs Acchi Sifaarish Karega, Usey Us Mein Se Hissa Milega..."[1740] Ka Bayaan

(Is aayat-e-karima mein) "كِفْلٌ" ke maane hain: Hissa. Hazrat Abu Moosa Ashari ؓ ne farmaya: Habshi zubaan mein "كِفْلَيْنِ"[1741] ke maane hain: Do (2) ajar.

[6028] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ke paas jab koi saail ya haajatmand aata to farmate: "*Uski sifaarish karo tumhe'n uska ajar milega aur Allah Ta'ala apne rasool ki zubaan ke zariye se jo chaahe faisla karta hai*".[1742]

Baab 38: Nabi ﷺ Na To Bad-goi Karte The Aur Na Behooda Baate'n Karne Waale The

[6029] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Jab Hazrat Abdullah bin Amr ؓ Hazrat Ameer Muawiya ؓ ke hamraah koofa tashreef laae to ham unki khidmat mein haazir hue. Unho'n ne Rasool Allah ﷺ ka zikr karte hue farmaya ke aap bad-goi karne waale aur behooda baate'n karne waale na the. Nez unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se behtar wo shakhs hai jo akhlaaq ke etebaar se accha ho*".[1743]

[1735] راجع: 1413
[1736] راجع: 2935
[1737] راجع: 219
[1738] راجع: 481
[1739] راجع: 1432
[1740] Surah an Nisa: 85
[1741] Surah al Hadid: 28
[1742] راجع: 1432
[1743] راجع: 3559

[6030] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha: Kuch yahoodi Nabi ﷺ ke paas aae aur unho’n ne kaha: As-saam Alaikum “السَّامُ عَلَيْكُمْ” yaane tum par maut aae. Hazrat Ayesha ؓ ne unke jawaab mein kaha: Tum par bhi maut aae. Tum par Allah ki laanat ho aur uska ghazab naazil ho. Ye sun kar Aap ﷺ ne farmaya: “*Aye Ayesha! Narmi karo, sakhti aur bad-zubaani se ijtenaab karo*”. Hazrat Ayesha ؓ ne kaha: Aap ne nahi suna ke unho’n ne kya kaha tha? Aap ﷺ ne farmaya: “*Maine unhe’n jo jawaab diya wo tum ne nahi suna? Maine unki baat un par lauta di thi. Unke mutaalliq meri bad-dua qubool hogi, lekin mere haq mein unki bad-zubaani qubool hi nahi hogi*”.[1744]

[6031] Hazrat Anas bin Maalik ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ gaali-galoch karne waale aur behooda kaam karne waale nahi the aur na laanat-malaamat hi karna aap ki aadat thi. Agar aap ham mein se kisi par naaraaz hote to itna farmate: “*Ise kya ho gaya hai? Uski peshaani khaak-aalood ho*”.[1745]

[6032] Hazrat Ayesha ؓ se riwayat hai k eek (1) aadmi ne Nabi ﷺ se andar aane ki ijaazat talab ki. Jab aap ne usey dekha to farmaya: “*Ye shakhs qabile ka bura aadmi aur bura beta hai*”. Phir jab wo baith gaya to Nabi ﷺ usey khanda-peshaani[1746] aur kushaada chehre se mile. Jab wo chala gaya to Hazrat Ayesha ؓ ne aap se kaha: Allah ke Rasool ﷺ! Jab aap ne usey dekha to aap ne uske mutaalliq aisa-aisa farmaya aur jab aap usse mile to nihayat khanda-peshaani aur khule chehre se pesh aae. Rasool Allah ﷺ ne farmaya: “*Aye Ayesha! Tum ne mujhe bad-go kab dekha hai? Qiyamat ke din Allah ke yahaa’n sab logo’n se bad-tareen wo aadmi hoga jiske shar aur buraai se bachne ke liye log usse mel-mulaqaat cho de’nge*”.[1747]

Baab 39: Husn-e-Khalq Aur Sakhawat Ka Zikr Nez Bukhl Ki Karaahat Ka Bayaan

Hazrat Ibne Abbas ؓ bayaan karte hain ke Nabi ﷺ tamaam logo’n se ziyaada sakhti the aur ramzan-ul-mubarak mein Aap ﷺ bohot ziyaada sakhawat karte the.

Hazrat Abu Zar ؓ ne kaha: Jab unhe’n Nabi ﷺ ki besat ka ilm hua to unho’n ne apne bhai se kaha ke sawaar ho kar us waadi ki taraf jaao aur unki baate’n sun kar aao. (Chunache wo gaya), phir waapas aakar kaha: Maine unhe’n dekha hai, wo to makaarim-e-akhlaaq ki talqeen karte hain.

[6033] Hazrat Anas ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ sab se ziyaada khoobsoorat, sab se ziyaada sakhee aur sab se ziyaada bahaadur the. Ahle madina ek (1) raat khauf o hiraas mein mubtalaa hue to wo shor ki taraf badhe, lekin Nabi ﷺ unko aage se miley, kyou’nke aap uthne waale shor-o-ghal ki taraf sab se pehle tashreef le gae the. Aap ne farmaya: “*Ghabraao nahi, koi khatre ki baat nahi*”. Aap ﷺ us waqt Abu Talha ؓ ke ghode ki nangi peeth par sawaar the. Us par koi zeen waghaira nahi thi. Aap ki gardan mein talwaar aawezaa’n thi. Us waqt Aap ﷺ ne farmaya: “*Maine is ghode ko rawaani mein samandar ki tarah paaya*”. Ya farmaya: “*Ye gohoda (tez-raftaari mein) goya samandar hai*”.[1748]

[6034] Hazrat Jaabir ؓ se riwayat hai, unho’n ne kaha: Kabhi aisa nahi hua ke Nabi ﷺ se kisi ne koi cheez maangi ho aur aap ne usey dene se inkaar kiya ho.

[6035] Hazrat Masrooq se riwayat hai, unho’n ne kaha ke ham Hazrat Abdullah bin Amr ؓ ke paas baithe hue the, jabke wo hame’n hadeese’n suna rahe the. Us dauraan mein unho’n ne farmaya: Rasool Allah ﷺ bad-zubaani nahi karte the aur na behooda baate’n hi karte the, balke aap farmaya karte the: “*Tum mein se ziyaada accha wo hai jiske akhlaaq sab se acche ho’n*”.[1749]

[6036] Hazrat Sahal bin Saad ؓ se riwayat hai, unho’n ne kaha ke ek (1) khatoon Nabi ﷺ ki khidmat mein burdah “بُرْدَة” le kar haazir hui …Hazrat Sahal ؓ ne us waqt maujood logo’n se kaha: Tumhe’n maaloom hai ke “burdah” kya cheez hai? Logo’n ne kaha: Haa’n burdah khuli chaadar ko kehte hain. Hazrat Sahal ؓ ne farmaya: Haa’n, burdah

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[1744] راجع: 2935

[1745] Dekhiye: 6046

[1746] T: (خَنْدَہ پیشانی) Khush-mizaaji [Rekhta]

[1747] Dekhiye: 6054 6131

[1748] راجع: 2627

[1749] راجع: 3559

wo lungi jiska haashiya bana hota hai… To usne kaha: Allah ke Rasool! Main ye lungi aap ke pehenne ke liye laai hoo’n. Nabi ne wo lungi usse qubool Karli. Us waqt aap ko uski zaroorat bhi thi. Phir aap ne usey zeb-tan farmaya. Sahaba Ikram mein se ek (1) shakhs ne wo lungi dekhi to arz ki: Allah ke Rasool! Ye badi umda lungi hai. Aap ye mujhe inaayat farma de’n. Aap ne farmaya: “*Haa’n, tum le lo*”. Jab Nabi tashreef le gae to uske saathiyo’n ne usey malaamat ki aur kaha ke tum ne accha nahi kiya, jab tum ne dekh liya tha ke Rasool Allah ne usey qubool farmaya aur aap ko uski zaroorat bhi thi. Uske bawujood tum ne wo chaada raap se maang li. Halaa’nke tumhe’n ye bhi maaloom tha ke jab aap se koi cheez maangi jaati hai to aap dene se inkaar nahi karte. Is sahabi ne kaha: Main to sirf iski barkat ka ummeedwaar hoo’n, kyou’nke Nabi ise zeb-tan kar chuke hain. Meri gharz ye thi ke mujhe is chaadar mein kafan diya jaae.[1750]

[6037] Hazrat Abu Huraira se riwayat hai, unho’n ne kaha ke Rasool Allah ne farmaya: “*Waqt badi tezi se guzrega, amal kam hote jaae’nge, dilo’n mein bakhili sama jaaegi aur harj bohot ziyaada ho jaaega*”. Logo’n ne poocha: Harj kya hota hai? Aap ne farmaya: “*Khoonrezi aur qatl o ghaarat*”.[1751]

[6038] Hazrat Anas se riwayat hai, unho’n ne kaha: Main dus (10) saal tak Nabi ki khidmat mein raha hoo’n, lekin aap ne kabhi mujhe uff tak nahi kaha aur na kabhi ye kaha ke falaa’n kaam kiya aur falaa’n kaam kyou’n nahi kiya.[1752]

Baab 40: Aadmi Apne Ghar Waalo’n Mein Kaise Rahe?

[6039] Hazrat Aswad se riwayat hai, unho’n ne Hazrat Ayesha se poocha ke Nabi apne ghar mein kya kaam karte the? Hazrat Ayesha ne farmaya: Aap apne ghar ke kaam-kaaj kiya karte aur jab namaz ka waqt ho jaata to namaz ke liye khade ho jaate.[1753]

Baab 41: Mohabbat Allah Ta’ala Ki Taraf Se Hai

[6040] Hazrat Abu Huraira se riwayat hai, wo Nabi se bayaan karte hain ke aap ne farmaya: “*Jab Allah Ta’ala Kisi bande se mohabbat karta hai to Hazrat Jibraeel ko aawaaz deta hai ke Allah Ta’ala falaa’n bande se mohabbat karta hai, lehaaza tum bhi usse mohabbat karo. Phir Hazrat Jibraeel bhi usse mohabbat karte hain. Phir Jibraeel tamaam aasmaan waalo’n ko aawaaz dete hain ke Allah Ta’ala falaa’n aadmi se mohabbat karta hai, tum bhi usse mohabbat karo. Phir tamaam ahle aasmaan usse mohabbat ka dam-bharte*[1754] *hain hain. Uske baad us shakhs ki qubooliyat zameen waalo’n (ke dilo’n mein) mein rakh di jaati hai*”.[1755]

Baab 42: Allah Ke Liye Mohabbat Karna

[6041] Hazrat Anas bin Maalik se riwayat hai, unho ne kaha ke Nabi ne farmaya: “*Koi shakhs imaan ki mithaas us waqt tak nahi paa sakta, jab tak wo agar kisi se mohabbat karta hai to sirf Allah ke liye usse mohabbat na kare. Aur hatta ke usko aag mein daala jaana isse ziyaada mehboob ho ke wo kufr ki taraf laut kar jaae. Jabke Allah Ta’ala ne usey aag se nikaal diya hai aur hatta ke Allah aur uska Rasool un dono ke maa-siwa usey ziyaada mehboob ho*”.[1756]

Baab 43: Irshad-e-Baari Ta’ala: “Aye Imaan Waalo! Koi Qaum Kisi Doosri Qaum Ka Mazaaq Na Udaae….” Ka Bayaan[1757]

[6042] Hazrat Abdullah bin Za’ma se riwayat hai, unho’n ne kaha ke Nabi ne logo’n ko hawaa khaarij hone par hasne se manaa kiya. Nez farmaya: “*Tum mein se koi apni biwi ko nar-haiwaan*[1758] *jaisi maar kyou’n maarta hai, phir shayad uske baghal mein le ga*”.

[1750] راجع: 1277
[1751] راجع: 85
[1752] راجع: 2768
[1753] راجع: 686
[1754] T: (دم بھرتے) Izhaar-e-mohabbat [RSB]
[1755] راجع: 3209
[1756] راجع: 16
[1757] Surah al Hujuraat: 11
[1758] T: (نرحیوان) Oont ki tarah zor se maarna (ye mafhoom Maulana Dawood Raaz ke tarjuma se liya gaya hai) [RSB]

Soori, Wuhaib aur Abu Muawiya ne hisham se nar-haiwaan ke bajaae: "جَلْدَ الْعَبْدِ" bayaan kiya hai, yaane ghulamo'n ko maarne ki tarah na maare.[1759]

[6043] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne maidaan-e-mina mein farmaya: "*Kya tum jaante ho ke ye kaunsa din hai?*" Logo'n ne kaha: Allah aur uske Rasool ko ziyaada ilm hai. Aap ne farmaya: "*Ye hurmat waala din hai*". Farmaya: "*Tum jaante ho ye kaunsa shahr hai?*" Sahaba ne arz kiya: Allah aur uske Rasool ko ziyaada ilm hai. Aap ne farmaya: "*Ye hurmat waala shahr hai. Tum jaante ho ye kaunsa mahina hai?*" Sahaba ne kaha: Allah aur uske rasool ko ziyaada ilm hai. Aap ne farmaya: "*Ye hurmat waala mahina hai*". Phir farmaya: "*Beshak Allah Ta'ala ne tum par ek-doosre ka khoon, maal aur izzate'n haraam ki hain, jaise is din ko tumhare is mahine mein aur tumhare is shahr mein hurmat waala banaaya hai*".[1760]

Baab 44: Ek-doosre Ko Gaali Dene Aur Laanat Karne Se Manaa Kiya Gaya Hai

[6044] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Musalman ko gaali dena gunaah hai aur usko qatl karna kufr hai*".

Muhammad bin Jaafar ne Shu'ba se riwayat karne mein Sulaiman ki mataaba-at ki hai.[1761]

[6045] Hazrat Abu Zar ؓ se riwayat hai, unho'n ne Nabi ﷺ se suna, aap ne farmaya: "*Agar koi shakhs doosre ko fisq aur kufr se muttahim*[1762] *karta hai aur wo dar-haqeeqat faasiq ya kaafir na ho to ye (fisq aur kufr) kehne waale par laut aata hai*".[1763]

[6046] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ fahash-go na the aur na laanat karne waale hi the. Nez, gaali-galoch bhi nahi karte the, balke kisi ko itaab o zajr[1764] karte waqt farmate: "*Ise kya ho gaya hai? Iski peshaani khaak-aalood ho?*"[1765]

[6047] Hazrat Saabit bin Zahack ؓ se riwayat hai …aur ye ashaab-e-shajar[1766] se the… unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis ne millat-e-islaam ke alaawa kisi doosre mazhab ki qasam uthaai to wo apne kehne ke mutaabiq ban jaata hai. Ibne aadam ka aisi cheez ke mutaalliq nazr manna saheeh nahi jiska wo maalik nahi. Jisne duniya mein khud ko kisi cheez ke saath qatl kiya to qiyaamat ke din usi ke saath usey saza di jaaegi. Jisne kisi momin par laanat ki to ye usko qatl karne ke mutaraadif hai aur jisne kisi musalman ko kufr se muttahim kiya to ye bhi usko maar daalne ki tarah hai*".[1767]

[6048] Hazrat Sulaiman bin Surd ؓ se riwayat hai, ye Nabi ﷺ ke Sahaba Ikram se hain, unho'n ne kaha: Nabi ﷺ ke saamne do (2) aadmiyo'n ne gaali-galoch ki. Un mein se ek (1) ko bohot ziyaada ghussa aaya, hatta ke uska chehra phool gaya aur rang mutaghaiyyar[1768] ho gaya. Us waqt Nabi ﷺ ne farmaya: "*Main ek (1) kalma jaanta hoo'n, agar ye shakhs wo (kalma) keh de to iska ghussa jaata rahega*". Chunache ek (1) aadmi us (ghusse hone waale) ke paas gaya aur usey Nabi ﷺ ke irshad se muttala kiya aur kaha: Shaitan se Allah ki panaah maango. Usne kaha: Kya tujhe gumaan hai ke mujhe koi bimaar hai? Ya main diwaana ho? Jaao, apna raasta lo.[1769]

[6049] Hazrat Ubadah bin Saamit ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ logo'n ko lailatul qadr ki bashaarat dene ke liye ghar se nikle. Us dauraan mein musalmano ke do (2) aadmi kisi baat par jhagadne lagey. Nabi ﷺ ne farmaya: "*Main is liye ghar se nikla tha ke tumhe'n shab-e-qadr ki bashaarat doo'n, lekin falaa'n-falaa'n*

[1759] راجع: 3377

[1760] راجع: 1742

[1761] راجع: 48

[1762] T: (مُتَّہِم) Kisi par tohmat ya ilzaam lagaane waala [Rekhta]

[1763] راجع: 3508

[1764] T: (زَجْر و عِتاب) Sarzanish, daant-dapat, ghussa [Rekhta]

[1765] راجع: 6031

[1766] T: Bait-e-rizwaan karne waalo'n mein se the [RSB]

[1767] راجع: 1363

[1768] T: (مُتَغَیِّر) Badla hua, tabdeel-shuda [Rekhta]

[1769] راجع: 3282

jhagadne lagey, is liye wo uthaa li gai. Mumkin hai ke yehi tumhare liye accha ho. Ab tum usey 25, 27, 29 ramzan ki raato'n mein talaash karo".[1770]

[6050] Hazrat Ma'roor se riwayat hai, unho'n ne kaha ke maine Hazrat Abu Zar ؓ par ek (1) chaadar dekhi aur unke ghulam ne bhi usi tarah ki chaadar odh rakhi thi. Maine kaha: Agar aap apne ghulam ki chaadar le le'n aur usey zeb-tan kare'n to aap ke liye ek (1) rang ka joda ho jaae aur apne ghulam ko koi doosra joda pehna de'n. Unho'n ne bataaya ke mere aur ek (1) aadmi ke darmiyan kuch takraar ho gai thi. Uski waalida a'jmiya[1771] thi. Maine uske mutaalliq usey taana de diya. Usne ye baat Nabi ﷺ se kehdi to aap ne mujhe farmaya: "*Toone falaa'n shakhs ko gaali di hai?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Toone uski maa ko bhi mat-oon[1772] kiya hai?*" Maine kaha: Ji haa'n. Aap ﷺ ne farmaya: "*Tumhare andar abhi daur-e-jaahiliyyat ki khoo[1773] baaqi hai*". Maine arz ki: Us waqt bhi jabke main budhaape mein pohonch chuka hoo'n? Aap ne farmaya: "*Haa'n, yaad rakho! Ye ghulam bhi tumhare bhai hain. Allah Ta'ala ne inhe'n tumhare maatahat kar diya hai, lehaaza jis shaksh ke bhai ko Allah Ta'ala ne uske zer-e-dast kar diya ho usey wo kuch khilaae jo wo khud khaata hai, aur usey wohi pehnaae jo wo khud pehenta hai, aur usey kisi aise kaam ki takleef na de, jo us par giraa'n-baar[1774] ho. Agar aisa kaam usey kahe jo uske bas mein na ho to wo kaam nimtaane mein uska ta-aawoon[1775] kare*".[1776]

Baab 45: Kisi Ko Past-qad YA Taweel Kehna Jaaez Hai, Ba-sharte-ke Uski Tehqeer Maqsood Na Ho

Nabi ﷺ ne farmaya: "*Lambe haatho'n waala kya kehta hai?*" Aur is tarah ke deegar alqabaat se bhi pukaara jaa sakta hai, jin mein aadmi ki tehqeer[1777] karna maqsood na ho.

[6051] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n zohar ki do (2) rakate'n padhaaee'n, phir salaam pher diya, uske baad masjid ke sahn mein ek (1) lakdi ka sahaara le kar khade ho gae aur us par apna dast-e-mubarak rakh liya. Haazireen mein Hazrat Abu Bakar aur Hazrat Umar ؓ bhi maujood the, wo aap ki haibat ki wajah se kuch na keh sakey. Jald-baaz log masjid se baahar nikal kar che-megoiyaa'n[1778] karne lagey, ke shayad namaz kam kardi gai hai? Haazireen mein ek (1) aadmi tha, jise Nabi ﷺ dhul-yadain (lambe haatho'n waala) kaha karte the. Usne arz ki: Allah ke Rasool ﷺ! Aap bhool gae hain ya namaz kam ho gai hai? Aap ne farmaya: "*Na to main bhoola hoo'n aur na namaz hi kam hui hai*". Sahaba Ikram ؓ ne kaha: Allah ke Rasool ﷺ! Aap bhool gae hain. Aap ne farmaya: "*Zul-yadain ne saheeh kaha hai*". Chunache aap khade hue, do (2) rakae'n padhee'n aur salaam phera. Phir aap ne Allahu Akbar kaha aur namaz ke sajde ki tarah sajda kiya, balke usse bhi lamba sajda kiya, phir apna sar uthaaya, phir Allahu Akbar kaha aur namaz ke sajde ki tarah doosra sajda kiya, balke usse bhi lamba sajda kiya, phir apna sar-e-mubarak uthaya aur Allahu Akbar kaha.[1779]

Baab 46: Gheebat Karna

Irshad-e-Baari Ta'ala hai: "Tum Mein Se Koi Doosre Ki Gheebat Na Kare".[1780]

Wazaahat: Kisi ki adm maujoodgi mein aisi baat karna jo us mein paai jaati ho, agar uske saamne wo baat ki jaae to usey naagawaar guzre, gheebat hai. Agar us mein wo na paai jaae to usey bohtaan kehte hain, jo usse bhi badh kar jurm hai.

[6052] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ do (2) qabro'n ke paas se guzre to farmaya: "*In dono ko azaab diya jaa raha hai aur (ba-zaahir) ye kisi bade gunaah ki wajah se azaab mein giraftaar nahi hain. Balke ek (1) apne peshaab se ijtenaab nahi karta tha aur doosra chughli karta phirta tha*". Phir aap ne khajoor ki ek (1) taaza shaakh mangwaai aur usey cheer kar do (2) tukde kar diye aur ek (1) qabar par ek (1) shaakh

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[1770] راجع: 49
[1771] T: (عَجَمِیَه) Ghair-arab aurat [RSB]
[1772] T: (مَطْعُون) Badnaam, ruswaa, malaamat [Rekhta]
[1773] T: (خُو) Mizaaj, fitrat, aadat, khaslat [Urduinc]
[1774] T: (گِراں بار) Bhaari bojh ka, wazan ka, bohot bhaari [Rekhta]
[1775] T: (تَعَاوُن) Ek-doosre ki madad karna [Rekhta]
[1776] راجع: 30
[1777] T: (تَحْقِیر) Zillat, hiqaarat, haqeer jaanne ka amal ya fe'l, be-qadri, be-hurmati [Rekhta]
[1778] T: (چِه مِیگوئِیاں) Gapshap karna [Urduinc]
[1779] راجع: 482
[1780] Surah al Hujuraat: 12

aur doosri qabar par doosri shaakh gaad di. Phir farmaya: “*Umeed hai ke jab tak ye shaakhe’n khushk na ho’ngi unke azaab mein takhfeef hoti rahegi*”.[1781]

Baab 47: Nabi ﷺ Ke Irshad-e-Giraami: “Ansaar Ke Gharo’n Mein Sab Se Behtar Gharaane” Ka Bayaan

[6053] Hazrat Abu Usaid Saa’di ﷺ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Qabila-e-ansaar mein se behtar gharaana banu-najjaar ka gharaana hai*”.[1782]

Baab 48: Fasaadi Aur Ahle Shak Ki Gheebat Jaaez Hai

[6054] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai ke ek (1) aadmi ne Rasool Allah ﷺ se andar aane ki ijaazat talab ki, to aap ne farmaya: “*Usey anadar aane ki ijaazat de do. Ye qabile ka bura bhai, ya bura beta hai*”. Jab wo andar aaya to Aap ﷺ ne uske saat bade akhlaaq aur narmi se guftagu farmaai. Maine arz ki: Allah ke Rasool ﷺ! Aap ne uske mutaalliq pehle to ye farmaya tha, phir uske saath bohot naram guftagu farmaai? Aap ﷺ ne farmaya: “*Aye Ayesha! Beshak bad-tareen aadmi wo hai jise log uski bad-kalaami se bachne ke ke liye chod de’n*”.[1783]

Baab 49: Chughal-khori Kabira Gunaho’n Mein Se Hai

[6055] Hazrat Ibne Abbas ﷺ se riwayat hai, unho’n ne kaha ke Nabi ﷺ madina taiyyaba ke kisi baagh se tashref laae to aap ne do (2) insaano ki aawaaz suni, jinhe’n unki qabro’n mein azaab diya jaa raha tha. Aap ﷺ ne farmaya: “*Inko azaab diya jaa raha hai, lekin kisi badi baat (jisse bachna mushkil ho) ki wajah se azaab nahi diya jaa raha. Halaa’nke ye kabira gunah hain, in mein se ek (1) peshaab karte waqt parda nahi karta tha aur doosra chughli karta phirta tha*”. Phir aap ne khajoor ki ek (1) taaza shaakh mangwaai aur uske do (2) tukde kiye. Ek (1) tukda ek (1) qabar par aur doosra, doosri qabar par gaad diya. Phir farmaya: “*Mumkin hai ke inke azaab mein us waqt tak takhfeef kardi jaae jab tak ye khushk na ho jaae’n*”.[1784]

Baab 50: Chughal-khori Ki Buraai Ka Bayaan

Irshad-e-Baari Ta’ala hai: “Bohot Taane Dene Waala, Chugnli Karte Hue Phirne Waala”.[1785] Nez farmaya: “Wael Hai Uske Liye Jo Aeb Talaash Karne Waala Aur Taana Dene Waala Hai”.[1786] “يَهْمِزُ”, “يَلْمِزُ” ke ek (1) hi maane hain. Yaane aeb bayaan karne waala.

[6056] Hazrat Hamaam se riwayat hai, unho’n ne kaha: Ham Hazrat Huzaifa ﷺ ke paas maujood the, ke unhe’n ek (1) shakhs ke mutaalliq kaha gaya: Wo yahaa’n ki baate’n Hazrat Usman ﷺ ko pohonchaata hai. Hazrat Huzaifa ﷺ ne kaha: Maine Nabi ﷺ ko ye farmate hue suna hai: “*Chughal-khor jannat mein nahi jaaega*”.

Baab 51: Irshad-e-Baari Ta’ala: “Jhooti Baat Karne Se Parhez Karte Raho”[1787] Ka Bayaan

[6057] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Jo shakhs jhoot bolna, uske mutaabiq amal karna, aur jahaalat ki baate’n tark na kare to Allah Ta’ala ko (uske roze ki) koi zaroorat nahi, ke wo khaana-peena tark kare*”.

Ahmad bin Yunus ne kaha: Mujhe is hadees ki sanad ek (1) shakhs ne samjhaai thi.[1788]

[1781] راجع: 216
[1782] راجع: 3789
[1783] راجع: 6032
[1784] راجع: 216
[1785] Surah al Qalam: 11
[1786] Surah al Humazah: 1
[1787] Surah al Hajj: 30
[1788] راجع: 1903

Baab 52: Do-rukhe-pan Ka Bayaan

[6058] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Tum qiyaamat ke din logo'n mein Allah ke yahaa'n bad-tar us shakhs ko paao ge jo do-rukhaa*[1789] *hoga. Jo un logo'n ke paas ek (1) mu'n se aata hai aur unke paas doosre mu'n se aata hai*".[1790]

Baab 53: Jis Ne Apne Saathi Ko Wo Baat Bataai Jo Uske Mutaalliq Kahi Gai Thi

[6059] Hazrat Abdullah bin Masood ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne maal-e-ghanimat taqseem kiya to ansaar mein se ek (1) aadmi ne kaha: Allah ki qasam! Muhammad ﷺ ne is taqseem se Allah ki raza ka iraada nahi kiya. Maine Rasool Allah ﷺ ki khidmat mein haazir ho kar aap ko us shakhs ki baat se muttala kiya to aap ka chehra-e-anwar mutaghaiyyar ho gaya. Aap ne farmaya: "*Allah Ta'ala Moosa* ﵇ *par rahem kare, unhe'n isse bhi ziyaada aziyyat di gai thi, lekin unho'n ne sabr se kaam liya*".[1791]

Faaeda: Rasool Allah ﷺ ki amaanat o dayaanat par hamla karne waala ye shakhs munaafiq tha. Halaa'nke aap se badh kar ameen o dayaanat-daar koi insaan aaj tak duniya mein paida hi nahi hua, aap ki amaanat o dayaanat ke qaael to kuffaar-e-makkah bhi the.

Baab 54: Ek-doosre Ki Madah-saraai[1792] Naa-pasandida Amal Hai

[6060] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) shakhs ko suna ke wo doosre ki taareef kar raha tha aur taareef karte waqt khoob mubaalagha-aamezi kar raha tha. Aap ne farmaya: "*Tum ne usey halaak kar diya*". Ya farmaya: "*Tum ne uski kamar tod di hai*".[1793]

[6061] Hazrat Abu Bakrah ﵁ se riwayat hai, unho'n-e-kaha ke Nabi ﷺ ki majlis mein ek (1) aadmi ka zikr aaya to ek-doosre shakhs ne uski khoob taareef ki. Nabi ﷺ ne farmaya: "*Afsos! Tum ne apne*[1794] *saathi ki gardan tod daali hai*" …Aap ﷺ ne ye jumla kai baar dohraaya… "*Aar koi apne saathi ki taareef karna hi chaahta ho to you'n kahe: Main uske mutaalliq aisa khayaal karta hoo'n (Aur ye bhi us soorat mein) agar wo jaanta hai ke doosra shakhs waaqai aisa hai. Allah Ta'ala uska muhaasba*[1795] *karne waala hai. Allah Ta'ala ke saamne uski safaai nahi deta (kyou'nke wo to sab ko khoob jaanta hai)*".[1796]

Wuhaib ne Khalid se ("وَيْحَكَ" ki bajaae) "وَيْلَكَ" ke alfaaz bayaan kiye hain.

Baab 55: Jis Ne Apne Bhai Ki Sirf Itni Taareef Ki Jise Wo Jaanta Tha

Hazrat Saad bin Abi Waqqas ﵁ ne kaha ke Hazrat Abdullah bin Salaam ﵁ ke alaawa maine Nabi ﷺ ko zameen par chalne waale kisi aadmi ke mutaalliq ye kehte nahi suna: "*Yaqeenan wo jannati hai*".

[6062] Hazrat Abdullah bin Umar ﵁ se riwayat hai ke Rasool Allah ﷺ ne jab tah-band latkaane ke mutaalliq kuch farmaya to Hazrat Abu Bakar Siddiq ﵁ ne arz ki: Allah ke Rasool ﷺ! Mera tah-band ek (1) taraf se neeche dhalak jaata hai. Aap ne farmaya: "*Tum takabbur karne waalo'n mein se nahi ho*".[1797]

[1789] T: (دو رُخا) Dogla, munaafiq, makkaar shakhs [Rekhta]

[1790] راجع: 3494

[1791] راجع: 3150

[1792] T: (مَدْح سَرائی) Madh, taareef o tauseef, madah-khwaani [Rekhta]

[1793] راجع: 2663

[1794] T: Urdu pdf mein "اپنے" apne ki jagah "اپنی" apni type ho gaya tha, jiski maine tasheeh kardi hai. [RSB]

[1795] T: (مُحاسَبَہ) Hisaab-kitaab, hisaab ke mutaalliq pooch-gach, baaz-purs, muwaakhaza [Rekhta]

[1796] راجع: 2662

[1797] راجع: 3665

Baab 56: Irshad-e-Baari Ta'ala: "Bila-shubha Allah Ta'ala Adl o Ehsaan Ka Hukum Deta Hai".[1798] Nez "Tumhari Sarkashi (ka wabaal) Tum Par Hi Hai".[1799] Aur Farmaan-e-Ilaahi: "…Phir Us Par Ziyaadati Ki Jaae To Allah Zaroor Uski Madad Karega"[1800] Ka Bayaan. Nez Musalman Ya Kaafir Ke Khilaaf Fasaad Barpa Na Karne Ka Hukum

[6063] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ itne-itne din is haal mein rahe. Aap ko khayaal hota ke apni biwi ke paas gae hain, jabke aisa nahi hota tha. Hazrat Ayesha ؓ ne farmaya ke Aap ﷺ ne ek (1) din mujhse farmaya: "*Ayesha! Maine Allah Ta'ala se ek (1) muaamale mein sawaal kiya tha to usne mujhe haqeeqat-e-haal se aagaah kar diya hai. Mere paas do (2) aadmi aae, un mein se ek (1) mere paao'n ke paas aur doosra mere sar ke qareeb baith gaya. Jo mere paao'n ke paas tha, usne sar ke qareeb baithne waale se kaha ke is aadmi ka haal kya hai? Doosre ne jawaab diya ke is par jaadu kar diya gaya hai. Usne poocha: Kisne kiya hai? Usne kaha: Labeed bin Aasim ne kiya hai. Poocha: Kis cheez mein kiya hai? Bataaya ke kanghi ke baalo'n ko nar khajoor ke chilke mein daal kar zarwaan naami kooe'n mein ek (1) patthar ke neeche rakh kar jaadu kiya hai*". Nabi ﷺ wahaa'n tashreef le gae, aap ne farmaya: "*Yehi kooa'n mujhe dikhaaya gaya tha, goya iski khajooro'n ke sar shaitaano'n ke sar hain aur uska paani mehndi ke rang jaisa hai*". Phir us jaadu ko Nabi ﷺ ke hukum se bar-aamad[1801] kiya gaya. Hazrat Ayesha ؓ ne kaha ke maine arz ki: Allah ke Rasool ﷺ! Aap ne usey nashr[1802] kyou'n nahi kiya? Nabi ﷺ ne farmaya: "*Allah Ta'ala ne mujhe shifa de di hai aur main is baat ko pasand nahi karta ke logo'n mein us shar ki tash-heer karu'n?*" Hazrat Ayesha ؓ ne farmaya: Labeed bin Aasim, qabila-e-banu zuraiq se yahoodiyo'n ka haleef tha.[1803]

Baab 57: Ek-doosre Se Hasad Karne Aur Peeth Pherne Ki Mumaaneat

Irshad-e-Baari Ta'ala hai: "Aur Hasad Karne Waale Ki Buraai Se Panaah Chaahta Hoo'n Jab Wo Hasad Kare".[1804]

[6064] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Apne aap ko bad-gumaani se bachaao, kyou'nke bad-gumaani ki baate'n aksar jhooti hoti hain. Ek-doosre ke uyoob ki justaju na karo aur na kisi ki jaasoosi hi karo. Aapas mein hasad na karo. Ek-doosre se peeth na phero aur na baaham bughz hi rakho. Allah ke bando! Aapas mein bhai-bhai ban kar raho*".[1805]

[6065] Hazrat Anas bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ek-doosre se bughz na rakho aur na baaham hasad karo, aur na ek-doosre se peeth phero. Allah ke bando! Aapas mein bhai-bhai ban kar rakho, nez kisi musalman ke liye jaaez nahi ke wo apne bhai ke saath teen (3) din se ziyaada qata-taalluqi kare*".[1806]

Baab 58: Irshad-e-Baari Ta'ala "Aye Imaan Waalo! Bohot Gumaan Karne Se Bacho, Yaqeenan Baaz Gumaan Gunaah Hain Aur Jaasoosi Na Karo"[1807] Ka Bayaan

[6066] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Bad-gumaani se bacho, kyou'nke bad-gumaani ki baate'n aksar jhooti hoti hain. Logo'n ke aeb na dhoodo aur unki toh mein na lagey raho, kisi ke bhaao par bhaao na badhaao. Baaham hasad na karo. Aapas mein raqaabat[1808] na rakho, aur na ek-doosre se peeth hi pehro (balke) Allah ke bando! Aapas mein bhai-bhai ban kar raho*".[1809]

[1798] Surah an Nahl: 90

[1799] Surah Yunus: 23

[1800] Surah al Hajj: 60

[1801] T: (بَرْ آمد) Baahar aaya hua, nikaala hua, khurooj [Rekhta]

[1802] T: (نَشر) Mash-hoor, aam karna, ishaa-at, elaan [Rekhta]

[1803] راجع: 3175

[1804] Surah al Falaq: 5

[1805] راجع: 5143

[1806] Dekhiye: 6076

[1807] Surah al Hujuraat: 12

[1808] T: (رَقَابَت) Hareefo'n ka baaham rashk ya muqaabla, ranjish, nok-jhonk [Rekhta]

[1809] راجع: 5143

Baab 59: Jo Gumaan Jaaez Hai

[6067] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Main falaa'n-falaa'n shakhs ke mutaalliq gumaan nahi karta ke wo hamaare deen ke baare mein kuch maaloomaat rakhte ho'n*". (Raawi-e-hadees) Lais ne kaha: Wo do (2) aadmi munaafiq the.[1810]

[6068] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne kaha ke ek (1) din Nabi ﷺ mere paas tashreef laae aur farmaya: "*Aye Ayesha! Main falaa'n-falaa'n shakhs ko gumaan nahi karta ke wo hamaare deen ke mutaalliq kuch jaante ho'n jis par ham qaaem hain*".[1811]

Baab 60: Momin Ka Apne Gunaah Par Parda Daalna

[6069] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke maaine Rasool Allah ﷺ se suna, aap ne farmaya: "*Meri tamaam ummat ko moaaf kar diya jaaega, magar jo elaaniya gunaah karte hain. Elaaniya gunaah karne ka matlab ye hai ke ek (1) shakhs raat ke waqt gunaah karta hai, bawujood ye ke Allah Ta'ala ne uske gunaah par parda daala hota hai, lekin subah hote hi wo kehne lagta hai: Aye falaa'n! Maine guzishta raat falaa'n-falaa'n bura kaam kiya tha. Raat guzar gai thi aur uske Rabb ne uska gunaah chupa rakha tha, lekin jab subah hui to wo khud par diye gae Allah ke parde ko kholne laga*".

[6070] Hazrat Safwan bin Mohriz se riwayat hai ke ek (1) aadmi ne Hazrat ibne Umar ؓ se poocha: Aap ne Rasool Allah ﷺ ko sargoshi ke mutaalliq kya farmate suna hai? Unho'n ne kaha ke Aap ﷺ ne farmaya tha: "*Tum mein se ek (1) shakhs Allah ke qareeb hoga, Allah Ta'ala apna baazu us par rakh kar farmaega: Toone falaa'n-falaa'n bure kaam kiye the? Wo arz karega: Ji haa'n. Allah Ta'ala, phir farmaega: Toone ye-ye bure kaam kiye the? Wo arz karega: Ji haa'n. Allah Ta'ala usse iqraar karaane ke baad farmaega: Maine duniya mein tere gunaho'n par parda diye rakh aur aaj main tere wo gunaah moaaf karta hoo'n*".[1812]

Baab 61: Takabbur Ki Mazammat Ka Bayaan

Imam Mujahid ne "ثَانِيَ عِطْفِهِ"[1813] ki tafseer karte hue kaha ke isse muraad: Takabbur karte hue apni gardan modne waala. "عِطْفُهُ" ke maane hain: Apni gardan.

[6071] Hazrat Haaritha bin Wahab Khuzaai ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Kya main tumhe'n ahle jannat ki khabar na doo'n? Wo har naa-tawaa'n aur tawaazo[1814] karne waala hai. Agar wo Allah ki qasm uthaa le to wo uski qasam poori kar deta hai. Aur kya main tumhe'n ahle jahannum ki khabar na doo'n? Wo hart und-khoo, akad kar chalne waala aur mutakabbir insaan hai*".[1815]

[6072] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: (Aap ﷺ ki tawaazo ka ye aalam tha ke) Madina Taiyyaba ki laundiyo'n mein se koi laundi Rasool Allah ﷺ ka haath pakad leti aur apne kisi bhi kaam ke liye jahaa'n chaahti le jaati.

Baab 62: Qata-taalluqi Ka Bayaan

Nabi ﷺ ka irshad-e-giraami hai: "*Kisi musalman ke liye jaaez nahi ke wo apne bhai se teen (3) din se ziyaada qata-taalluqi kare*".

[6073 6074 6075] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ ke maadri[1816] bhatije Awf bin Tufail se riwayat hai ke Hazrat Ayesha ؓ ne koi cheez behci ya khairaat ki, unhe'n khabar pohonchi ke Abdullah bin Zubair ؓ ne unke mutaalliq kaha hai: Allah ki Qasam! Ummul Momineen Hazrat Ayesha ؓ (khareed o farokht karne ya khairat karne se) agar baaz na aaee'n to main unke tasarrufaat[1817] par paabandi laga du'nga. Hazrat Ayesha ؓ ne farmaya: Kya

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[1810] Dekhiye: 6068

[1811] راجع: 6068

[1812] راجع: 2441

[1813] Surah al Hajj: 9

[1814] T: (تَواضُع) Inkisaar, aajizi [Rekhta]

[1815] راجع: 4918

[1816] T: (مَادری) Maa ki taraf mansoob [Rekhta]

[1817] T: (تَصَرُّف) Tasarruf ki jamaa, istemaal, ikhtiyaar, dast-andaazi, radd-o-badal [Rekhta]

Abdullah ne ye baat kahi hai? Logo’n ne kaha: Ji haa’n. Unho’n ne farmaya: Phir Allah keliye mujh par nazr hai ke main Ibne Zubair se kabhi baat nahi karu’ngi. Uske baad jab qata-taalluqi par arsa guzar gaya to Hazrat Abdullah bin Zubair ؓ ne un (Hazrat Ayesha ؓ) ke yahaa’n sifaarish karaai, lekin unho’n ne farmaya: Nahi, Allah ki qasam! Main iske mutaalliq kisi ki koi sifaarish qubool nahi karu’ngi aur apni nazr khatam nahi karu’ngi. Jab Abdullah bin Zubair ؓ ke liye salaam o kalaam ki bandish bohot takleef-deh ho gai to unho’n ne Miswar bin Makhrama aur Abdur Rahman bin Aswad bin Abd Yagooth ؓ se is silsile mein guftagu ki, wo dono Banu Zahra se taalluq rakhte the. (Abdullah bin Zubair ؓ ne) Unse kaha: Main tumhe’n Allah ki qasam deta hoo’n, mujhe tum kisi tarah Hazrat Ayesha ؓ ke paas le jaao, kyou’nke unke liye jaaez nahi ke mere saath qata-rehmi ki nazr maane’n. Chunache Hazrat Miswar aur Abdur Rahman ؓ dono apni chaadare’n odhe hue Hazrat Ibne Zubair ؓ ko saath laae aur Hazrat Ayesha ؓ se andar aane ki ijaazat talb ki aur Assalamu A’alaikum wa Rahmatullahi wa Barakaatahu kehte hue arz ki: Ham andar aasakte hain? Hazrat Ayesha ؓ ne farmaya: Aajaao. Unho’n ne phir arz ki: Ham sab aajaae’n. Farmaya: Aajaao. Unho’n ne phir arz ki: Ham sab aajaae’n. Farmaya: Haa’n sab aajaao. Aap koi lm nahi tha ke Ibne Zubair ؓ bhi unke saath hain. Jab wo daakhil hue to Hazrat Abdullah bin Zubair ؓ parde ke andar chale gae (kyou’nke wo bhaanje the) aur Hazrat Ayesha ؓ se lipat kar Allah ka waasta dene lagey aur rone lagey. Hazrat Miswar aur Abdur Rahman ؓ bhi (parde ke baahar se) aap ko Allah ka waasta dene lagey ke Abdullah bin Zubair ؓ se guftagu kare’n aur unse darguzar farmae’n. Un Hazrat ne ye bhi kaha: Aap ko maaloom hai ke Nabi ﷺ ne qata-taalluqi se manaa farmaya hai. Chunache aap ka irshaad hai ke kisi musalman ko apne bhai se teen (3) din se ziyaada qata-taalluq rehna jaaez nahi. Jab unho’n ne kasrat ke saath Hazrat Ayesha ؓ ko sila-rehmi ki ehmiyat yaad dilaai aur uske nuqsanaat se aagaah kiya to unho’n ne bhi unhe’n waaz o naseehat farmaai aur rote hue kehne lagee’n: Maine to nazr maani hai aur uski riaayat[1818] na karna sakht dushwaar hai. Lekin ye dono buzurg baraabar koshish karte rahe. Hatta ke Ummul Momineen (Hazrat Ayesha ؓ) ne Hazrat Ibne Zubair ؓ se guftagu farmaai aur apni nazr mein chaalees (40) ghulam aazaad kiye. Uske baad bhi aap ye qasam yaad kartee’n to rotee’n, hatta ke aap ka dupatta aansuo’n se tar ho jaata.[1819]

[6076] Hazrat Anas bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Aapas mein ghussa na kiya karo aur na ek-doosre se hasad karo. Ek-doosre se peeth na phera karo (balke) Allah ke bando bhai-bhai ban kar raho. Kisi musalman ke liye halaal nahi ke wo apne bhai se teen raat se ziyaada mel-jol chode*”.[1820]

[6077] Hazrat Abu Ayyub Ansari ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Kisi aadmi ke liye jaaez nahi ke wo apne bhai ke saath teen (3) din se ziyaada mel-mulaqaat chode rahe. Is tarah ke jab dono ka saamna ho jaae to ye bhi mu’n pher le aur wo bhi mu’n pher le. Aur un dono mein behtar wo hai jo salaam karne mein pehel kare*”.[1821]

Faaeda: In ahadees ke mutaabiq teen (3) din se ziyaada qata-taalluqi karna aur mel-jol chod dena jaaez nahi. Agar kahee’n shakar-ranji[1822] ho jaae to taalluqaat ko bilkul hi khatam kar lena kisi soorat mein rawaa nahi. Agar mazeed rawaabit badhaana khilaaf-e-maslahat ho to salaam o dua se bukhl karna durust nahi.

Baab 63: Naa-farmaani Karne Waale Se Qata-taalluqi Karne Ka Jawaaz

Hazrat Kaab ؓ bayaan karte hain ke jab wo (ghazwa-e-tabuk mein) Nabi ﷺ ke saath shareek na hue to Nabi ﷺ ne deegar musalmano ko ham se baat-cheet karne se manaa kar diya tha aur ye muqaata-a[1823] pachaas (50) raato’n tak jaari raha.

[6078] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Main tumhari naaraazi aur khushi ko khoob pehchaanta hoo’n*”. Maine arz ki: Allah ke Rasool ﷺ! Aap kaise pehchaante hain? Aap ne farmaya: “iJab tum khush hoti ho to kehti ho: Kyou’n nahi, mujhe Rabb-e-Muhammad ﷺ ki qasam hai, aur jab naaraaz hoti ho

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[1818] T: (رِعایَت) Meherbaani, paas-o-lihaaz, murawwat, tarafdaari [Rektha]

[1819] راجع: 3503

[1820] راجع: 6065

[1821] Dekhiye: 6237

[1822] T: (شَکَر رَنْجی) Dosto’n mein aarzi ranjish, bad-gumaani [Rekhta]

[1823] T: (مُقاطَعَه) Har qism ke samaaji taalluqaat aur len-den band kar dene ka faisla, tark-e-taalluq [Rekhta]

to kehti ho: Nahi, nahi, mujhe Rabb-e-Ibrahim ﷺ ki qasam hai". Hazrat Ayesha ؓ ne kaha: Maine arz ki: Haa'n aisa hi hai, main sirf aap ka naam lena chod deti hoo'n.[1824]

Baab 64: Kya Apne Saathi Se Har Roz Yaa Subah o Shaam Mulaqaat Ki Jaa Sakti Hai?

[6079] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Maine jab hosh sambhaala to apne walidain ko deen-e-islaam ke taabe paaya. Un par koi din aisa nahi guzarta tha jis mein Rasool Allah ﷺ subah o shaam hamaare paas tashreef na laate ho'n. Ek (1) martaba ham sakht dopaher ke waqt Syedna Abu Bakar ؓ ke ghar mein baithe hue the, ke kisi ne kaha: Ye Rasool Allah ﷺ tashreef laa rahe hain. Ye aisa waqt tha ke Aap ﷺ us waqt tashreef nahi laate the. Hazrat Abu Bakar ؓ ne farmaya: Aap ﷺ ka is waqt tashreef laana kisi khaas wajah hi se ho sakta hai. Aap ﷺ ne farmaya: "*Mujhe makkah mukarrama se baahar chale jaane ki ijaazat mil gai hai*".[1825]

Baab 65: Mulaqaat Ke Liye Jaana

Jis ne ahbaab ki ziyaarat ki aur unke yahaa'n khaana tanaawul kiya. Nabi ﷺ ke ahd-e-mubarak mein Hazrat Salman Faarsi ؓ ne Hazrat Abu Darda ؓ ki ziyaarat ki aur unke yahaa'n khaana khaaya.

[6080] Hazrat Anas bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ne qabila-e-ansaar ke ek (1) gharaane ki ziyaarat ki aur unke yahaa'n khaana tanaawul farmaya. Jab aap waapas tashreef laane lagey to ghar mein ek (1) jagah ke mutaalliq hukum diay to aap ke liye chataai dho kar saaf kardi gai. Aap ﷺ ne us par namaz padhi aur ahle-khaana ke liye dua farmaai.[1826]

Baab 66: Jis Ne Wafad Ki Aamad Par Khud Ko Aaraasta Kiya

[6081] Hazrat Yahya bin Abi Ishaq se riwayat hai, unho'n ne kaha ke mujh se Hazrat Saalim bin Abdullah ne pooch ak istabraq kya hota hai? Maine kaha: Deeba se bana hua mota aur khoobsoorat kapda. Phir unho'n ne bayaan kiya ke maine Hazrat Abdullah bin Umar ؓ se suna, unho'n ne kaha ke Hazrat Umar ؓ ne ek (1) shakhs ko istabraq ka joda pehne hue dekha. To Nabi ﷺ ki khidmat mein usey le kar haazir hue aur arz ki: Allah ke Rasool ﷺ! Aap ise khareed le'n aur jab logo'n ke wafad aap ke paas aae'n to ise zeb-tan kar liya kare'n. Aap ne farmaya: "*Ise to sirf wo shakhs pehenta hai jiska aakhirat mein koi hissa nahi hota*". Uske baad kuch muddat guzri to Nabi ﷺ ne khud unhe'n ek (1) reshmi joda bheja. Chunache wo usey le kar Nabi ﷺ ki khidmat mein haazir hue aur arz ki: Allah ke Rasool ﷺ! Aap ne ye joda mere liye bheja hai, halaa'nke aap iske mutaalliq jo irshaad farmaana tha wo farma chuke hain. Aap ﷺ ne farmaya: "*Maine ye tumhare paas is liye bheja hai ke tum iske zariye se maal haasil karo*".[1827]

Hazrat Ibne Umar ؓ is hadees ki wajah se kapdo'n par bel-boote aur naqsh-o-nigaar naapasand karte the.

Baab 67: Bhaai-chaara Qaaem Karna Aur Qasam Uthaa Kar Koi Muaahada Karna

Hazrat Abu Juhaifa ؓ bayaan karte hain ke Nabi ﷺ ne Hazrat Salman Faarsi aur Hazrat Abu Darda ؓ ke maa-bain bhai-chaara qaaem kiya. Hazrat Abdur Rahman bin Awf ؓ ne kaha: Jab ham madina taiyyaba aae to Nabi ﷺ ne mere aur Saad bin Rabee ؓ-e-darmiyan muwaakhaat[1828] ka silsils jaari farmaya.

[6082] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke jab Hazrat Abdur Rahman bin Awf ؓ hamaare paas madina taiyyaba aae to Nabi ﷺ ne unke aur Saad bin Rabee ؓ ke darmiyan bhai-chaara qaaem kiya. Nabi ﷺ ne (Hazrat Abdur Rahman bin Awf ؓ se) Farmaya: "*Valima karo, agarche ek (1) bakri se ho*".[1829]

[1824] راجع: 5228

[1825] راجع: 476

[1826] راجع: 670

[1827] راجع: 886

[1828] T: (مُواخات) Baaham bhai-chaara, baaham rishta-e-akhuwwat qaaem karna [Rekhta]

[1829] راجع: 2049

[6083] Hazrat Aasim se riwayat hai, unho'n ne kaha ke maine Hazrat Anas ﷺ se poocha: Kya tumhe'n ye khabar pohonchi hai ke Nabi ﷺ ne farmaya: "*Islaam mein aqd-e-hilf*[1830] *nahi hai?*" Unho'n ne jawaab diya ke Nabi ﷺ ne khud mere ghar mein ansaar aur quraish ke darmiyan aqd-e-hilf munaqqid kiya tha.[1831]

Baab 68: Muskuraana Aur Hasna

Syeda Fatima ﷺ ne kaha ke Nabi ﷺ ne mujhse raazdaari ke taur par ek (1) baat ki to main hans padi. Hazrat Ibne Abbas ﷺ ne farmaya: Allah hi hasaata aur rulaata hai.

[6084] Hazrat Ayesha ﷺ se riwayat hai ke Rifaa-ah Qurazi ﷺ ne apni biwi ko talaaq de di aur wo talaaq faisla-kun thi. Talaaq ke baad us aurat se Abdur Rahman bin Zubair ﷺ ne nikah kar liya. Wo Nabi ﷺ ki khidmat mein haazir hue aur arz kiya: Allah ke Rasool ﷺ! Maine Hazrat Rifaa-ah Qurazi ﷺ ke nikah mein thi, unho'n ne mujhe teen (3) Talaaqo'n mein se aakhri talaaq bhi de di. Phir mujh se Abdur Rahman bin Zubair ﷺ ne nikah kar liya, lekin Allah ke Qasam! Uske paas to is phande ki tarah hai. Usne apni chaadar ka pallu pakad kar bataaya. Hazrat Abu Bakar bhi Nabi ﷺ ke paas baithe hue the aur Saeed bin Aas ke bete hujre ke sahn mein biahte the, taake unhe'n andar aane ki ijaazat di jaae. Hazrat Khaalid bin Saeed ne Hazrat Abu Bakar ﷺ ko aawaaz di: Aye Abu Bakar! Tum is aurat ko rokte nahi ho ke Rasool Allah ﷺ ke saamne kis tarah be-baak ho kar baate'n kar rahi hai? Lekin Rasool Allah ﷺ ye baate'n sun kar tabassum ke laawa kuch na karte the. Phir aap ne farmaya: "*Ghaaliban tu Rifaa-ah ke paas dobaara jaana chaahti hai, lekin ye us waqt tak mumkin nahi jab tak tu iska maza na chakh le aur wo tera maza na chakh le*".[1832]

[6085] Hazrat Umar bin Khattab ﷺ se riwayat hai ke unho'n ne ek (1) martaba Rasool Allah ﷺ se andar aane ki ijaazat talab ki. Us waqt aap ke paas azwaaj-e-mutahharaat jo quraish se taalluq rakhti thee'n, aap se akhrajaat ka taqaaza kar rahi thee'n aur ba-aawaaz-e-buland baate'n kar rahi thee'n. Jab Hazrat Umar ﷺ ne ijaazat talab ki to wo jaldi se pas-parda chali gaee'n. Nabi ﷺ ne unhe'n ijaazat di to wo andar aagae. Nabi ﷺ us waqt hans rahe the. Hazrat Umar ﷺ ne kaha: Allah ke Rasool ﷺ! Mere maa-baap aap par qurbaan ho'n aur Allah Ta'ala aap ko hasaata rahe. Aap ﷺ ne farmaya: "*In par mujhe hairat hui jo abhi mere paas (akhrajaat ka taqaaza kar rahi) thee'n. Jab unho'n ne tumhari aawaaz suni to jaldi se pas-parda chali gaee'n*". Hazrat Umar ﷺ ne kaha: Allah ke Rasool ﷺ! Aap ziyaada haqdaar hain ke wo aap se haibat-zada ho'n. Phir unho'n ne aurto'n ki taraf mutawajja ho kar kaha: Aye apni jaano'n ki dushmano! Mujhse darti ho aur Rasool Allah ﷺ se nahi darti? Unho'n ne kaha: Bila-shubha tum Rasool Allah ﷺ se ziyaada sakht-geer aur durushat-khoo[1833] ho. Rasool Allah ﷺ ne farmaya: "*Aye Ibne Khattab! Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Agar shaitaan tumhe'n kisi raaste par aata dekh le to wo tumhara raasta chod kar doosre raaste par chala jaaega*".[1834]

[6086] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke jab Rasool Allah ﷺ taif mein the to aap ne farmaya: "*Agar Allah Ta'ala ne chaaha to kal ham waapas chale jaae'nge*". Aap ke kuch Sahaba Ikram ne kaha: Jab tak ham taif ko fatah na kar le'n waapas nahi jaae'nge. Nabi ﷺ ne farmaya: "*Agar yehi baat hai to subah ko ladaai karo*". Chunache doosre din Sahaba Ikram ﷺ jung karne gae aur ghamsaan ki ladaai hui. Us mein ba-kasrat Sahaba Ikram zakhmi hui. Phir Rasool Allah ﷺ ne farmaya: "*In sha Allah kam ham waapas ho'nge*". Aap ﷺ ke is faisle par tamaam Sahaba Ikram khamosh rahe to aap unki khaamoshi par has pade.

Humaidi ne kaha: Hame'n Sufyan ne poori sanad ke saath ye hadees bayaan ki.[1835]

[1830] T: Zamaana-e-jaahliyyat mein arab qabaail ne mil kar aman o amaan qaaem karne ke liye ek muaahada-e-"Hilf-ul-fuzool (حِلف الفضول)" kiya tha. Us moaahade jo sharaaet tae paai thee'n unhe'n "Aqd-e-Hilf" ya "Aqd-e-hilf-ul-fuzool (عقد حِلف الفضول)" kehte hain. Us moaahade mein Rasool Allah ﷺ ne bhi shirkat ki thi, us waqt Aap ﷺ ki umar taqriban 20 baras thi. [RSB]

[1831] راجع: 2294

[1832] راجع: 2639

[1833] T: (دُرُشْت خُو) Bad-mizaaj, chid-chida, tez-mizaaj [Rektha]

[1834] راجع: 3294

[1835] راجع: 4325

[6087] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hue aur arz karne laga ke main to tabaah ho gaya. Maine maah-e-ramzan mein apni biwi ke saath jimaa kar liya hai. Aap ﷺ ne farmaya: “*Ek (1) ghulam aazaad kar*”. Usne kaha: Mere paas ghulam nahi. Aap ne farmaya: “*Phir do (2) maah ke musalsal roze rakho*”. Usne kaha: In rozo’n ki mujh mein himmat nahi hai. Aap ﷺ ne farmaya: “*Phir saath (60) miskeeno’n ko khaana khilaao*”. Usne kaha: Ye kaam bhi meri istitaa-at se baahar hai. Us dauraan mein Nabi ﷺ ke paas ek (1) bada tokra laaya jis mein khajoore’n thee’n …(Raawi-e-hadees) Ibrahim ne kaha: “عَرَق” ek (1) tarah ka paimaana hai… Aap ﷺ ne farmaya: “*Saail kaha’n hain? Lo ise sadqa kar do*”. Usne kaha: Mujhse ziyaada jo zaroorat-mand ho, usey doo’n? Allah ki qasam! Madina taiyyaba ke dono kinaaro’n ke darmiyan koi gharaana ham se ziyaada mohtaaj nahi hai. Ye baat sun kar Nabi ﷺ has pade, hattake Aap ke aakhri daant khil gae. Phir farmaya: “*Accha phir is waqt tum hi inhe’n khaa lo*”.[1836]

[6088] Hazrat Anas bin Maalik ؓ se riwayat hai, unho’n ne kaha ke main Rasool Allah ﷺ ke saath chal raha tha aur aap ne mote kinaare waale najraani chaadar odh rakhi thi. Us dauraan mein ek (1) dehaati aaya aur usne aap ki chaadar bade zor se kheenchi. Hazrat Anas ؓ ne kaha ke maine Nabi ﷺ ke shaana-e-mubarak ko dekha ke chaadar ko zor se kheenchne ki binaa par us par nishaan pad-gae the. Phir usne kaha: Aye Muhammad! Allah ka jo maal aap ke paas hai, us mein se mujhe dene ka hukum deejiye. Aap ﷺ ne mudhkar usey dekha to aap has pade, phir aap ne uske liye maal dene ka hukum diya.[1837]

[6089] Hazrat Jarir ؓ se riwayat hai, unho’n ne kaha: Jab se maine islaam qubool kiya hai, Nabi ﷺ ne kabhi mujhe apne paas aane se nahi roka. Nez aap jab bhi mujhe dekhte to tabassum farmate.[1838]

[6090] (Hazrat Jarir ؓ kehte hain ke) Maine Aap ﷺ se shikaayat ki, ke main ghode par jam kar nahi baith sakta. Aap ne apna haath mere seene par maara aur dua farmaai: “*Aye Allah! Ise saabit qadam rakh, ise hidyaat dene waala aur hidaayat-yaafta bana de*”.[1839]

[6091] Hazrat Umme Salama ؓ se riwayat hai ke Hazrat Umme Sulaim ؓ ne arz ki: Allah ke Rasool ﷺ! Allah Ta’ala haq bayaan karne se nahi sharmaata, auratko jab ehtelaam ho jaae to kya us par bhi ghusl waajib hai? Aap ﷺ ne farmaya: “*Haa’n, jab wo paani dekhe*”. Hazrat Umme Salama ؓ ye sun kar has padee’n, aur poocha: Kya aurat ko bhi ehtelaam hota hai? Nabi ﷺ ne farmaya: “*(Agar ye nahi hai to) Phir bacche ki shakl o soorat (maa se) kyou’n milti-julti hai?*”[1840]

[6092] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke maine kabhi Nabi ﷺ ko is tarah khil kar haste nahi dekha ke aap ke taalu[1841] ka gosht nazar aata ho. Aap sirf tabassum farmaya karte the.[1842]

[6093] Hazrat Anas ؓ se riwayat hai ke ek (1) aadmi juma ke din Nabi ﷺ ke paas aaya, jabke aap madina taiyyaba mein khutba de rahe the. Usne arz ki: Baarish ka qahet pad gaya hai, lehaaza aap apne Rabb se baarish ki dua kare’n. Aap ﷺ ne aasmaan ki taraf dekha. Hame’n kahee’n bhi baadal nazar nahi aarahe the. Aap ﷺ ne baarish ki dua ki to baadal uthe aur ek-doosre ki taraf jaane lagey. Agle jume tak isi tarah baarish hoti rahi aur wo rukne ka naam hi na leti thi. Aainda juma wohi shakhs ya koi aur khada hua, jabke Nabi ﷺ khutba de rahe the, usne kaha: Ham doob gae, apne Rabb se dua kare’n ke wo ab baarish band karde. Aap ﷺ has pade, phir dua ki: “*Aye Allah! Hamaare ird-gird baarish ho, ham par na barse*”. Do (2) ya teen (3) martaba aap ne is tarah farmaya, chunache madina taiyyaba se daae’n-baae’n baadal chatne lagey. Hamaare ird-gird doosre muqamaat par baarish hoti thi aur hamaare yahaa’n baarish yak-dam band ho gai. Allah Ta’ala ne logo’n ko apne Nabi ﷺ ka mo’jiza aur dua ki qubooliyat ka manzar dikhaaya.[1843]

[1836] راجع: 1963
[1837] راجع: 3149
[1838] راجع: 3020
[1839] راجع: 3020
[1840] راجع: 130
[1841] T: (تالو) Mu’n ke andar ki chat [Rekhta]
[1842] راجع: 4828
[1843] راجع: 932

Faaeda: In ahadees ka khulaasa ye hai ke Rasool-e-Akram ﷺ aksar o beshtar tabassum farmate, taaham kabhi khil-khilaa kar bhi haste, lekin ye aap ka maamool nahi tha. Albatta qehqaha lagaa kar hasna jis mein aawaaz bhi hoti hai, aap se saabit nahi. Hame'n bhi is muaamale mein Rasool-e-Akram ﷺ ki pairawi karte hue etedaal[1844] ki raah ikhtiyaar karni chaahiye.

Baab 69: Irshad-e-Baari Ta'ala "Aye Imaan Waalo! Allah Se Daro Aur Sach Bolne Waalo'n Ke Saath Ho Jaao"[1845] Aur Jhoot Bolne Ki Mumaaneat Ka Bayaan

[6094] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Sacchaai, neki ka raasta dikhaati hai aur neki jannat ki taraf le jaati hai, aur aadmi sach bolta rehta hai, yahaa'n tak wo siddiq ka martaba haasil kar leta hai. Aur jhoot buraai ka raasta dikhaata hai aur buraai dozakh ki taraf le jaati hai, aadmi jhoot bolta rehta hai, hatta ke wo Allah ke yahaa'n kazzaab (bohot jhoota) likha jaata hai*".

[6095] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Munaafiq ki teen (3) nishaaniyaa'n hain: Jab kalaam kare to jhoot bole, jab waada kare to uski khilaaf-warzi kare aur jab uske paas koi amaanat rakhi jaae to (us mein) khiyaanat kare*".[1846]

[6096] Hazrat Samra bin Jundub ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Mere paas (guzishta raat khwaab mein) do (2) aadmi aae. Unho'n ne kaha; Jis aap ne dekha ke uske jabde cheere jaa rahe the, wo bohot jhoot bakne waala tha. Uski jhooti baate'n is hadd tak naqal ki jaatee'n ke poori duniya mein phail jaati thee'n. Qiyaamat tak usko yehi saza milti rahegi*".[1847]

Baab 70: Acchi Seerat Ka Bayaan

[6097] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne farmaya ke sab logo'n mein se apni chaal-dhaal, waza'-qata' (وضع قطع) aur seeerat o kirdaar mein Rasool Allah ﷺ se ziyaada mushaabahat rakhne waale Hazrat Abdullah bin Masood ﷺ the. Jab wo apne ghar se baahar nikalte aur uske baad dobaara apne ghar waapas aane tak unka yehi haal rehta, lekin jab wo akele ghar mein rehte to maaloom nahi kya karte the.[1848]

[6098] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Yaqeenan sab se accha kalaam Allah ki kitaab hai aur behtareen seerat, Muhammad ﷺ ki seerat hai.[1849]

Faaeda: Ye hadees mauqoof[1850] hai. Baaz riwayaat mein Rasool Allah ﷺ se baae'n-alfaaz marwi hai: "*Acchi baat to kitabullah aur behtareen seerat Muhammad ﷺ ki seerat hai*".[1851]

Baab 71: Aziyyat o Takleef Par Saabar Karna

Irshad-e-Baari Ta'ala hai: "Sabr Karne Waalo'n Ko Unka Ajar o Sawaab Behad o Hisaab Diya Jaaega".[1852]

[6099] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Koi shakhs jo kisi se aziyyat sune, wo Allah Ta'ala se ziyaada sabr karne waala nahi hai. Log Allah Ta'ala ke liye aulaad thehraate hain aur wo unhe'n tandrusti deta hai, balke rozi bhi ataa karta hai*".[1853]

[6100] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne maal-e-ghanimat taqseem kiya, jaisa ke aap pehle bhi kiya karte the. Ek (1) ansari aadmi ne kaha: Is taqseem mein Allah Ta'ala ki raza ka khyaal nahi rakha gaya. Maine (dil mein) kaha ke ye baat main Nabi ﷺ se zaroor zikr karu'nga, chunache main Aap ﷺ ki khidmat mein haazir hua, jabke deegar Sahaba Ikram ﷺ bhi wahaa'n maujod the, maine chupke se ye baat aap ke gosh-

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[1844] T: (اِعْتِدال) Miyaana-rawi, kisi amal mein darmiyaani rawish ya haalat jis mein na ifraat ho na tafreet [Rekhta]
[1845] Surah at Tauba: 119
[1846] راجع: 33
[1847] راجع: 845
[1848] راجع: 3762
[1849] Dekhiye: 7277
[1850] T: (مَوقُوف) Multawi, mansookh [Rekhta]
[1851] Musnad Ahmad: V3 P319
[1852] Surah az Zumar: 10
[1853] راجع: 7378

guzaar[1854] kardi. Nabi ﷺ ko ye baat bohot naagawaar guzri. Chehra-e-anwar mutaghaiyyar[1855] ho gaya aur aap bohot ghazabnaak hue yahaa'n tak ke maine khwahish ki: Kaash! Main aap ko ye khabar na deta. Uske baad aap ne farmaya: "*Moosa* ؑ *ko isse bhi ziyaada aziyyat pohonchaai gai thi. Lekin unho'n ne sabr se kaam liya*".[1856]

Baab 72: Zer-e-Itaab[1857] Logo'n Ko Mukhaatib Na Karna

[6101] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne koi kaam kiya aur logo'n ko bhi wo karne ki ijaazat di. Lekin kuch logo'n ne usse parhez karna accha khayaal kiya. Unka ye rawaiyya Nabi ﷺ ko pohoncha to aap ne khutba diya, Allah Ta'ala ki hamd o sana ki, phir farmaya: "*Un logo'n ko kya ho gaya hai jo us kaam se parhez karte hain jise maine khud kiya hai? Allah ki qasam! Main Allah Ta'ala ko unse ziyaada jaanne waala hoo'n aur un sab se ziyaada Allah Ta'ala se darne waala hoo'n*".[1858]

[6102] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ parda-nasheen kuwaari ladkiyo'n se kahee'n ziyaada hayaa-daar the. Jab aap koi aisi cheez dekhte jo aap ko naagawaar hoti to ham usey aap ke chehra-e-nawar se maaloom kar lete the.[1859]

Faaeda: Rasool Allah ﷺ agar koi naagawaar kaam ya baat mulaahaza karte to murawwat aur sharm ki wajah se aap zubaan se kuch na farmate, balke naagwaari aap ke chehre ki tabdeeli se maaloom hoti thi. Isi tarah jab Aap ﷺ ne kisi ko itaab karna hota to usko muayyan[1860] karke itaab na farmate aur na uska bar-sar-e-aam naam hi lete, balke aap ka khitaab aam hota.

Baab 73: Jo Apne bhai Ko Bila-taaweel Kaafir Kehta Hai Wo Apne Kehne Ke Mutaabiq (khud kaafir) Ho Jaata Hai

[6103] Hazrat Abu Huraira se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab koi shakhs apne bhai ko kahe: Aye kaafir! To un dono mein se ek (1) zaroor kaafir ho jaata hai*".

Ikrima bin Ammaar ne Yahya se, unho'n ne Abdullah bin Yazeed se, unho'n ne Abu Salama se, unho'n ne Abu Huraira ؓ se suna, unho'n ne Nabi ﷺ se bayaan kiya.[1861]

[6104] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne apne kisi bhai ko kaha: Aye Kaafir! To un dono mein se ek (1) kaafir ho gaya*".

Faaeda: Kisi ko kaafir kehna ya usey kaafir qaraar dena "takfeer" kehlaata hai. Ulama Ahle Hadees ne masla-e-takfeer mein badi ehtiyaat se kaam liya hai, kyou'nke ye masla bohot nazaakat ka haamil hai. Ye do (2) dhaari talwaar hai, jisne ek (1) ko zaroor kaat dena hai. Jis insaan ko kaafir kaha gaya hai, agar wo fil-haqeeqat kaafir nahi, to ye kufr, kehne waale par laut aaega. Yaane kehne waala kaafir ho jaaega. Lekin ye us soorat mein hoga jab kehne waala kisi qism ki taaweel ke baghair usey kaafir kahe. Agar wo doosre ko kaafir kehne ke liye apne paas koi maaqool wajah rakhta ho to phir kisi ko kaafir kehne waala khud kaafir nahi hoga. والله أعلم

[6105] Hazrat Saabit bin Zahack ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis ne islaam ke alaawa kisi doosre mazhab ki jhooti qasam uthaai to wo aisa hi ho jaata hai jaisa une kaha hai aur jisne kisi cheez se apne aap ko qatl kar liya to usey jahannum mein usi cheez se azaab diya jaaega. Aur momin par laanat bhejna usey qatl karne ke mutaraadif[1862] hai. Aur jisne kisi momin par kufr ki tohmat lagaai to uske qatl ke baraabar hai*".[1863]

[1854] T: (گوش گُزار) Sunaaya hua, kaha hua, aagaah kiya hua [Rekhta]
[1855] T: (مُتَغَیَّر) Badla hua, tabdeel-shuda [Rekhta]
[1856] راجع: 3150
[1857] T: (عِتاب) Khafgi, naaraazi, ghussa, qahar, malaamat karna [Rekhta]
[1858] Dekhiye: 7301
[1859] راجع: 3562
[1860] T: (مُعَیَّن) Muqarrar kiya gaya, thehraaya gaya, muqarrara [Rekhta]
[1861] راجع: 6103
[1862] T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [Rekhta]
[1863] راجع: 1363

Faaeda: Islaam ke siwa kisi mazhab o millat ki qasam ye hai ke wo you’n kahe: Agar maine aisa kiya to main yahoodi ya isaai hua.

Baab 74: Jis Shakhs Ne Kisi Ko Taaweel Ya Jahaalat Ki Wajah Se Kaafir Kaha To Us Soorat Mein Khud Kaafir Nahi Hoga

Hazrat Umar ؓ ne Haatib bin Abi Balta’a ؓ ke mutaalliq kaha: Wo munaafiq hai to Nabi ﷺ ne farmaya: “*Tumhe’n kya maaloom, Allah Ta’ala ne to ahle badr ko arz par se dekha aur farmaya: Maine tumhe’n bakhsh diya hai?*”

[6106] Hazrat Jaabir bin Abdullah ؓ se riwayat hai ke Hazrat Moaaz bin Jabal ؓ Nabi ﷺ ke hamraah namaz (e isha) padhte, phir apni qaum ke paas aate aur unhe’n namaz padhaate the. Unho’n ne ke (1) martaba namaz mein Surah al Baqara padhi to ek (1) saahab jamaat se alag ho gae aur halki si namaz padh li. Jab is baat ka ilm Hazrat Moaaz ؓ ko hua to unho’n ne kaha: Ye shakhs munaafiq hai. Us aadmi ko maaloom hua to wo Nabi ﷺ ki khidmat mein haazir hua aur arz ki: Allah ke Rasool ﷺ! Ham log apne haatho’n se mehnat o mashaqqat karte hain aur apne oonto’n par paani bhar kar laate hain. Hazrat Moaaz ؓ ne hame’n kal raat namaz padhaai aur Surah al Baqara padhna shuru kardi. Main namaz tod kar alag ho gaya aur halki si namaz padaa karli. Us par Hazrat Moaaz ؓ ne mujhe munaafiq khayaal kiya hai. Nabi ﷺ ne farmaya: “*Aye Moaaz! Kya tum fitna-angezi karte ho?*” Ye alfaaz aap ne teen (3) martaba dohraae. Uske baad aap ne farmaya: “*Tum* “وَالشَّمْسِ وَضُحٰهَا” *aur* “سَبِّحِ اسْمَ رَبِّكَ الْأَعْلٰى” *jaisi surah padha karo*”.[1864]

[6107] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Tum mein se jis ne laat aur uzza ki qasam uthaai to usey* “لَا إِلٰهَ إِلَّا اللّٰهُ” *padhna chaahiye. Aur jisne apne saathi sekaha: Aao! Juaa khelen to usey bataur-e-kaffaara sadqa karna chaahiye*”.[1865]

[6108] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne Hazrat Umar ؓ ko ek (1) qafile mein paaya, jabke wo apne baap ki qasam uthaa rahe the. Us par Rasool Allah ﷺ ne unhe’n aawaaz de kar farmaya: “*Khabardaar! Allah Ta’ala ne tumhe’n apnea aba o ajdaad ki qasam khaane se manaa kiya hai. Lehaaza agar kisi ne qasam khaani ho to wo sirf Allah ki qasam khaae ya phir khamosh rahe*”.[1866]

Baab 75: Allah Ta’ala Ki Khaatir Ghussa Aur Sakhti Karna Jaaez Hai

Irshad-e-Baari Ta’ala hai: “(Aye Nabi!) Kuffaar o Munafiqeen Ke Khilaaf Jihaad Karo Aur Un Par Sakhti Karo”.[1867]

[6109] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ mere yahaa’n tashreef laae aur ghar mein ek (1) parda latka hua tha, jis par tasweere’n thee’n. (Usey dekh kar) Aap ﷺ ka chehra-e-mubarak mutaghaiyyar ho gaya. Phir aap ne wo parda pakda aur usey phaad diya. Ummul Momineen ne bayaan kiya ke Nabi ﷺ ne farmaya: “*Qiyamat ke din un logo’n ko sakht azaab diya jaaega jo ye tasweere’n banaate hain*”.[1868]

[6110] Hazrat Abu Masood ؓ se riwayat hai, unho’n ne kaha ke ek (1) shakhs Nabi ﷺ ki khidmat mein haazir hua aur arz ki: Main falaa’n (Imam) ki wajah se subah ki namaz ba-jamaat se peeche rehta hoo’n, kyou’nke wo bohot lambi namaz padhaata hai. Raawi kehta hai ke maine Rasool Allah ﷺ ko us din se ziyaada waaz o naseehat karte aur ghusse mein kabhi nahi dekha. Aap ﷺ ne farmaya: “*Aye Logo! Tum mein se kuch log doosro’n ko nafrat dilaane waale hain. Tum mein se agar koi doosro’n ko namaz padhaae to namaz mein takhfeef*[1869] *kare, kyou’nke namaziyo’n mein koi bimaar hota hai, koi boodha hota hai, aur koi kaam-kaaj karne waala hota hai*”.[1870]

[6111] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho’n ne kaha: Nabi ﷺ namaz padh rahe the ke us asna mein aap ne masjid mein qible ki jaanib balgham dekha. Aap ne usey apne dast-e-mubarak se saaf kiya aur ghusse hue.

[1864] راجع: 700

[1865] راجع: 4860

[1866] راجع: 2679

[1867] Surah at Tauba: 73

[1868] راجع: 2479

[1869] T: Urdu pdf mein “پ” ki jagah “ب” type ho gaya tha [RSB]
Pachaadna=Shikast dena, haraana [Rekhta]

[1870] راجع: 90

Phir farmaya: “*Jab tum mein se koi aadmi namaz mein hota hai to Allah Ta’ala uske saamne hota hai, lehaaza koi shakhs dauraan-e-namaz mein apne saamne na thooke*”.[1871]

[6112] Hazrat Zaid bin Khalid Johni ؓ se riwayat hai ke ek (1) aadmi ne Rasool Allah ﷺ se gumshuda cheez ke mutaalliq poocha to aap ne farmaya: “*Uska ek (1) saal tak elaan karo, phir uske sar bandhan aur tosha-daan ki pehchaan rakho aur usey istemaal karlo. Agar uska maalik aajaae to wo cheez usey waapas kar do*”. Phir usne arz ki: Allah ke Rasool ﷺ! Bhooli-bhatki bakri ke mutaalliq kya hukum hai? Aap ne farmaya: “*Usey pakad lo, wo tumhare liye hai ya tumhare bhai ke liye hai, ya phir bhediye ke liye hogi*”. Usne kaha: Allah ke Rasool ﷺ! Gumshuda oont ke mutaalliq kya farmaan hai? Rasool Allah ﷺ us sawaal par is qadr naaraaz hue ke aap ke rukhsaar surkh ho gae, ya aap ka chehra-e-anwar surkh ho gaya. Phir aap ne farmaya: “*Tumhe’n us oont se kya gharz hai? Uske saath uski jooti hai aur paani ka mashiza hai. Kabhi na kabhi uska maalik usko paa le ga*”.[1872]

[6113] Hazrat Zaid bin Saabit ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne khajoor ki shaakho’n ya boriye se chota sa hujra banaaya. Wahaa’n aap (tahajjud ki) namaz padha karte the. Chand log wahaa’n aagae aur unho’n ne aap ki iqtida mein namaz padhna shuru kardi. Phir wo doosri raat aae aur thehre rahe, lekin aap ne unse taakheer ki aur baahar unke paas tashreef na laae. Log aawaaze’n bauland karne lagey aur darwaze ko kankariyaa’n maarna shuru kar dee’n. Rasool Allah ﷺ ghusse ki haalat mein baahar tashreef laae aur farmaya: “*Tumhare is andaaz se mujhe khadsha paida ho gaya tha ke ye namaz tum par farz ho jaaegi. Tum par laazim hai ke nafil namaz apne gharo’n mein padho, kyou’nke aadmi ki farz namaz ke alaawa behtareen namaz wo hai jo wo apne ghar mein padhe*”.[1873]

Baab 76: Ghusse Se Ijtenaab Karna

Irshad-e-Baari Ta’ala hai: “Wo Log Kabira Gunaho’n Se Aur Be-hayaaiyo’n Se Bachte Hain Aur Jab Bhi Ghusse Mein Aate Hain To Wo Moaaf Kar Dete Hain”.[1874]

Allah Azzawajal ka ek (1) aur irshad hai: “Jo Log Khush-haali Aur Tangi Mein Kharch Karte Hain Aur Ghusse Ko Pi Jaane Waale Hain”.[1875]

[6114] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Pehelwaan wo nahi jo kushti karte waqt doosre ko bohot ziyaada pachaadne[1876] waala ho, balke pehelwaan wo hai jo ghusse ki haalat mein apne aap par control kar le*”.

[6115] Hazrat Sulaiman bin Surd ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ke paas do (2) aadmi lad pade, us waqt ham bhi aap ki khidmat mein baithe hue the. Ek (1) shakhs doosre ko gaaliyaa’n de raha tha aur uska chehra surkh tha. Nabi ﷺ ne farmaya: “*Main ek (1) aisa kalma jaanta hoo’n, agar ye shakhs usey keh de to uska ghussa kaafoor[1877] ho jaaega. Kaash! Ye* “أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ” *padhta*”. Sahaba ne kaha: Tum sunte nahi ke Nabi ﷺ kya farma rahe hain? Usne kaha: Main diwaana nahi hoo’n.[1878]

Faaeda: Us shakhs ne kaha ke main diwaana nahi hoo’n, iska matlab ye hai ke jab Rasool Allah ﷺ ne mere ghusse ka ilaaj tajweez kiya hai to usey padhne mein koi cheez haael nahi hogi. Maine Rasool Allah ﷺ ka irshad sun liya hai aur wo kalma padh liya hai. Main paagal nahi ho’n ke Rasool Allah ﷺ ki baat sunu’n lekin us par amal na karu’n.[1879] والله أعلم

[1871] راجع: 406
[1872] راجع: 91
[1873] راجع: 731
[1874] Surah ash Shura:37
[1875] Surah aale Imran: 134
[1876] T: (پَچھاڑْنا) Shikast dena, haraana [Rekhta]
[1877] T: Door, ghayab [Rekhta]
[1878] راجع: 3282
[1879] Fath-ul-Baari: V10 P640

[6116] Hazrat Abu Huraira ؓ se riwayat hai ke ek (1) aadmi ne Nabi ﷺ se arz ki: Aap mujhe koi wasiyyat kare'n. Aap ne farmaya: "*Ghussa na kiya kar*". Usne baar-baar apne sawaal ko dohraaya, lekin aap yehi jawaab dete rahe: "*Ghusse mein na aaya kar*".

Baab 77: Sharm o Hayaa Ka Bayaan

[6117] Hazrat Imran bin Hussain ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Haya se hamesha bhalaai paida hoti hai*". Ye sun kar Bushair bin Kaab ne kaha: Hikmat ki kitabo'n mein likha hai ke hayaa se wiqaar paida hota hai aur hayaa se sukoon-e-qalb muyassar aata hai. Hazrat Imran ؓ ne kaha: Main tujhe Rasool Allah ﷺ ki hadees bayaan karta hoo'n aur tu mujhe apni (do (2) rukhi) kitaab ki baate'n sunaata hai.

Faaeda: Hazrat Imran ؓ is liye naaraaz hue ke hadees sunne ke baad doosro'n ka kalaam sunne ki chandaa'n zaroorat nahi, jabke Bushair bin Kaab ne hadees sunne ke baad hukama[1880] ki hikmat bayaan karna shuru kardi.

[6118] Hazrat Obaidullah bin Umar ؓ se riwayat hai ke Nabi ﷺ ek (1) shakhs ke paas se guzre jo apne bhai par hayaa ki wajah se naaraaz ho raha tha aur usey keh raha tha ke tu hayaa karta hai aur hayaa tujhe nuqsaan pohonchaaegi. Rasool Allah ﷺ ne usey farmaya: "*Usey chod do, kyou'nke hayaa imaan ka hissa hai*".[1881]

[6119] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ parda-nashin kuwaari ladkiyo'n se bhi ziyaada hayaa-daar the.[1882]

Baab 78: Be-hayaa Baash Har-che Khwahi Kun[1883]

[6120] Hazrat Abu Masood ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Saabeqa Ambiya ka kalaam jo logo'n ko mila us mein ye bhi hai ke jab sharm hi na rahi to phir jo dil chaahe wo karo*".[1884]

Baab 79: Deen Mein Samajh Haasil Karne Ke Liye Haq Poochne Se Hayaa Na Ki Jaae

[6121] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne kaha ke Hazrat Umme Sulaim ؓ Rasool Allah ﷺ ki khidmat mein haazir huee'n aur arz ki: Allah ke Rasool ﷺ! Allah Ta'ala haq (ke izhaar) se nahi sharmaata. Kya aurat ko jab ehtelaam ho to us par ghusl waajib hai? Aap ne farmaya: "*Haa'n agar wo paani (maadaa-e-manawiya[1885] ki tari) dekhe to ghusl waajib hai*".[1886]

[6122] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Momin ki misaal us sar-sabz darakht ki tarah hai jis ke patte na girte hain na jhadte hain*". Sahaba Ikram ne kaha: Ye falaa'n darakht hai, ye falaa'n darakht hai. maine khajoor ka darakht bataane ka iraada kiya. Main choo'nke kamsin nau-khez tha, is liye maine bataane mein sharm mehsoos ki. To Aap ﷺ ne farmaya: "*Wo darakht khajoor ka hai*".[1887]

Ek (1) riwayat mein ye izaafa hai ke Hazrat Ibne Umar ؓ ne kaha ke maine is baat ka tazkira Hazrat Umar ؓ se kiya to unho'n ne farmaya: Agar tum jawaab de dete to mujhe itna-itna maal milne se bhi ziyaada khushi hoti.

[6123] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke ek (1) khatoon Nabi ﷺ ki khidmat mein haazir hue aur khud ko Aap ﷺ se nikah ke liye pesh karte hue kaha: Kya aap ko meri zaroorat hai? Us par Hazrat Anas ؓ ki beti ne kaha:

[1880] T: (حُکَماء) Hakeem ki jamaa [RSB]

[1881] راجع: 24

[1882] راجع: 3562

[1883] T: Ye faarsi ka ek maqola hai, iske maane hain: Be-hayaai ikhtiyaar karlo, phir jo chaaho karo. [RSB]

[1884] راجع: 3483

[1885] T: (مادَۂ مَنَوِیَہ) Nutfa [Rekhta] Sharamgaah se inzaal ke waqt lazzat o josh ke saath kharij hone waala safed paani hota hai, jo insani takhleeq ka maadda aur asal hai aur uske is kaifiayat ke saath nikalne se ghusl farz ho jaata hai. (Namaz-e-Nabawi Jadeed by Dr. Shafiq-ur-Rahman, Darussalam edition) [RSB]

[1886] راجع: 130

[1887] راجع: 61

Wo aurat kis qadr be-hayaa thi! Hazrat Anas ؓ ne farmaya: Wo khatoon tum se to bohot acchi thi, usne khud ko Rasool Allah ﷺ se nikah ke liye pesh kiya tha.[1888]

Baab 80: Nabi ﷺ Ke Irshad-e-Giraami: "Aasaani Karo, Sakhti Na Karo" Ka Bayaan

Aap ﷺ logo'n par takhfeef aur aasaani ko pasand farmaate the.

[6124] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke jab Rasool Allah ﷺ ne unhe'n aur Moaaz bin Jabal ؓ ko (yemen) bheja to unse farmaya: "*Logo'n ke liye aasaaniyaa'n paida karna, unhe'n tangi mein na daalna, unhe'n khush-khabri sunaana aur nafrat na dilaana aur aapas mein ittefaaq se kaam karna*". Hazrat Abu Moosa Ashari ؓ ne arz ki: Allah ke Rasool ﷺ! Ham aisi sarzameen mein jaa rahe hain jaha'n shahed se sharaab taiyyaar ki jaati hai, jise "بِتْعُ" kaha jaata hai aur jau se bhi sharaab kasheed[1889] ki jaati hai, jise "مِزْرُ" kaha jaata hai. Rasool Allah ﷺ ne farmaya: "*Nasha laane waali har cheez haraam hai*".[1890]

[6125] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Aasaani karo, tangi mein na daalo, logo'n ko tasalli do, unke liye nafrat ki fiza paida na karo*".

Faaeda: Iska matlab ye hai ke jo shakhs islaam qubool kare to ibtedaa-e-islaam mein uski taaleef[1891] karo aur is qadr sakhti na karo ke wo usse nafrat karte hue bhaag jaae. Ibteda mein aasaani ho to usey har insaan ba-khushi qubool kar leta hai aur shuru mein us par sakhti ki jaae to nateeja bar-aks nikalta hai. Iska ye matlab hargiz nahi ke faraaez o waajibaat mein takhfeef karo, ke unhe'n kam kar do ya unka waqt badal do.

[6126] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ko do (2) kaamo'n mein ikhtiyaar diya jaata to aap un dono mein se aasaani ko ikhtiyaar karte. Ba-sharte ke gunaah na hota. Agar us mein gunaah ka koi pehlu hota to aap usse sab logo'n ki nisbat ziyaada door rehne waale hote. Nez, Rasool Allah ﷺ ne apni zaat-e-karima ke liye bhi kisi se koi intiqaam nahi liya, albatta agar Allah ki hurmat ko paamaal kiya jaata to mahez Allah ki raza ke liye uska intiqaam lete the.[1892]

[6127] Hazrat Azraq bin Qais se riwayat hai, unho'n ne kaha ke ham Ahwaaz[1893] shahr mein ek (1) neher ke kinaare par the jo khushk padi thi. Wahaa'n Hazrat Abu Barzah Aslami ؓ ghode par sawaar ho kar aae aur namaz padhne lagey aur ghode ko chod diya. Ghoda bhaagne laga to unho'n ne namaz tod di aur uska peecha kiya, hatta ke usko pakad liya, phir waapas aae aur namaz adaa ki. Ham mein se ek (1) aadmi tha jo kharjiyo'n ka aqeeda rakhta tha, wo aaya aur kehne laga: Is boodhe ko dekho, isne ghode ki wajah se namaz chod di. Hazrat Abu Barzah Aslami ؓ ne uski taraf mutawajja ho kar kaha: Jab se main Rasool Allah ﷺ se juda hua hoo'n kisi ne mujhe sakht baat nahi ki. Mazeed farmaya ke mera ghar door hai, agar main namaz padhta rehta aur ghode ko chod deta to apne ghar raat tak bhi na pohonch paata. Aur kaha ke main Nabi ﷺ ki sohbat mein raha hoo'n. Maine Aap ﷺ ko aasaani ki soorat ikhtiyaar karte hue dekha hai.[1894]

Faaeda: Is hadees se maaloom hua ke agar dauraan-e-namaz mein kisi ki sawaari bhaag jaae to namaz chod kar uska peecha kar sakta hai. Isi tarah agar dauraan-e-namaz mein apna maal zaae (ضائع) hota dekhe to namaz tark karke uski hifaazat kar sakta hai. والله أعلم

[6128] Hazrat Abu Huraira ؓ se riwayat hai ke ek (1) dehaati ne masjid mein peshab kar diya. Log uski taraf usey zajr o taubeekh karne ke liye badhe, to Rasool Allah ﷺ ne unhe'n farmaya: "*Usey chod do aur uske peshaab par ek*

[1888] راجع: 5120

[1889] T: (کَشِید) Kisi cheez ke arq nikaalne ka amal, kheenchi hui, banaai hui (sharaab waghaira) [Rekhta]

[1890] راجع: 2261

[1891] T: (تالِیف) Ulfat, mohabbat, dosti, dil-joi [Rekhta]

[1892] راجع: 3560

[1893] T: Iran ke ek shahr ka naam, jise aaj-kal Ahvaz kaha jaata hai. [RSB]

[1894] راجع: 1211

(1) dol paani bahaa do. Tum to sirf aasaani karne waale bana kar bheje gae ho. Ham tangi karne waale bana kar nahi bheje gae".[1895]

Baab 81: Logo'n Ke Saath Khush-mizaaji Se Pesh Aana Aur Apne Ahle Khana Se Khush-tab-ee Karna

Hazrat Ibne Masood ؓ ne farmaya: Logo'n ke saath mil-jul kar raho (lekin uski wajah se) apne deen ko majrooh na karna

[6129] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ham mein ghul-mil jaate the, yahaa'n tak ke mere chote bhai farmate: "*Aye Abu Umair! Teri nughair naami chidiya ne kya kiya?*"[1896]

[6130] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ki maujoodgi mein gudiyo'n se kehla karti thi. Meri bohot si saheliyaa'n thee'n jo mere saath khela karti thee'n. Jab Rasool Allah ﷺ ghar mein daakhil hote to wo chup jaatee'n. Aap ﷺ unhe'n mere paas bhejte, phir wo mere saath khel mein masroof ho jaatee'n.

Baab 82: Logo'n Ke Saath Rawadaari Se Pesh Aana

Hazrat Abu Darda ؓ se zikr kiya jaata hai, unho'n ne kaha: Ham kuch logo'n ke saath khanda-peshaani se milte hain, lekin hamaare dil un par laanat karte hain.

[6131] Hazrat Ayesha ؓ se riwayat hai, unho'n ne bataaya ke ek aadmi ne Nabi ﷺ se andar aane ki ijaazat talab ki, to aap ne farmaya: "*Ise ijaazat de do, ye apni qaum ka intehaai bura aadmi hai*". Jab wo andar aaya to aap ne uske saath badi narmi se guftagu farmaai. Maine kaha: Allah ke Rasool ﷺ! Aap ne iske mutaalliq kya farmaya tha, phir itni narmi ke saath guftagu farmaai? Aap ne farmaya: "*Aye Ayesha! Allah ke nazdeek martabe ke etebaar se bad-tareen shakhs wo hai jise log uski bad-zubaani se mehfooz rehne ke liye chod de'n*".[1897]

[6132] Hazrat Abdullah bin Abi Mulaika se riwayat hai ke Nabi ﷺ ko reshmi coat bataur-e-hadiya pesh kiye gae, jinhe'n sone ke button lagey hue the. Aap ﷺ ne wo coat apne Sahaba Ikram mein taqseem kar diye aur un mein se ek (1) Hazrat Makhrama ؓ ke liye alaaheda kar liya. Jab Hazrat Makhrama ؓ aae to aap ne farmaya: "*Maine tere liye ye coat chupa rakha tha*". (Raawi-e-hadees) Ayyub ne kaha ke Aap ﷺ ne wo coat apne kapde mein chupa rakha tha aur uske sone ke button dikha rahe the, kyou'nke wo zara sakht mizaaj aadmi the.

Is hadees ko Hammad bin Zaid ne bhi Ayyub ke waaste se riwayat kiya hai. Haatim bin Wardaan ne kaha: Hame'n Ayyub ne Ibne Abi Mulaika se bayaan kiya, unho'n ne Hazrat Miswar ؓ se riwayat kiya ke Nabi ﷺ ke paas chand coat bataur-e-tohfa aae… (Phir isi tarah hadees bayaan ki).[1898]

Baab 83: Momin Ek (1) Suraakh Se Do (2) Baar Nahi Dasa Jaata

Hazrat Muawiya ؓ ne kaha ke aadmi tajrabe se daana banta hai.

[6133] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Momin ek (1) suraakh se dobaara dang[1899] nahi lag sakta*".

Baab 84: Mehmaan Ka Haq

[6134] Hazrat Abdullah bin Amr ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ mere paas tashreef laae to farmaya: "*Kya meri khabar saheeh hai ke tum raat bhar qiyaam karte ho aur din ka roza rakhte ho?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Aisa na karo, namaz padho, aur aaraam bhi karo, roza rakho aur iftaar bhi karo. Beshak*

[1895] راجع: 220

[1896] Dekhiye: 6203
T: Urdu pdf mein is reference ke saath "Dekhiye ki jagah", "راجع" likha tha, jiski maine tasheeh kardi. [RSB]

[1897] راجع: 6032

[1898] راجع: 2599

[1899] T: (ڈَنْگ) Dank, zehreela kaanta [Rekhta]

tumhare jism ka tum par haq hai, tumhari aankho'n ka tum par haq hai, tum se mulaqaat ke liye aane waalo'n ka bhi tum par haq hai, tumhari biwi ka bhi tum par haq hai. Ummeed hai ke tumhari umar lambi hogi, tumhare liye yehi kaafi hai ke har mahine mein teen (3) roze rakho, kyou'nke har neki ka badla dus (10) guna milta hai, is tarah zindagi bhar ke rozo'n ka sawaab hoga". Hazrat Abdullah bin Amr ؓ ne kaha: Maine apni jaan par sakhti ki to mujh par sakhti kardi gai. Maine kaha: Main isse bhi ziyaada ki taaqat rakhta hoo'n. Aap ne farmaya: "*Phir tum Allah ke nabi Hazrat Dawood* ؑ *ki tarah roze rakho*". Maine arz ki: Allah ke nabi Dawood ؑ ka roza kyat ha? Aap ne farmaya: "*Nisf zamaane (aadhi zindagi) ke roze, yaane ek (1) din roza aur ek (1) din iftaar*".[1900]

Baab 85: Mehmaan Ki Izzat Karna Aur Bazaat-e-Khud Uski Khidmat Karna

Irshad-e-Baari Ta'ala hai: "Ibrahim Ke Muazzaz Mehmaan"[1901]

Abu Abdullah (Imam Bukhari ؒ ne kaha: "هَوَ زَوْرٌ", "وَهٰؤُلَاءِ زَوْرٌ", "ضَيْفٌ" ke maane hain: "أَضْيَافُهُ" aur "زُوَّارُهُ". Kyou'nke ye masdar hain, jaise "قَوْمٍ رِضًا" aur "عَدْلٍ" hai. Chunache kaha jaata hai. "مَاءٌ" aur "بِئْرٌ غَوْرٌ", "وَمَاءَ انِ غَوْرٌ" aur "مِيَاهٌ غَوْرٌ". Nez kaha jaata hai ke "الْغَوْرُ" ke maane hain: "الْغَائِرُ". Yaane gehra paani jaha'n dol na pohonch sakey aur har cheez jis mein tu ghus jaae wo "مَغَارَةٌ" hai.

"تَزَاوَرُ"[1902] ke maane hain: Ek (1) taraf jhuk jaana. Ye "زَوْرُ" ke maane hain: Bohot jhuka hua.

[6135] Hazrat Abu Shuraih Ka'bi (أَبِيْ شُرَيْحٍ الْكَعْبِيِّ) ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs Allah par imaan aur kaahirat ke din par yqeen rakhta hai, wo apne mehmaan ki izzat kare. Uski khaatir-madaarat ek (1) din-raat hai aur mezbaani teen (3) din tak hai aur jo uske baad ho wo sadqa hai. Us (mehmaan) ke liye jaaez nahi ke us (mezbaan) ke paas itna thehre ke usey tang karde*".[1903]

Imam Maalik ki riwayat mein ye alfaaz ziyaada hain ke jo koi Allah par imaan aur yaum-e-aakhirat par yaqeen rakhta ho, usey chaahiye ke acchi baat kare warna khamosh hi rahe.

[6136] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo shakhs Allah par imaan aur yaum-e-aakhirat par yaqeen rakhta ho. Wo apne padosi ko takleef na de. Jo shakhs Allah par imaan aur yaum-e-aakhirat par imaan rakhta ho usey chaahiye ke wo apne mehmaan ka ikraam kare. Aur jo shakhs Allah par imaan aur aakhirat par yaqeen rakhta ho usey chaahiye ke acchi baat kahe ya phir chup rahe*".[1904]

[6137] Hazrat Uqba bin Aamir ؓ se riwayat hai, unho'n ne kaha: Allah ke Rasool ﷺ! Aap hame'n (tableegh waghaira ke liye) bhejte hain, ham logo'n ke paas jaate hain to wo hamari mezbaani nahi karte, iske mutaalliq aap ka kya khayaal hai? Rasool Allah ﷺ ne ham se farmaya: "*Agar tum kisi aisi qaum ke paas padaao karo jo tumhare liye mehmaan ke shayaan-e-shaan ehtemaam kare'n to wo qubool karo, agar wo aisa na kare'n to mehmaani ka haq dastoor ke mutaabiq unse wasool kar lo*".[1905]

[6138] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo shakhs Allah par imaan aur qiyamat par yaqeen rakhta hai usey chaahiye ke mehmana ki izzat kare aur jo Allah par imaan aur yaum-e-aakhirat par yaqeen rakhta hai usey chaahiye ke wo sila-rehmi kare. Aur jo Allah par imaan aur qiyamat par yaqeen rakhta hai usey chaahiye ke acchi baat kare ya phir khamosh rahe*".[1906]

Baab 86: Mehmaan Ke Liye Pur-takalluf Khaan Taiyyaar Karna

[6139] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Salman aur Hazrat Abu Darda ؓ ke darmiyan bhai-chaara qaaem kiya tha. Ek (1) martaba Hazrat Salman ؓ, Syedna Abu Darda ؓ ki mulaqaat ke liye tashreef laae to Hazrat Umme Darda ؓ ko badi khasta haalat mein dekha. Hazrat Salman ؓ ne poocha: Tumhara

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[1900] راجع: 1131

[1901] Surah adh Dhaariyaat: 24

[1902] Surah al Kahaf: 17

[1903] راجع: 6019

[1904] راجع: 5185

[1905] راجع: 2461

[1906] راجع: 5185

ye haal kyou'n hai? Hazrat Umme Darda ﵂ ne kaha: Tumhare bhai Abu Darda ﵁ ko to duniya se koi sarokaar hi nahi. Itne mein Hazrat Abu Darda ﵁ bhi aagae aur Hazrat Salman ﵁ ke liye khana taiyyaar kiya aur kaha: Aap khaae'n main to roze se hoo'n. Hazrat Salman ﵁ ne jawaab diya: Main us waqt tak nahi khaau'nga jab tak aap bhi na khaae'n. Chunache Hazrat Abu Darda ﵁ ne khana khaya. Jab raat hui ti Hazrat Abu Darda ﵁ namaz ki taiyyaari ke liye uthe. Hazrat Salman ﵁ ne unse kaha: So jaao, chunache wo so gae. Phir uth kar namaz padhne lagey to Hazrat Salman ﵁ ne kaha: Abhi so jaao. Phir jab aakhir raat hui to Hazrat Salman ﵁ ne kaha: Ab uthiye. Phir dono ne namaz padhi. Phir Hazrat Salman ﵁ ne kaha: Tumhare Rabb ka tum par haq hai. Tere apna bhi tujh par haq hai aur tumhari biwi ka bhi tum par haq hai, is liye tamaam haqdaaro'n ke huqooq adaa karo. Phir Hazrat Abu Darda ﵁ Nabi ﷺ ki khidmat mein haazir hue aur aap se is waaqie ka zikr kiye ato Nabi ﷺ ne farmaya: "*Salman ne sach kaha hai*".

Abu Juhaifa ka naam Wahab as Suwaai (وَهْبٌ السُّوَائِيُّ) hai. Unhe'n Wahb-ul-Khair (وَهْبُ الْخَيْرِ) bhi kaha jaata hai.

Baab 87: Mehmaan Ke Saamne Ghussa Karna Aur Ghabraahat Ka Izhaar Karna Makrooh Hai

[6140] Hazrat Abdur Rahman bin Abi Bakar ﵁ se riwayat hai ke Hazrat Abu Bakar ﵁ ne chand logo'n ko mehmaan banaaya aur Abdur Rahman se kaha: In mehmaano ka poori tarah khayaal rakhna, kyou'nke main Nabi ﷺ ki khidmat mein jaa raha hoo'n. Mere aane se pehle-pehle inhe'n khana khila dena. Chunache Hazrat Abdur Rahman ﵁ gae aur jo khana haazir tha wo mehmaano ke saamne pesh kar diya aur kaha ke khana tanaawul farmae'n. Mehmaano'n ne kaha: Saaheb-e-khaana khana hain? Abdur Rahman ﵁ ne kaha: Aap khana khaae'n. Unho'n ne kaha: Jab tak saaheb-e-khaana na aajaae'n ham khana nahi khaae'nge. Hazrat Abdur Rahman ﵁ ne kaha: Aap hamari darkhwaast qubool kare'n, kyou'nke Hazrat Abu Bakar ﵁ ke waapas aane tak agar aap hazraat khaane se faarigh na hue to mujhe unki taraf se khafgi[1907] ka saamna karna padega. Unho'n ne khane se inkaar hi kiya. Main jaanta tha ke Hazrat Abu Bakar ﵁ mujh par naaraaz ho'nge, is liye jab wo tashreef laae to main ek (1) taraf ho gaya. Unho'n ne poocha: Tum logo'n ne kya kiya hai? Ghar waalo'n ne unhe'n soorat-e-haal se aagaah kiya to unho'n ne Abdur Rahman keh kar aawaaz di. Main khamosh raha. Phir unho'n ne aawaaz di, Abdur Rahman! Main us martaba bhi khamosh raha. Phri unho'n ne farmaya: Aye Jaahil! Main tumhe'n qasam deta hoo'n ke agar tu meri aawaaz suntan hai to mere paas aaja. Chunache main baahar nikla aur kaha: Aap apne mehmaano se pooch le'n. Mehmaano'n ne kaha: Abdur Rahman sach keh raha hai. Wo khana hamaare paas laaya tha. Aakhir-kaar unho'n ne farmaya: Tumne sirf mere intizaar mein khana late kiya. Allah ki qasam! Main aaj raat khaana nahi khaau'nga. Mehmaano ne bhi qasam uthaai: Wallah! Jab tak aap nahi khaae'nge ham bhi nahi khaae'nge. Hazrat Abu Bakar ﵁ ne kaha: Maine aaj raat jaisi takleef-deh raat nahi dekhi. Mehmaano! Afsos hai tum log hamari mezbaani se kyou'n inkaar karte ho? Aye Abdur Rahman! Khana laao, chunache wo khana laae to aap ne us par haath rakh kar kaha: Allah ka naam le kar shuru karta hoo'n, pehli haalat shaitan ki taraf se thi. Phir unho'n ne khana khaaya to mehmaano ne bhi (unke saath) tanaawul kiya.[1908]

Baab 88: Mehmaan Ka Apne Mezbaan Se Kehna: Wallah! Jab Tak Tum Nahi Khaaoge Main Nahi Khaau'nga

Is silsile mein Hazrat Abu Juhaifa ﵁ se marwi ek (1) hadees hai jo unho'n ne Nabi ﷺ se bayaan ki hai.

[6141] Hazrat Abdur Rahman bin Abi Bakar ﵁ se riwayat hai ke Hazrat Abu Bakar ﵁ ek (1) ya kai mehmaan le kar ghar aae, phir aap shaam hi se Nabi ﷺ ki khidmat mein chale gae. Jab wo laut kar aae to un se meri waalida ne kaha: Aaj apne mehmaano ko chod kar aap kahaa'n reh gae the? Hazrat Abu Bakar ﵁ ne farmaya: Kya tum ne unhe'n khana nahi khilaaya? Unho'n ne kaha: Ham ne to khana pesh kiya tha, lekin unho'n ne khaane se inkaar kar diya. Hazrat Abu Bakar ﵁ ko ye sun kar bohot ghussa aaya aur ahle-khaana ko bura-bhala kaha. Phir qasam uthaai ke wo khana nahi khaae'nge. Abdur Rahman ﵁ kehte hain ke maine to (maare dar ke) chup gaya. Hazrat Abu Bakar ﵁ ne aawaaz di: Aye Jaahil! (tu khdhar hai?) Meri waalida ne bhi qasam uthaai ke agar aap khaana nahi khaae'nge to wo bhi nahi khaaegi. Idhar mehmaano ne bhi qasam uthaa li ke jab tak Abu Bakar ﵁ khana nahi khaae'nge, wo (mehmaan) bhi nahi khaae'nge. Aakhir Abu Bakar ﵁ ne farmaya: Ye ghussa aur barhami shaitan ki taraf se thi. Phir

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[1907] T: (خَفَگی) Naaraazi, itaab, ghussa [Rekhta]

[1908] راجع: 602

aap ne khana mangwaya, khud bhi khaaya aur mehmaano ko bhi khilaaya. Us dauraan mein jab wo luqma uthaate to neeche se khaana aur badh jaata. Hazrat Abu Bakar ﵁ ne ye manzar dekh kar kaha: Aye Qabila-e-Banu Firaas ki behen! Ye kya ho raha hai? Unho'n ne kaha: Meri aankho'n ki thandak! Bila-shubha ab to ye usse bhi ziyaada ho chuka hai jitna ye hamaare khaane se pehle tha, phir un sab ne khaaya aur bacha hua khana Nabi ﷺ ki khidmat mein bhej diya. Unho'n ne zikr kiya ke Aap ﷺ ne bhi us khaane mein se khaaya.[1909]

Baab 89: Bade Ki Izzat Karna, Nez Guftagu Ya Sawaal Karne Mein Bade Ko Muqaddam Karna

[6142 6143] Hazrat Raafe bin Khadeej aur Hazrat Sahal bin Abi Hathma ﵄ se riwayat hai, un dono ne kaha ke Abdullah bin Sahal aur Muhaiyyisah bin Masood ﵄ khybar mein aae aur khajooro'n ke baagh mein juda-juda ho gae. Wahaa'n Hazrat Abdullah bin Sahal ﵁ ko qatl kar diya gaya. Phir Abdur Rahman bin Sahal ﵁ aur Masood ke dono bete Huwaiyyisa aur Muhaiyyisa ﵃, Nabi ﷺ ki khidmat mein haazir hue aur apne saathi ke mutaalliq guftagu karne lagey. Abdur Rahman ne pehle baat karna chaahi aur wo sab se chote the. Nabi ﷺ ne farmaya: "*Bade ko baat karne do*". Maqsad ye hai ke jo bada hai wo baat kare. Phir unho'n ne apne saathi ke qatl ke mutaalliq baat ki to Nabi ﷺ ne farmaya: "*Agar tum mein se pachaas (50) aadmi qasam uthaa le'n to tum diyyat ke mustahiq ho sakte ho?*" Unho'n ne kaha: Allah ke Rasool ﷺ! Ham ne khud to is muaamale ko nahi dekha. Aap ﷺ ne farmaya: "*Phir yahoodiyo'n mein se pachaas (50) aadmi qasme'n utha kar tumse chutkaara haasil kar le'nge*". Unho'n ne kaha: Allah ke Rasool ﷺ! Wo to kaafir log hain. Phir Rasool Allah ﷺ ne apni taraf se diyyat adaa kardi. Hazrat Sahal ﵁ kehte hain ke maine un oonto'n mein se ek (1) oontni ko pakda jo baade mein ghus gai thi to usne mujhe laat maari thi.

Lais ne kaha: Mujhe Yahya bin Bushair se bayaan kiya, aur unse Sahal ne bayaan kiya. Yahya ne kaha: Mera khayaal hai ke Bushair ne "مَعَ رَافِعِ ابْنِ خَدِيْجٍ" ke alfaaz kahe the.

Ibne Uyayna ne kaha: Ham se Yahya ne bayaan kiya Bushair se, unho'n ne sirf Hazrat Sahal ﵁ se riwayat kiya hai.[1910]

[6144] Hazrat Ibne Umar ﵄ se riwayat hai, unho'nne kaha ke Rasool Allah ﷺ ne farmaya: "*Mujhe us darakht ka naam bataao jiski misaal musalman jaisi hai. Wo hamesha apne Rabb ke hukum se phal deta hai aur uske patte nahi girte*". Mere dil mein khayaal aaya ke wo khajoor ka darakht hai, lekin maine uska jawaab dena munaasib khayaal na kiya, kyou'nke majlis mein Hazrat Abu Bakar aur Hazrat Umar ﵄ (jaise akaabir sahaaba) maujood the. Phir jab un dono buzurgo'n ne kuch na kaha to Nabi ﷺ ne farmaya: "*Wo khajoor ka darakht hai*". Chunache jab main apne waalid ke hamraah wahaa'n se baahar nikla to maine kaha: Aye Abbu jaan! Mere dil mein aaya tha ke wo khajoor ka darakht hai. Unho'n ne farmaya: Phir tumhe'n jawaab dene se kis cheez ne manaa kiya tha? Agar tum keh dete to mujhe itna-itna maal milne se bhi ziyaada khushi hoti. Ibne Umar ﵄ ne kaha: Mujhe sirf is amr ne manaa kiya ke aap aur Hazrat Abu Bakar ﵁ khamosh hain to maine aap (buzurgo'n) ke saamne baat karna bura khayaal kiya.[1911]

Baab 90: Kis Qism Ke Sher, Rajaz, Aur Hudee-khwani Jaaez Hai Aur Kis Qism Ke Makrooh Hain?

Irshad-e-Baari Ta'ala hai: "Aur Shu'araa Ke Peeche To Gumraah Log Lagte Hain, Kya Aap Nahi Dekhte Ke Wo Har Waadi Mein Bhatakte Phirte Hain".[1912]

Hazrat Ibne Abbas ﵄ ne "فِيْ كُلِّ وَادٍ..." ki tafseer karte hue farmaya ke wo har laghoo aur behooda baat mein jaa ghuste hain.

Faaeda: Rajaz wo sher hain jo maidaan-e-jung mein apni bahaaduri jataane ke liye padhe jaate hain. Aur Hudee wo mauzoo'n[1913] kalaam hai jo oonto'n ko haankte waqt padha jaata hai, taake wo ye kalaam sun kar mast ho jaae'n aur tez chale'n.

[1909] راجع: 602
[1910] راجع: 2702
[1911] راجع: 61
[1912] Surah ash Shu'araa: 224-225
[1913] T: (مَوزُوں) Maqbool, pasandeeda [Rekhta]

[6145] Hazrat Ubai bin Kaab ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Kuch ash'aar bohot hikmat bhare hote hain*".

[6146] Hazrat Aswad bin Qais se riwayat hai ke maine Hazrat Jundub ؓ ko ye kehte hue suna: Ek (1) martaba Nabi ﷺ chal rahe the ke achaanak aap ko patthar se thokar lagi. Aap gir pade aur aap ki ungli se khoon behne laga to aap ne farmaya:

"*Tu to ek (1) ungli hai aur kya hai jo zakhmi ho gai, kya hua agar raah-e-maula mein tu zakhmi ho gai*".[1914]

[6147] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Shaaer ne jo sacchi baat kahi hai wo labeed ka ye qaul hai:* Aagaah raho! Allah ke siwa har cheez fanaa hone waali hai aur qareeb tha ke umaiyya bin abi salat musalman ho jaata".[1915]

[6148] Hazrat Salama bin Akwa ؓ se riwayat hai, unho'n ne kaha ke ham Rasool Allah ﷺ ke hamraah khybar ki taraf gae to raat bhar chalte rahe. Us dauraan Sahaba Ikram mein se kisi ne Hazrat Aamir bin Akwa ؓ se kaha: Kya tum hame'n apne ash'aar nahi sunaate? Hazrat Aamir shaaer the, wo apni sawaari se utre aur logo'n ko ye sher sunaane lagey:

Aye Allah agar tu na hota to ham hidaayat na paate, na sadqa karte aur na namaz padhte, ham tujh par fida hain, ham ne pehle jo kuch gunaah kiye hain unhe'n moaaf karde aur jab dushman se hamaara paala pade to hame'n saabit qadam rakhna aur ham par sukoon o itminaan naazil farma. Jab hame'n jung ke liye bulaya jaata hai to ham wahaa'n pohonch jaate hain aur wo buland aawaazo'n se ham par hamla-aawar hote hain.

Rasool Allah ﷺ ne farmaya: "*Oonto'n ko chalaane waala ye shakhs kaun hai?*" Sahaba Ikram ne kaha: Ye Aamir bin Akwa ؓ hain. Aap ﷺ ne farmaya: "*Allah us par rahem kare!*" Sahaba Ikram mein se ek (1) na kaha: Allah ke Rasool ﷺ! Ab to unke liye shahaadat zaroori ho gai hai. Kaash! Aap chand roz tak hame'n unki zindagi se faaeda uthaane ka mauqa dete. Raawi ne kaha: Phir ham khybar aae aru wahaa'n yahoodiyo'n ka muhaasra kiya, hatta ke hame'n bhook ne bohot tang kiya. Phir Allah Ta'ala ne hame'n ahle khybar par fatah ataa ki. Jab fatah ke roz shaam hui to logo'n ne jagah-jagah aag jalaai. Rasool Allah ﷺ ne poocha: "*Ye aag kaisi hai? Tum log kis cheez par aag jalaa rahe ho*". Logo'n ne arz kiya: Gosh pakaa rahe hain. Aap ne farmaya: "*Kaunsa gosht?*" Unho'n ne kaha: Paaltu gadho'n ka gosht paka rahe hain. Rasool Allah ﷺ ne farmaya: "*Gosht phenk do aur bartano'n ko tod do*". Ek (1) aadmi ne arz ki: Allah ke Rasool ﷺ! Ham gosht phenk de'n aur bartano'n ko dho le'n to? Aap ne farmaya: "*Chalo aisa karlo*". Jab Sahaba Ikram ne jung ke liye saff-bandi Karli to Hazrat Aamir ؓ ne apni talwaar se ek (1) yahoodi par hamla kiya. Choo'nke talwaar choti thi, is liye uski nok palat kar unke ghutne par aalagi. Us wajah se unki shahaadat ho gai. Jab log waapas aane lagey to Hazrat Salama ؓ ne kaha: Rasool Allah ﷺ ne mujhe afsarda dekh kar farmaya: "*Kya baat hai?*" Maine kaha: Mere maa-baap aap par fida ho'n! Log kehte hain ke Aamir ؓ ke aamaal barbaad ho gae. Aap ﷺ ne farmaya: "*Ye kisne kaha hai?*" Maine kaha: Falaa'n-falaa'n aur Hazrat Usaid bin Huzair Ansari ؓ ne aisa kaha hai. Rasool Allah ﷺ ne farmaya: "*Jisne ye baat kahi hai usne ghalat kaha hai, unhe'n to doogna ajar milega*" …Aap ﷺ ne apni do (2) ungliyo'n ko jamaa karke ishaara farmaya… "*Wo aabid bhi tha aur mujahid bhi tha. Aamir ki tarah to bohot kam bahaadur paida hote hain*".[1916]

[6149] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ apni baaz biwiyo'n ke paas tashreef le gae aur unke saath Hazrat Umme Sulaim ؓ bhi thee'n. Aap ﷺ ne farmaya: "*Aye Anjasha! Tujh par afsos ho, in aabgeeno'n ko zara aahistagi se le kar chal*". Abu Qilaaba ne kaha: Nabi ﷺ ne aurto'n ke mutaalliq aise alfaaz ka istemaal farmaya, agar tum mein se koi shakhs in alfaaz ko istemaal kare to tum usey maa-yoob khayaal karo. Yaane Aap ﷺ ka ye irshaad: "*In aabgeeno'n ko aahistagi se le kar chal*".[1917]

[1914] راجع: 2802

[1915] راجع: 3841

[1916] راجع: 2477

[1917] Dekhiye: 6161 6202 6209 6210 6211

Baab 91: Mushrikeen Ki Hajoor Karna

[6150] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Hassaan bin Saabit ﷺ ne Rasool Allah ﷺ se mushrikeen ki hajoo[1918] karne ki ijaazat talab ki to Rasool Allah ﷺ ne farmaya: "*(Mushrikeen aur mera khandaan to ek (1) hai) Phir mere nasb ka kya haal hoga?*" Hazrat Hassaan bin Saabit ﷺ ne kaha: Main aap ko unse is tarah nikaalu'nga jaise baal aate se nikaala jaata hai.

Hisham bin Urwah apne baap se riwayat karte hain, unho'n ne kaha ke main Hazrat Hassaan bin Saabit ﷺ ko Hazrat Ayesha ﷺ ke paas sabb o shtam[1919] karne laga to unho'n ne farmaya: Hassaan ko bura-bhala na kaho, kyou'nke wo Rasool Allah ﷺ ka difaa kiya karta tha.[1920]

[6151] Hazrat Haitham bin Abu Sinan se riwayat hai, unho'n ne Hazrat Abu Huraira ﷺ se suna, wo waaqiaat bayaan karte hue Nabi ﷺ ka tazkira kar rahe the ke ek (1) dafa Aap ﷺ ne farmaya: "*Tumhare bhai ne koi buri baat nahi kahi*". Aap ka ishaara Hazrat Abdullah bin Rawaaha ﷺ ki taraf tha. Unho'n ne ye sher kahe the: Ye hain Allah ke rasool jo Allah ki kitaab ki tilaawat karte hain, jis waqt fajr ke waqt raushni khul jaati hai. Unho'n ne hame'n Gumraahi ke baad hidaayat ka raasta dikhaaya, hamaare dil yaqeen karte hain ke aap ne jo kuch farmaya wo ho kar rahega. Aap raat is tarah guzaarte hain ke aap ka pehlu bistar se juda rehta hai, jabke kaafiro'n ki khwaab-gaahe'n unke bojh se bojhal hoti hain.

Uqail ne Zohri se riwayat karne mein Yunus ki mataaba-at ki hai. Zubaidi ne Zohri se, unho'n ne Saeed aur A'araj (الْأَعْرَجِ) se, unho'n ne Hazrat Abu Huraira ﷺ se is hadees ko riwayat kiya.[1921]

[6152] Hazrat Abu Salama bin Abdur Rahman bin Awf se riwayat hai, unho'n ne Hazrat Hassaan bin Saabit ﷺ se suna, wo Hazrat Abu Huraira ﷺ ko gawaah bana kar keh rahe the: Aye Abu Huraira! Main tumhe'n Allah ki qasam de kar kehta hoo'n, kya tum ne Rasool Allah ﷺ ko ye farmate hue suna tha: "*Aye Hassaan! Rasool Allah ﷺ ki taraf se mushrikeen ko jawaab do. Aye Allah! Rooh-ul-Quds, yaane Hazrat Jibraeel ﷺ ke zariye se inki madad farma*". Hazrat Abu Huraira ﷺ ne kaha: HAa'n (Rasool Allah ﷺ ne ye farmaya tha).

[6153] Hazrat Baraa ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Hassaan bin Saabit ﷺ se farmaya: "*Musrikheen ki hajoo karo Hazrat Jibraeel ﷺ tere saath hain*".[1922]

Baab 92: Sher o Shaayari Ka Is Hadd Tak Ghalba Makrooh Hai Ke Wo Insaan Ko Allah Ke zikr, Deeni Taaleem, Aur Tilaawat-e-Quran Se Rok De

[6154] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Agar tum mein se koi apna pait peep se bhar le to ye isse behtar hai ke wo usey she'ro'n* (شعروں) *se bhar le*".

[6155] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Kisi aadmi ke pait ka peep se bhar kar kharaab ho jaana isse behtar hai ke wo (wo pait) shero'n se bhar jaae*".

Baab 93: Nabi ﷺ Ke Irshad-e-Giraami: "Tere Haath Khaak-aalood Ho'n" Aur "Tujh Ko Zakhm Pohonche Ya Tere Halaq Mein Dard Ho" Ka Bayaan

[6156] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke parde ki aayaat ke nuzool ke baad Abu Quaes (أَبِيْ الْقُعَيْس) ke bhai Aflah ne mujhse andar aane ki ijaazat talab ki to maine kaha: Allah ki qasam! Main usey andar aande ki ijaazat nahi doo'ngi, jab tak main Rasool Allah ﷺ se uske mutaalliq ijaazat na le loo'n. Kyou'nke Abu Quaes ke bhai ne mujhe doodh nahi pilaaya, balke Abu Quaes ki biwi ne mujhe doodh pilaaya hai. Rasool Allah ﷺ mere yahaa'n tashreef laae to maine kaha: Allah ke Rasool ﷺ! Mard ne mujhe doodh nahi pilaaya tha, balke doodh to uski biwi ne pilaaya tha. Aap ﷺ ne farmaya: "*Tumhare haath khaak aalood ho'n! Unhe'n andar aane ki ijaazat de do, kyou'nke wo tumhare*

[1918] T: (ہَجْو) Kisi ki buraai karna, nafrat aur ghusse waghaira ka izhaar, mazammat, malaamat [Rekhta]

[1919] T: (سَبّ و شَتْم) Zulm o sitam, laan-taan [Rekhta]

[1920] راجع: 3531

[1921] راجع: 1155

[1922] راجع: 3213

chacha hain". Hazrat Urwah ne kaha ke isi wajah se Ummul Momineen Syeda Ayesha ﷺ kehti thee'n: Jitne rishte khoon ki wajah se haraam hote hain, doodh ki wajah se bhi unhe'n haraam hi qaraar do.[1923]

[6157] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hajj se waapsi ka iraada kiya to kheme ke darwaze par Hazrat Safiyya ﷺ ko bohot ghamnaak dekha, kyou'nke unhe'n haiz aagaya tha. Aap ﷺ ne unse farmaya: "*Kaati mondi*" …ye quraish ka muhaawara hai… "*Ab tum hame'n rokna chaahti ho*". Phir aap ne dariyaaft farmaya: "*Kya tum ne qurbani ke din tawaaf-e-ziyaarat kar liya tha?*" Unho'n ne kaha: Ji haa'n. Aap ne farmaya: "*Agar aisa hai to phir safar ka aaghaaz karo*".[1924]

Baab 94: Lafz "زَعَمُوْا" Ke Istemaal Ka Bayaan

[6158] Hazrat Umme Haani ﷺ se riwayat hai, unho'n ne kaha ke fatah makkah ke mauqa par main Rasool Allah ﷺ ki khidmat mein haazir hui to maine dekha ke aap ghusl kar rahe the, jabke aap ki saahibzaadi Hazrat Fatima ﷺ aap ko parda kiye hue hai. Maine salaam arz kiya to aap ne dariyaaft farmaya: "*Ye kaun hai?*" Maine kaha: Umme Haani bint Abi Taalib hoo'n. Aap ne farmaya: "*Umme Haani ko khush-aamadeed*". Jab aap ghusl se faairh hue to khade hue aur aath (8) rakat adaa kee'n. Aap us waqt apna jism ek (1) hi kapde mein lapete hue the. Jab namaz se faarigh hue to maine kaha: Allah ke Rasool ﷺ! Mera bhai apne khayaal ke mutaabiq ek (1) aise shakhs ko qatl karna chaahta hai jise maine panaah de rakhi hai. Yaane falaa'n bin hubaira ko. Rasool Allah ﷺ ne farmaya: "*Aye Umme Haani! Jise tum ne panaah di hai usey ham ne bhi amaan di*". Hazrat Umme Haani ﷺ ne kaha: Aur ye chaasht ka waqt tha.[1925]

Baab 95: Lafz "وَيْلَكَ" Tujh Par Afsos Hai Kehne Ki Haisiyat

[6159] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) aadmi ko kehta ke wo apni qurbani ki oontni ko haank[1926] kar le jaa raha hai. Aap ne farmaya: "*Us par sawaar ho jaao*". Usne kaha: Ye to qurani ka jaanwar hai. Aap ne farmaya: "*Us par sawaari karlo*". Usne phir kaha: Ye to qurbani ke liye hai. Aap ne farmaya: "*Teri kharaabi ho, us par sawaar ho jaao*".[1927]

[6160] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne ek (1) aadmi ko dekha, jo qurbani ke oont ko haank kar le jaa raha tha. Aap ne farmaya: "*Us par sawaar ho jaao*". Usne kaha: Allah ke Rasool ﷺ! Ye to qurbani ka jaawar hai. Aap ne farmaya: "*Tere liye halaakat ho, us par sawaar ho jaao*". Doosri ya teesri martaba farmaya.[1928]

[6161] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ek (1) safar mein the aur aap ke saath aap ka ek (1) siyaah-faam ghulam tha. Usey Anjasha kaha jaata tha. Wo hudee[1929] padh kar oont chala raha tha to Rasool Allah ﷺ ne farmaya: "*Aye Anjasha! Afsos tujh par, aabgeeno'n ko aahista-aahista le kar chalo*".[1930]

[6162] Hazrat Abu Bakrah ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke saamne ek (1) aadmi ne kisi doosre aadmi ki taareef ki, to aap ne farmaya: "*Afsos tujh par! Tum ne apne bhai ki gardan kaat di*" …Aap ne teen (3) martaba ye alfaaz dohraae… "*Agar tumhe'n kisi ki taareef karna hi ho aur wo uske mutaalliq jaata bhi ho to is tarah kaho: Falaa'n ke mutaalliq mera khayaal ye hai yaqeeni taur par Allah hi uska hisaab jaanta hai. Main to Allah ke muqaable mein kisi ko nek nahi keh sakta*".[1931]

[6163] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke ek (1) din Nabi ﷺ kuch taqseem kar rahe the ke Banu Tamim ke ek (1) shakhs dhul-khuwaisra (ذُوْ الْخُوَيْصِرَة) ne kaha: Allah ke Rasool ﷺ! Aap adl o insaaf kare'n. Aap ne farmaya: "*Afsos tujh par! Agar main hi insaaf nahi karu'nga to phir kaun karega?*" Hazrat Umar ﷺ ne arz ki: Aap mujhe ijaazat de'n to main iski gardan udaa du'n. Aap ne farmaya: "*Aisa hargiz nahi hona chaahiye, iske kuch saathi*

[1923] راجع: 2644

[1924] راجع: 294

[1925] راجع: 280

[1926] T: (ہانْک) Maweshi ko chalaana, tez-raftaar karna [Rekhta]

[1927] راجع: 1690

[1928] راجع: 1689

[1929] T: (حُدی) Arab ke oont waalo'n ka makhsoos gaana, jo oont ki sawaari ke waqt gaate hain [Rekhta]

[1930] راجع: 1649

[1931] راجع: 2662

ho'nge, tum unki namaz ke muqaable mein apni namaz ko maamooli khayaal karoge aur unke rozo'n ke muqaable mein apne rozo'n ko haqeer samjhoge. Wo deen is is tarah nikal chuke ho'nge jis tarah teer shikaar se nikal jaata hai. Teer ke phal ko dekha jaae to us par koi nishaan nahi milega, uski lakdi ko dekha jaae to wahaa'n ko nishaan nahi hoga, uske dandaano'n ko dekha jaae to us mein bhi kuch nahi milega, phir uske par ko dekha jaae to us par bhi koi nishaan nahi milega, halaa'nke wo teer shikaar ke khoon aur ghilaazat se guzar kar baahar aaya hai. Ye log us waqt zaahir ho'nge jab logo'n mein phoot pad chuki hogi. Unki nishaani ye hogi ke un mein ek aadmi hoga jiska ek (1) baazu aurat ke pistaan ki tarah hoga, ya gosht ke lothde ki tarah harkat karega". Hazrat Abu Saeed Khudri ؓ ne kaha: Main gawaahi deta hoo'n ke maine Nabi ﷺ se ye hadees suni aur main ye bhi gawaahi deta hoo'n ke Hazrat Ali ؓ ne jab unse jung ki thi to main Hazrat Ali ؓ ke saath tha. Maqtuleen mein wo shakhs talaash kiya gaya to wo unhi sifaat ka haamil tha jo Nabi ﷺ ne bayaan ki thee'n.[1932]

[6164] Hazrat Abu Huraira ؓ se riwayat hai ke ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir hua aur kaha: Allah ke Rasool ﷺ! Main to halaak ho gaya. Aap ne farmaya: "*Teri kharaabi ho! Kya hua?*" Usne kaha: Maine ramzan mein (ba-haalat-e-roza) apni biwi se sohbat Karli hai. Aap ne farmaya: "*Ek (1) ghulam aazaad karo*". Usne kaha: Mere paas ghulam nahi hai. Aap ne farmaya: "*Phir musalsal do (2) maah ke roze rakh*". Usne kaha: Iski mujhe taaqat nahi. Aap ne farmaya: "*Phir saath (60) miskeeno'n ko khana khilaa*". Usne kaha: Main is qadr khana nahi paata. Us dauraan mein khajooro'n ka ek (1) tokra laaya gaya to Aap ﷺ ne farmaya: "*Ye le lo aur ise sadqa kar do*". Usne arz ki: Allah ke Rasool ﷺ! Kya (main) apne baal-baccho'n ke alaawa doosro'n par (sadqa karu'n?) Us zaat ki qasam jiske haath mein meri jaan hai! Madina taiyyaba ke dono kinaaro'n ke darmiyan mujhse ziyaada koi mohtaaj nahi hai. Nabi ﷺ has-pade, yahaa'n tak ke aap ke dandaan-e-mubarak dikhaai dene lagey, aap ne farmaya: "*Jaao ise tum hi le lo*".[1933]

Zohri se riwayat karne mein Yunus ne Auzaai ki mataaba-at ki hai. Abdur Rahman bin Khalid ne Zohri se riwayat ki, ke Aap ﷺ ne "وَيْحَكَ" ke bajaae "وَيْلَكَ" farmaya.

[6165] Hazrat Abu Saeed Khudri ؓ se riwayat hai ke ek (1) dehaati ne arz ki: Allah ke Rasool ﷺ! Mujhe hijrat ke mutaalliq kuch bataae'n? Aap ﷺ ne farmaya: "*Teri kharaabi ho, hijrat ka muaamala to bohot sakht hai. Kya tumhare paas kuch oont hain?*" Usne kaha: Ji haa'n. Aap ne farmaya: "*Kya tum unki zakat adaa karte ho?*" Usne kaha: Ji haa'n. Aap ne farmaya: "*Phir tum shehro'n aur bastiyo'n se ware[1934] apne karobaar karte raho, Allah tumahre kisi amal ke sawaab ko zaae nahi karega*".[1935]

[6166] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum par afsos! Mere baad tum kaafiro'n ki tarah na ho jaana, ke ek-doosre ki gardane'n udaane lago*".[1936]

Nazar bin Shu'ba se "وَيْحَكُمْ" riwayat kiya hai, jabke Umar bin Muhammad ne apne baap se "وَيْلَكُمْ" ya "وَيْحَكُمْ" ke alfaaz naqal kiye hain.

[6167] Hazrat Anas ؓ se riwayat hai ke dehatiyo'n se ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hua aur poocha: Allah ke Rasool ﷺ! Qiyamat kab aaegi? Aap ne farmaya: "*Tere liye kharabi ho! Toone uske liye kya taiyyaari ki hai?*" Usne kaha: Maine uske liye to koi khaas taiyyaari nahi ki, albatta main Allah aur uske rasool se zaroor mohabbat karta hoo'n. Aap ﷺ ne farmaya: "*Phir tum qiyamat ke din unke saath hoge jin se tum mohabbat rakhte ho*". Ham ne poocha: Hamaare saath bhi yehi muaamala hoga? Aap ne farmaya: "*Haa'n*". Ham us din bohot ziyaada khush hue. Phir Hazrat Mugheera ؓ ka ek (1) ghulam wahaa'n se guzra jo mera ham-umar tha, aap ne farmaya: "*Agar ye zinda raha to usko budhaapa nahi aaega, hatta ke qiyaamat aajaaegi*".

[1932] راجع: 3344

[1933] راجع: 1936

[1934] T: (وَرے) Nazdeek, is taraf [Urduinc]

[1935] راجع: 1452

[1936] راجع: 1742

Is hadees ko Shu'ba ne Qatada se mukhtasar zikr karte hue kaha ke maine Hazrat Anas ؓ ko Nabi ﷺ se bayaan karte hue suna hai.[1937]

Baab 96: Allah Ta'ala Se Mohabbat Ki Alaamat

Irshad-e-Baari Ta'ala hai: "Agar Tum Allah Se Mohabbat Karte Ho To Meri Pairawi Karo, Allah Tum Se Mohabbat Karega".[1938]

[6168] Hazrat Abdullah ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*(Jannat mein) aadmi uske saath hoga jisse wo (duniya mein) mohabbat rakhta hai*".[1939]

[6169] Hazrat Abdullah bin Masood ؓ se riwayat hai ke ek (1) shakhs Rasool Allah ﷺ ki khidmat mein haazir hua aur arz ki: Allah ke Rasool ﷺ! Aap us aadmi ke mutaalliq kya farmate hain jo logo'n se mohabbat rakhta hai. Lekin (amal o kirdaar mein) un mein se nahi ho saka? Rasool Allah ﷺ ne farmaya: "*Aadmi uske saath hoga jisse wo mohabbat rakhta hai*".[1940]

Jarir bin Haazim, Sulaiman bin Qarm, aur Abu Awaana ne Amash se riwayat karne mein Jarir bin Abdul Hameed ki mataaba-at ki hai.

[6170] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ se arz kiya gaya: Ek (1) aadmi logo'n se mohabbat karta hai, jabke wo (amal o kirdaar mein) un mein se nahi ho saka to? Aap ne farmaya: "*Aadmi uske saath hoga jisse mohabbat rakhta hai*".

Abu Muawiya aur Muhammad bin Obaid ne Amash se riwayat karne mein Sufyan ki mataaba-at ki hai.

[6171] Hazrat Anas ؓ se riwayat hai ke ek (1) aadmi ne Nabi ﷺ se sawaal kiya: Allah ke Rasool ﷺ! Qiyamat kab aaegi? Aap ne farmaya: "*Toone uske liye kya taiyyaari ki hai?*" Usne arz ki: Maine qiyamat ke taiyyaari mein na ziyaada namaaze'n padhi hain aur na ziyaada sadaqaat hi diye hain, albatta, main Allah aur uske Rasool ﷺ se mohabbat zaroor karta hoo'n. Aap ﷺ ne farmaya: "*Tu usi ke saath hoga jisse mohabbat rakhta hai*".[1941]

Baab 97: Ek (1) Aadmi Doosre Se Kahe: Chal Dafaa Ho Ja

[6172] Hazrat Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ ne Ibne Saaid (اِبْنِ صَائِد) se farmaya: "*Maine (is waqt) apne dil mein ek (1) baat chupa rakhi hai, wo kya hai?*" Wo boola: Ad Dukh (اَلْدُّخُّ). Aap ﷺ ne farmaya: "*Chal dafaa ho ja*".

[6173] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Hazrat Umar bin Khattab ؓ, Rasool Allah ﷺ ke hamraah Ibne Saiyyaad (اِبْنِ صَيَّاد) ki taraf gae, aap ke hamraah Sahaba Ikram ka ek (1) giroh bhi tha. Aap ﷺ ne dekha ke wo Banu Maghaala ke maohalla mein chand baccho'n ke saath khel raha hai. Un dino'n Ibne Saiyyaad buloogh ke qareeb tha. Usey (Aap ﷺ ki aamad ka) ehsaas na hua, hatta ke Rasool Allah ﷺ ne apna dast-e-mubarak uski pusht par maar kar farmaya: "*Tu gawaahi deta hai ke main Allah ka Rasool hoo'n?*" Usne aap ki taraf dekh kar kaha: Main gawaahi deta hoo'n ke aap ummiyo'n, yaane arbo'n ke rasool hain. Phir Ibne Saiyyaad ne kaha: Kya aap gawaahi dete hain ke maine Allah ka rasool hoo'n? Nabi ﷺ ne usey dhakka de kar farmaya: "*Main Allah aur uske Rasoolo'n par imaan laaya*". Phir aap ne Ibne Saiyyaad se farmaya: "*Tu kya dekhta hai?*" Usne kaha: Mere paas saccha aur jhoota dono aate hain. Rasool Allah ﷺ ne farmaya: "*Tere liye muaamala mushtaba kar diya gaya hai*". Rasool Allah ﷺ ne farmaya: "*Maine tere liye ek (1) baat apne dil mein chupa rakhi hai (wo kya hai?)*" Usne kaha: Wo Ad Dukh (الْدُّخُّ) hai. Aap ﷺ ne farmaya: "*Chal dafa ho ja, to apni haisiyat se aage hargiz nahi badh sakega*". Hazrat Umar ؓ ne arz ki: Allah ke

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[1937] راجع: 3688

[1938] Surah aale Imran: 31

[1939] Dekhiye: 6169

[1940] راجع: 6162

[1941] راجع: 3688

Rasool ﷺ! Kya aap mujhe iske qatl ki ijaazat dete hain? Rasool Allah ﷺ ne farmaya: "*Agar ye wohi (dajjaal) hai to tum is par ghaalib nahi aasakte aur agar ye wo (dajjaal) nahi hai to ise qatl karne mein koi faaeda nahi*".[1942]

[6174] Hazrat Saalim ؒ ne kaha ke maine Hazrat Abdullah bin Umar ؓ se suna, wo farma rahe the ke uske baad Rasool Allah ﷺ Hazrat Ubai bin Kaab Ansari ؓ ko saath le kar nakhlistaan[1943] ki taraf gae, jaha'n Ibne Saiyyaad rehta tha. Jab aap baagh mein pohonche to aap ne khajoor ke tano'n (ke aot[1944]) mein chupna shuru kar diya. Ye heela aap ne is liye kiya ke aap uski koi baat sun sake'n aur wo aap ko dekh na paae. Us waqt Ibne Saiyyaad ek (1) makhmali chaadar ke bistar par leta kuch gun-gunaa raha tha. Ibne Saiyyaad ki maa ne Nabi ﷺ ko khajoor ke tano'n (ki aot) mein chup kar aate hue dekh liya to usey kehne lagi: Aye Saaf! (Ye uska naam hai) Muhammad aarahe hain. Chuanche Ibne Saiyyaad chaukas ho gaya. Rasool Allah ﷺ ne farmaya: "*Agar uski maa usey khabardaar na karti to baat saaf ho jaati*".[1945]

[6175] Hazrat Saalim ؒ ne kaha ke Hazrat Abdullah bin Umar ؓ ne bayaan kiya ke Rasool Allah ﷺ logo'n ke majma mein khade hue aur Allah Ta'ala ke shayaan-e-shaan taareef karne ke baad aap ne dajjaal ka zikr kiya aur farmaya: "*Main tumhe'n uske baare mein khabardaar karta hoo'n aur koi nabi aisa nahi guzra jisne apni qaum ko usse mutanabbe[1946] na kiya ho. Bila-shubha Nuh ؑ ne bhi apni qaum ko usse daraaya tha, lekin main tumhe'n uski ek (1) aisi nishaani bataata hoo'n jo kisi nabi ne apni qaum ko nahi bataai. Yaqeen karo ke dajjaal kaana hoga, jabke Allah Ta'ala yak-chashm nahi hai*".[1947]

Abu Abdullah (Imam Bukhari ؒ) kehte hain ke "خَاسَأْتُ الْكَلْبَ" ke maane hain: Maine kutte ko door kiya. Quran mein "خَاسِئِيْنَ"[1948] jiske maane hain: Allah ki rahmat se door kiye hue.

Baab 98: Ek (1) Shakhs Ka Doosre Ko Marhaba Kehna

Hazrat Ayesha ؓ ne kaha: Nabi ﷺ ne Syeda Fatima ؓ se farmaya: "*Beti! Khush-aamadeed*". Hazrat Umme Haani ؓ ne kaha: Main Nabi ﷺ ke paas aai to aap ne farmaya: "*Umme Haani! Khush-aamadeed*".

[6176] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke jab Abdul Qais ka wafad Nabi ﷺ ke paas aaya to aap ne unhe'n farmaya: "*Marhaba! Tumhe'n yahaa'n kisi qism ki ruswaai ya nadaamat nahi hogi*". Unho'n ne arz ki: Allah ke Rasool ﷺ! Ham qabila rabeea ke log hain, hamaare aur aap ke darmiyan qabila-e-muzar ke kuffaar hain. Lehaaza aap ke paas sirf hurmat waale mahine mein aasakte hain. Aap hame'n koi aisi faisla-kun baat bataae'n jis par amal karke ham jannat mein daakhil ho jaae'n aur jo log nahi aasakte ham unhe'n bhi uski daawat de'n. Aap ﷺ ne farmaya: "*Chaar (4) (umoor ka tumhe'n hukum deta hoo'n) Aur chaar (4) (se rokta hoo'n): Namaz qaaem karo, zakat do, ramzan ke roze rakho aur maal-e-ghanimat se paanchwaa'n hissa adaa karo. Aur kaddu, safed matko'n, lakdi kured kar banaae hue bartano'n aur roghani martabaano'n mein kuch na khaao-piyo*".[1949]

Baab 99: (Qiyamat ke din) Logo'n Ko Unke Baap Ka Naam Le Kar Bulaya Jaaega

[6177] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Qiyaamat ke din ehed-shikni karne waale ke liye ek (1) jhanda buland kiya jaaega aur kaha jaaega: Ye falaa'n bin falaa'n ki daghabaazi ka nishaan hai*".[1950]

[6178] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ehed todne waale ke liye qiyamat ke din ek (1) jhanda nasb kiya jaaega aur elaan kiya jaaega ke ye falaa'n bin falaa'n ki daghabaazi ka nishaan hai*".[1951]

[1942] راجع: 1354
[1943] T: (نَخْلِسْتان) Khajoor ke darakhto'n ka baagh, wo maidaan jo sar-sabz darakhto'n se pur ho [Rekhta]
[1944] T: (اوٹ) Aqb, peeche [Rekhta]
[1945] راجع: 1155
[1946] T: (مُتَنَبِّہ) Aagaah kiya gaya, tambeeh kiya gaya, khabardar kiya gaya [Rekhta]
[1947] راجع: 3057
[1948] Surah al Baqara: 65
[1949] راجع: 53
[1950] راجع: 3188
[1951] راجع: 3188

Baab 100: Koi Ye Na Kahe: Mera Nafs Khabees Ho Gaya Hai

[6179] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Tum mein se koi ye na kahe ke mera nafs paleed ho gaya hai, balke you'n kahe ke mera nafs (dil) sust ya pareshaan ho gaya hai*".

[6180] Hazrat Sahal bin Saad ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum mein se koi hargiz ye na kahe ke mera dil khabees ho gaya hai, balke you'n kahe ke mera dil kaahil ho gaya hai*". Uqail ne Ibne Shihab se riwayat karne mein Yunus bin Yazid ki mataaba-at ki hai.

Baab 101: Zamaane Ko Bura-bhala Na Kaho

[6181] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ka irshad-e-giraami hai ke aadam ke bete zamaane ko gaaliyaa'n dete hain, halaa'nke main hi zamaana hoo'n. Mere hi haath mein raat aur din hain*".[1952]

[6182] Hazrat Abu Huraira ؓ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Tum angoor ka naam-karam na rakho aur ye bhi na kaho: Haae zamaane ki naa-muraadi, kyou'nke Allah hi zamaana hai*".[1953]

Faaeda: Aksar logo'n ki aadat hoti hai ke kisi naagawaar baat ya naazeba kaam ko dekh kar bila-hujjat keh dete hain ke zamaana bura hai. Waqt accha nahi, halaa'nke is mein waqt aur zamaane ka kya qusoor hai, jo kuch hota hai wo Allah ki taraf se hai, is liye zamaane ko bura kehna goya Allah ko bura kehna hai.

Baab 102: Nabi ﷺ Ke Irshad-e-Giraami: "Karam To Sirf Momin Ka dil Hai" Ka Bayaan

Aap ﷺ ne farmaya: "*Muflis to wo hai jo qiyamat ke din iflaas-zada hoga*". Aur farmaya: "*Haqiqi pehelwaan to wo hai jo ghusse ke waqt apne aap par control kare*". Nez aap ne farmaya: "*Allah ke siwa aur koi baadshah nahi, yaane aakhir mein sirf Allah ki hukumat reh jaaegi*". Iske baawujood Allah Ta'ala ne ye bhi farmaya hai: "Baadshah Log Jab Kisi Basti Mein Daakhil Hote Hain To Usey (loot-khasot kar) Kharaab Kar Dete Hain".[1954]

Wazaahat: Imam Bukhari ؒ ka maqsad ye hai ke ye ibaaraat hasr[1955] ke liye hain aur inka muqtazaa[1956] ye hai ke lafz-e-karam ka itlaaq sirf qalb-e-momin par ho. Isi tarah baadshah ka itlaaq sirf Allah Ta'ala par ho, lekin baadshah ka itlaaq Allah ke ghair par bhi hai. Iski tehqeeq ye hai ke ye hasr haqiqi nahi, balke bataur-e-Iddiaa[1957] hai. Goya karam-e-haqiqi momin ka dil hai, agoor ka darakht ya angoor ka phal karam nahi. Ise majaazi taur par karam kaha jaa sakta hai, lekin haqiqi karam qalb-e-momin hai.

[6183] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Log karam (angoor ko) kehte hain, halaa'nke karam to sirf momin ka dil hai*".[1958]

Baab 103: Kisi Aadmi Ka Ye Kehna: Mere Maa-baap Aap Par Qurbaan ho'n

Iske mutaalliq Hazrat Zubair ؓ ne Nabi ﷺ se ek (1) riwayat bayaan ki hai.

[6184] Hazrat Ali ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko kisi ke liye apne aap ko qurbaan karne ka lafz kehte nahi suna. Albatta Saad bin Abi Waqqas ke liye aap ne farmaya: "*Teer maaro, mere maa-baap aap par qurbaan ho'n*". Mera khayaal hai ke aap ne ye ghazwa-e-uhud ke din farmaya tha.[1959]s

Baab 104: Kisi Aadmi Ka Doosre Ko Kehna: Allah Ta'ala Mujhe Aap Par Fida Kare

Hazrat Abu Bakar ؓ ne (ek (1) mauqa par) Nabi ﷺ se kaha tha: Hamaare baap aur hamari maae'n aap par qurbaan ho'n.

[1952] راجع: 4826

[1953] Dekhiye: 6183

[1954] Surah an Naml: 34

[1955] T: (حَصْر) Takhsees, makhsoos karna [Rekhta]

[1956] T: (مقتضٰی) Mauqa o mahal, matlab, taqaaza [Rekhta]

[1957] T: (اِدّعا) Daawa [Rekhta]

[1958] راجع: 6182

[1959] راجع: 2905

[6185] Hazrat Anas ؓ se riwayat hai ke wo aur Hazrat Abu Talha ؓ Nabi ﷺ ke hamraah rawaana hue, jabke Ummul Momineen Safiyya ؓ Rasool Allah ﷺ ki sawaari par peeche baithi thee'n. Raaste mein kisi jagah oontni ka paao'n phisla to Nabi ﷺ aur Hazrat Safiyya ؓ dono gir pade. Hazrat Abu Talha ؓ ne apne oont se chalaang lagaai aur Rasool Allah ﷺ ki khidmat mein aakar arz ki: Allah ke Nabi ﷺ! Allah Ta'ala mujhe aap par fidaa kare! Kya chot to nahi aai? Aap ﷺ ne farmaya: "*Nahi, lekin aurat ka pataa karo*". Chunache Hazrat Abu Talha ؓ ne apne chehre par kapda daal liya, phir Hazrat Safiyya ؓ ki taraf badhe aur wo kapda un par daal diya. Uske baad wo khadi ho gaee'n. Phir unho'n ne dono ke liye paalaan mazboot kar ke baandha to wo sawaar ho kar phir chal pade, hatta ke jab wo madina taiyyaba ke qareeb pohonche ya madina taiyyaba par unki nazar padi to Nabi ﷺ ne farmaya: "*Ham lautne waale hain, tauba karte hue apne Rabb ki ibaadat karne waale aur uski hamd o sana karne waale hain*". Aap musalsal ye kalimaat kehte rahe yahaa'n tak ke madina taiyyaba mein daakhil ho gae.[1960]

Baab 105: Allah Azzawajal Ke Yahaa'n Pasandida Naam

[6186] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha ke ham mein se ek (1) aadmi ke ghar baccha paida hua to usne uska naam Qaasim rakha. Ham ne usey kaha: Ham tujhe Abul Qaasim keh kar nahi pukaare'nge aur na tera ikraam kare'nge. Nabi ﷺ ko bataaya gaya to aap ne (usey) farmaya: "*Tum apne bete ka naam Abdur Rahman rakh lo*".[1961]

Baab 106: Nabi ﷺ Ke Irshad-e-Giraami: "Mere Naam Par Nam Rakh Lo, Lekin Meri Kunniyat Par Kunniyat Na Rakho" Ka Bayaan

Ye Hazrat Anas ؓ ne Nabi ﷺ se riwayat kiya.

[6187] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha ke ham mein se ek (1) aadmi ke yahaa'n baccha paida hua to usne uska naam Qaasim rakha. Sahaba Ikram ne kaha: Ham usey kunniyat se (Abul Qaasim keh kar) nahi pukaare'nge, taa-waqtiya-ke ham Nabi ﷺ se pooch na le'n. Aap ﷺ ne farmaya: "*Mere naam par naam to rakh lo, lekin meri kunniyat ikhtiyaar na karo*".[1962]

[6188] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Abul Qasim ﷺ ne farmaya: "*Mere naam par naam rakh lo, lekin meri kunniyat par kunniyat na rakho*".[1963]

[6189] Hazrat Jaabir bin Abdullah ؓ se riwayat hai ke ham mein se ek (1) ke yahaa'n baccha paida hua to usne uska naam Qasim rakha. Sahaba Ikram ne kaha: Ham teri kunniyat Abul Qasim nahi rakhe'nge aur na teri aankhe'n us wajah se thandi kare'nge. Wo shakhs Nabi ﷺ ki khidmat mein haazir hua aur aap se ye waaqia zikr kiya to aap ne farmaya: "*Apne bete ka naam Abdur Rahman rakh lo*".[1964]

Faaeda: Rasool Allah ﷺ ki zindagi mein Abul Qasim kunniyat ikhtiyaar karna jaaez na tha. Taaham ab naam aur kunniyat dono rakhe jaa sakte hain. Is mumaaneat ki wajah ye thi ke ek (1) martaba Rasool Allah ﷺ baazaar mein the. Ek (1) Shakhs ne Abul Qasim keh kar aawaaz di to aap ne peeche mudhkar dekha. Aawaaz dene waale ne kaha: Maine aawaaz aap ko nahi di, balke falaa'n shakhs ko aawaaz di hai. Us waqt aap ne apni kunniyat rakhne se manaa farma diya.[1965]

Baab 107: Hazn (حَزْن) Naam Rakhna

[6190] Hazrat Musaiyyib ؓ se riwayat hai ke unke waalid Nabi ﷺ ki khidmat mein haazir hue to aap ne dariyaaft farmaya: "*Tumhara naam kya hai?*" Unho'n ne kaha: Mera naam Hazn hai. Aap ﷺ ne farmaya: "*Tum Sahl* (سَهْل) *ho*". Unho'n ne kaha: Main is naam ko tabdeel nahi karu'nga jo mere waalid rakh gae hain. Ibne Musaiyyib ne kaha: Uske baad hamaare khandaan mein hamesha sakhti aur museebat ka daur raha.

[1960] راجع: 371
[1961] راجع: 3114
[1962] راجع: 3114
[1963] راجع: 110
[1964] راجع: 3114
[1965] Saheeh Bukhari: al Buyoo: H2121

Imam Bukhari ؒ ne is hadees ki ek (1) aur sanad bhi bayaan ki hai.[1966]

Baab 108: Kisi (bure) Naam Ko Badal Kar Accha Naam Rakhna

[6191] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke Munzir bin abu Usaid ؓ jab paida hue to unhe'n Nabi ﷺ ki khidmat mein laaya gaya. Aap ﷺ ne usey apni raano'n par rakhliya aur Hazrat Abu Usaid ؓ bhi baithe hue the. Nabi ﷺ kisi kaam mein mashghool ho gae to Hazrat Abu Usaid ؓ ne apne bete ke mutaalliq hukum diya ke usey utha liya jaae, chunache bacche ko aap ki raan se utha liya gaya. Phir Nabi ﷺ us kaam se faarigh hue to farmaya: "*Baccha kahaa'n hai?*" Hazrat Abu Usaid ؓ ne kaha: Allah ke Rasool ﷺ! Ham ne usey ghar bhej diya hai. Aap ne poocha: "*Uska naam kya hai?*" Arz ki: Falaa'n hai. Aap ne farmaya: "*Lekin uska naam Munzir hai*". Chunache usi din aap ne uska naam Muzir rakh diya.

[6192] Hazrat Abu Huraira ؓ se riwayat hai ke Hazrat Zainab ؓ ka naam Barrah (بَرَّةَ) tha. Kaha gaya ke wo apni paaki zaahir karti hai, chunache Rasool Allah ﷺ ne uska naam Zainab rakh diya.

[6193] Hazrat Saeed bin Musaiyyib se riwayat hai, unho'n ne kaha ke mere dada Hazn, Nabi ﷺ ki khidmat mein haazir hue to Aap ﷺ ne poocha: "*Tumhara naam kya hai?*" Unho'n ne kaha: Mera naam Hazn hai. Aap ﷺ ne farmaya: "*Tum to Sahal ho*". Unho'n ne kaha: Main apne baap ka rakha hua naam nahi badlu'nga. Hazrat Saeed bin Musaiyyib ne kaha: Uske baad se ab tak hamaare khandaan mein sakhti aur museebat hi rahi.[1967]

Baab 109: Jis Ne Ambiya ؑ Ke Naam Par Naam Rakhe

Hazrat Anas ؓ ne bayaan kiya ke Nabi ﷺ ne apne saahibzaade Ibrahim ko bosa diya.

[6194] Hazrat Ismail bin Abu Khalid se riwayat hai, maine Ibne Abi Awfa ؓ se poocha: Kya tum ne Nabi ﷺ ke saahibzaade Ibrhim ؓ ko dekha tha? Unho'n ne kaha: Haa'n, unki wafaat bachpan mein ho gai thi. Agar Muhammad ﷺ ke baad kisi bhi nabi ki aamad ka faisla hota to aap ke saahibzaade zinda rehte, lekin Aap ﷺ ke baad koi nabi nahi aaega.

[6195] Hazrat Baraa ؓ se riwayat hai, unho'n ne kaha: Jab (Rasool Allah ﷺ ke farzand) Ibrhim ؓ faut hue to aap ne farmaya: "*Iske liye jannat mein ek (1) doodh pilaane waali muqarrar ho gai hai*".[1968]

[6196] Hazrat Jaabir bin Abdullah Ansari ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Mere naam par naam rakho, lekin meri kunniyat ikhtiyaar na karo. Main to Qasim hoo'n aur tumhare darmiyaan taqseem karne waala hoo'n*".

Is riwayat ko Hazrat Anas ؓne bhi Nabi ﷺ se bayaan kiya hai.[1969]

[6197] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Mere naam par naam rakho, lekin meri kunniyat ikhtiyaar na karo. Jis ne mujhe khwaab mein dekha usne mujhe hi dekha, kyou'nke shaitan meri soorat ikhtiyaar nahi kar sakta aur jis ne mujh par jaan boojh kar jhoot baandha wo apna thikaana dozakh mein bana le*".[1970]

[6198] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke mere yahaa'n ek (1) baccha paida hua to main usey le kar Nabi ﷺ ki khidmat mein haazir hua. Aap ne uska naam Ibrahim rakha aur ek (1) khajoor chabaa kar usey ghutti di. Nez uske liye khair o barkat ki dua farmaai, phir mere hawaale kar diya. Wo Hazrat Abu Moosa ؓ ka sab se bada beta tha.[1971]

[1966] Dekhiye: 6193

[1967] راجع: 6190

[1968] راجع: 1382

[1969] راجع: 3114

[1970] راجع: 110

[1971] راجع: 5467

[6199] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, unho'n ne kaha ke jis din Ibrahim ki wafaat hui, us din sooraj grahan[1972] hua tha.

Ye hadees Hazrat Abu Bakrah ؓ ne bhi Nabi ﷺ se bayaan ki hai.

Baab 110: Bacche Ka Naam Waleed Rakhna

[6200] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne jab rukoo se apna sar uthaaya to ye dua farmaai: "*Aye Allah Waleed bin Walee, Salama bin Hisham, Ayyash bin Abu Rabeea, aur makkah mein maujood deegar naa-tawaa'n musalmano ko najaat de. Aye Allah! Muzar ke kuffaar par sakhti kar. Aye Allah! Un par Yusuf* ؑ *ke zamaane jaisa qahet naazil farma*".[1973]

Baab 111: Jis Ne Apne Saathi Ko Bulaya Aur Uske Naam Se Koi Harf Kam Kar Diya

Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ ne mujhe (ek (1) martaba) "*Aye Abu Hir* (أَبَا هِرٍّ)" kaha tha.

[6201] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ bayan karti hain ke Rasool Allah ﷺ ne farmaya: "*Aye Aaish!* (يَا عَائِشَ) *Ye Jibraeel* ؑ *hain aur tumhe'n salaam kehte hain*". Maine kaha: Un par salaam aur Allah ki rahmat ho. Hazrat Ayesha ؓ ne mazeed kaha: Aap ﷺ wo cheeze'n dekhte hain jo ham nahi dekh sakte.[1974]

[6202] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Hazrat Umme Sulaim ؓ saamaan-e-safar ke saath thee'n, aur Nabi ﷺ ke ghualm Anjasha ؓ aurto'n ke oont haank rahe the. Nabi ﷺ ne farmaya: "*Aye Anjash! In aabgeeno'n ke saath narmi karo*".[1975]

Baab 112: Chote Bacche Ki Kunniyat Rakhna Aur Baccha Paida Hone Se Pehle Kisi Ki Kunniyat Rakhna

[6203] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ akhlaaq ke etebaar se tamaam logo'n se acche the. Mera ek (1) bhai Abu Umair naami tha. Mera khayaal hai, wo doodh chod chuka tha. Aap ﷺ jab hamaare yahaa'n tashreef laate to usey farmate: "*Aye Abu Umair! Teri* (نُغَيْرُ) *(chidiya) to ba-khair hai?*" wo us chidiya ke saath khela karta tha. Basa-auqaat namaz ka waqt ho jaata, jabke aap hamaare ghar mein tashreef farma hote to wo chataai bichaane ka hukum dete jis par aap baithe hote the, usey saaf karke us par paani chidak diya jaata. Phir aap khade ho jaate aur ham aap ke peeche khade hote to aap hame'n namaz padhaate.[1976]

Baab 113: Abu Turaab Kunniyat Rakhna Agarche Doosri Kunniyat Bhi Ho

[6204] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke Hazrat Ali ؓ ko unki kunniyat, Abu Turaab, bohot pyaari lagti thi. Ham jab unhe'n us kunniyat se aawaaz dete to bohot khush hote, kyou'nke Abu Turaab ki kunniyat khud Nabi ﷺ ne rakhi thi. Ek (1) din wo Syeda Fatima ؓ se khafa ho kar baahar chale gae aur masjid ki deewaar ke paas leit gae. Nabi ﷺ unhe'n talaash karte hue unke peeche aae to farmaya ke ye to deewaarke paas lete hue hain. Jab Nabi ﷺ unke paas tashreef laae to unki pusht mitti se bhari hui thi. Aap unki pusht se mitti jhaadte hue farmaane lagey: "*Aye Abu Turaab! Uth jaao*".[1977]

Baab 114: Allah Ke Yahaa'n Intehaai Naa-pasandida Naam

[6205] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Qiyamat ke din Allah ke yahaa'n sab se bura naam us shakhs ka hoga jis ne apna naam Malik-ul-Amlaak (Shahinsha, Maharaaj) rakha*".[1978]

[6206] Hazrat Abu Huraira ؓ hi se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah ke nazdeek sab se bad-tareen naam us shakhs ka hoga jo apna naam Malik-ul-Amlaak rakhega*".[1979]

[1972] راجع: 1043
[1973] راجع: 797
[1974] راجع: 3217
[1975] راجع: 6149
[1976] راجع: 6129
[1977] راجع: 441
[1978] Dekhiye: 6206
[1979] راجع: 6205

Sufyan bayaan karte hain ke Abuz Zinaada keg hair ne kaha: Malik-ul-Amlaak ka mafhoom Shahaan-e-Shaah hai.

Baab 115: Mushrik Ki Kunniyat Ka Bayaan

Hazrat Miswar ؓ kehte hain ke maine Nabi ﷺ ko ye farmate hue suna: "*Magar ye ke Ibne Abi Taalib chaahe*".

[6207] Hazrat Usama bin Zaid ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ek (1) dafa gadhe par sawaar hue, jis par fidak ki bani hui chaadar bichi hui thi, jabke Usama aap ke peeche sawaar the. Aap ﷺ qabila-e-haaris bin khazraj mein Hazrat Saad bin Ubadah ؓ ki iyaadat (bimaar-pursi) ke liye tashreef le jaa rahe the. Ye waaqia ghazwa-e-Badr se pehle ka hai. Dono hazraat chalte rahe, hatta ke ek (1) majlis ke paas se guzre, jis mein Abdullah bin Ubai Ibne Salool bhi tha, jabke wo abhi musalman nahi hua tha. Us majlis mein kuch musalman bhi the, butho'n ki parastish karne waale mushrik aur yahoodi bhi the. Musalmano mein Hazrat Abdullah bin Rawaaha ؓ bhi maujood the. Jab majlis par sawaari ka ghubaar ud-kar pada to Abdullah bin Ubai ne chaadar se apni naak dhaanp li aur kehne laga: Ham par ghubaar na udaao. Rasool Allah ﷺ ne ahle majlis ko salaam kaha, phir wahaa'n theher gae aur sawaari se utre aur unhe'n Allah ke deen ki daawat di, nez unhe'n quran padh kar sunaaya. Abdullah bin Ubai ne kaha: Bhale aadmi! Jo kuch tum ne padh kar sunaaya hai usse behtar koi kalaam nahi ho sakta, agarche haq hai, magar hamari majaalis mein aakar iski wajah se hame'n aziyyat na diya karo. Haa'n jo tumhare paas aae usey ye qisse suna diya karo. Hazrat Abdullah bin Rawaaha ؓ ne kaha: Kyou'n nahi: Allah ke Rasool ﷺ! Aap hamari majaalis mein tashreef laaya kare'n, ham ise pasand karte hain. Is muaamale mein musalmano, mushrikeen aur yahoodiyo'n ka baahami jhagda ho gaya. Qareeb tha ke wo ek-doosre ke saath ladaai par utar aae'n, lekin Rasool Allah ﷺ unhe'n khamosh karaate rahe. Aakhir jab tamaam log khamosh ho gae to Rasool Allah ﷺ apni sawaari par baith kar (wahaa'n se) tashreef le gae. Jab Saad bin Ubadah ؓ ke paas pohonche to Rasool Allah ﷺ ne unhe'n farmaya: "*Aye Saad! Tum ne nahi suna ke aaj Abu Hubaab ne kis tarah ki baate'n ki hain?*" Aap ka ishaara Abdullah bin Ubai ki taraf tha. "*Usne aisa-aisa kaha hai*". Saad bin Ubadah ؓ ne kaha: Allah ke Rasool ﷺ! Mere maa-baap aap par qurbaan ho'n aap usey moaaf kar de'n aur usse darguzar farmae'n. Us zaat ki qasam jis ne aap par kitaab naazil ki hai! Allah Ta'ala ne aap ko haq diya hai, jo aap par utaara hai, aap ke tashreef laane se pehle is basti (madina taiyyaba) ke baashinde is amr par muttafiq ho gae the ke uske sar par taaj rakhe'n aur usey sardaro'n ki si pagdi baandhe'n. Lekin Allah Ta'ala ne saccha kalaam de kar aap ko yahaa'n bhej diya. Wo is baat se chid gaya aur jo kuch aap ne aaj mulaahaza farmaya hai wo us jalan ki wajahse hai. Rasool Allah ﷺ ne usey (Abdullah bin Ubai ko) moaaf kar diya. Rasool Allah ﷺ aur aap ke Sahaba Ikram, Allah ke hukum ke mutaabiq mushrikeen aur ahle kitaab se isi tara darguzar kiya karte the aur unki taraf se pohonchne waali takleefo'n par sabr kiya karte the. Jis tarah unhe'n Allah ne hukum diya tha. Irshad-e-Baari Ta'ala hai: "Tum Yaqeenan Un Logo'n Se Jinhe'n Tum Se Pehle Kitaab Di Gai Hai (takleef-deh baate'n) Zaroor Sunoge". Doosre muqaam par farmaya: "Ahle Kitaab Ye Khwahish Karte Hain (ke tum ko imaan laane ke baad kaafir bana de'n)". Chunache Rasool Allah ﷺ unhe'n moaaf karne ke liye Allah ke hukum ke mutaabiq amal kiya karte the. Hatta ke aap ko unke khilaaf jihaad karne ki ijaazat di gai. Phir jab Rasool Allah ﷺ ne ghazwa-e-Badr lada aur Allah ke hukum se us mein kuffaar ke bade-bade bahaadur aur quraish ke sardar qatl kiye gae to Rasool Allah ﷺ apne Sahaba Ikram ke saath fatah-mand ho kar aur maal-e-ghanimat le kar laute, unke saath kaafiro'n ke bade-bade sarghane[1980] aur quraish ke sardar qaidi bhi the. Us waqt Abdullah bin Ubai aur uske mushrik saathiyo'n aur deegar buth-parasto'n ne kaha: Ab islaam ka muaamala kaamiyaab ho gaya hai, chunache unho'n ne Rasool Allah ﷺ se islaam par bait Karli aur (ba-zaahir) musalman ho gae.[1981]

[6208] Hazrat Abbas bin Abdul Muttalib ؓ se riwayat hai, unho'n ne arz ki: Allah ke Rasool ﷺ! Kya aap ne Abu Taalib ko koi faaeda pohonchaya kyou'nke wo aap ki hifaazat karta tha aur aap ki khaatir logo'n se naaraaz hota tha? Aap ﷺ ne farmaya: "*Haa'n meri wajah se wo us jagah mein hai jaha'n takhno'n tak aag hai. Agar main na hota to wo dozakh ke nichle tabqe mein hota*".[1982]

[1980] T: (سَرْغَنَه) Kisi giroh ya jatthe ka sardar, peshwa [Rekhta]

[1981] راجع: 2987

[1982] راجع: 3883

Baab 116: Zoo-maane[1983] Baat Kehne Mein Jhoot Se Bachaao Hai

Hazrat Anas ؓ se riwayat hai ke Hazrat Abu Talha ؓ ka beta faut ho gaya, unho'n ne poocha baccha kaisa hai? Umme Sulaim ؓ ne kaha: Uski jaan ko sukoon hai. Mujhe ummeed hai ke wo aaraam mein hai. Hazrat Abu Talha ؓ ne unhe'n saccha gumaan kiya.

[6209] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ek (1) safar mein the. Ek (1) ghulam ne sawaari ke oonto'n ko tezi se chalaaya to Nabi ﷺ ne farmaya: "*Aye Anjasha! Teri kharaabi ho! In aabgeeno'n ke saath narmi karo*".[1984]

[6210] Hazrat Anas ؓ hi se riwayat hai ke Nabi ﷺ ek (1) safar mein the, jabke Anjasha naami ek (1) ghulam aurto'n ki sawariyo'n ko hudee padhta hua le jaa raha tha. Nabi ﷺ ne usse farmaya: "*Aye Anjasha! Sheesho'n ke saath narmi kar*".

Abu Qilaaba ne kaha: "قَوَارِيْر" se muraad aurte'n hain.

[6211] Hazrat Anas bin Maalik ؓ se ek (1) aur riwayat hai, unho'n ne kaha ke Nabi ﷺ ka ek (1) hudee-khwan tha, jise Anjasha kaha jaata tha. Uski aawaaz bohot surleeli thi. Nabi ﷺ ne usey farmaya: "*Aye Anjasha! Narmi karo, aabgeeno'n ko choor na karo*". Abu Qatada ne kaha: Isse muraad kamzor aurte'n hain.[1985]

[6212] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke ek (1) dafa madina taiyyaba mein ghabraahat paida hui. To Nabi ﷺ Hazrat Abu Talha ؓ ke ghode par sawaar hue aur farmaya: "*Hame'n to khauf o hiraas ki koi cheez nazar nahi aai. Albatta ham ne is ghode ko samandar paaya hai*".[1986]

Baab 117: Kisi Cheez Ko Laa-shai (لا شيْئ) Kehna Aur Usse Muraad Ye Ho Ke Mabni-bar-haqeeqat[1987] Nahi

Hazrat Ibne Abbas ؓ ne kaha ke Nabi ﷺ ne do (2) qabar waalo'n ke mutaalliq farmaya: "*Unhe'n kisi badi baat ki wajah se azaab nahi diya jaa raha. Halaa'nke wo kabira gunah tha*".

[6213] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke kuch logo'n ne Rasool Allah ﷺ se kaahino'n ke mutaalliq poocha to Rasool Allah ﷺ ne unse farmaya: "*Wo koi shae nahi*". Unho'n ne arz ki: Allah ke Rasool ﷺ! Baaz auqaat ye kaahin aisi baate'n bataate hain jo saheeh saabit hoti hai. Rasool Allah ﷺ ne farmaya: "*Wo baate'n jo saheeh saabit hoti hain unhe'n koi jinn farishto'n se sun kar udaa leta hai, phir apne dost ke kaan mein murgh ki aawaaz ki tarah daalta hai. Phir us sacchi baat mein kaahin sau (100) jhoot bilaa deta hai*".[1988]

Baab 118: Aasmaan Ki Taraf Nazar Uthaana

Irshad-e-Baari Ta'ala hai: "Kya Ye Oont Ko Nahi Dekhte Ke Wo Kaise Paida Kiya Gaya".[1989]

Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ne apna sar-e-mubarak aasmaan ki taraf uthaaya.

[6214] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Phir mere paas wahee aane ka silsila band ho gaya. Ek (1) din main jaa raha tha ke maine aasmaan ki taraf se ek (1) aawaaz suni. Maine aasmaan ki taraf nazar uthaai to kya dekhta hoo'n ke wohi farishta jo ghaar-e-hira mein mere paas aaya tha, aasmaan o zameen ke darmiyan kursi par baitha hua hai*".[1990]

[6215] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Maine ek (1) raat Hazrat Maimoona ؓ ke ghar basar ki. Nabi ﷺ ne us raat wahee'n qiyaam farmaya. Jab raat ka aakhri tihaai hissa reh gaya to Aap ﷺ uthe kar baith gae aur

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[1983] T: (ذُو مَعانى) Do maane [Rekhta]

[1984] راجع: 6149

[1985] راجع: 6149

[1986] راجع: 2627

[1987] T: (مَبْنى بَرحَقِيْقَت) Haqeeqat par qaaem, munhaisr [Rekhta]

[1988] راجع: 3210

[1989] Surah al Ghashiya: 17

[1990] راجع: 4

aasmaan ki taraf nazar uthaa kar ye aayaat padhne lagey: "*Bila-shubha zameen o aasmaan ki paidaaish mein aur raat din ke badalte rehne mein aql waalo'n ke liye azeem nishaaniyaa'n hain*".[1991]

Baab 119: Keechad Aur Paani Mein Lakdi Maarna

[6216] Hazrat Abu Moosa Ashari ؓ se riwayat hai ke wo madina taiyyaba ke baagho'n mein se kisi baagh mein Nabi ﷺ ke hamraah the. Nabi ﷺ ke dast-e-mubarak mein ek (1) chadi thi jise aap paani aur mitti mein maar rahe the. Us dauraan mein ek (1) aadmi aaya aur usne darwaza khulwaana chaaha. Nabi ﷺ ne farmaya: "*Darwaza khol do aur unhe'n jannat ki khush-khabri suna do*". Main gaya to wahaa'n Hazrat Abu Bakar ؓ maujood the. Maine unke liye darwaza khola aur unhe'n jannat ki khush-khabri sunai. Phir ek (1) aur aadmi ne darwaza khulwaana chaaha to aap ne farmaya: "*Uske liye darwaza khol do aur usey bhi jannat ki khush-khabri suna do*". Us martaba Hazrat Umar ؓ the. Maine unke liye darwaza khola aur unhe'n jannat ki bashaarat di. Phir ek (1) teesre aadmi ne darwaaza khulwaana chaaha. Us waqt Aap ﷺ tek lagaae hue baithe the, ab seedhe ho kar baith gae, phir farmaya: "*Uske liye darwaza khol do aur unhe'n jannat ki khush-khabri suna do. Lekin unhe'n duniya mein aazmaaisho'n se do-chaar hona padega*". Main gaya to wahaa'n Hazrat Usman ؓ the. Maine unke liye darwaza khola aur jannat ki basharat di aur wo baat bhi bataai jo Aap ﷺ ne kahi thi. Hazrat Usman ؓ ne kaha: Khair Allah madadgaar hai.[1992]

Baab 120: Apne Haath Se Zameen Mein Koi Cheez Kuredna

[6217] Hazrat Ali ؓ se riwayat hai, unho'n ne kaha ke ham ek (1) janaze mein Nabi ﷺ ke hamraah the. (Aap ke haath mein ek (1) chadi thi) Aap chadi se zameen kuredne lagey. Phir aap ne farmaya: "*Tum mein se koi aisa nahi jis ka jannat ya dozakh mein thikana tae na ho chuka ho*". Sahaba Ikram ne arz ki: Kya ham us par tawakkul na kar le'n? Aap ne farmaya: "*Amal karo, kyou'nke har shakhs jis thikaane ke liye paida kiya gaya hai, usey wisi hi taufeeq di jaaegi. Irshad-e-Baari Ta'ala hai:)* "Bahar-haal Jis Ne diya Aur Allah Se Dar Gaya…"[1993]".[1994]

Baab 121: Taajjub Ke Waqt Allahu Akbar Aur Subhan-Allah Kehna

[6218] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ek (1) raat bedaar hue to farmaya: "*Subhan-Allah! Allah ki rahmat ke kitne kahzane aaj raat naazil kiye gae hain? Aur kis qadr fitno'n ka nuzool hua hai? Kaun hai jo in hujro'n mein soi hui aurto'n ko bedaar kare?*" Isse aap ki muraad azwaaj-e-mutahharaat thee'n, taake wo namaz pahdhe'n. "*Duniya mein bohot si libaas pehenne waali khawateen aakhirat mein nangi ho'ngi*".[1995]

Hazrat Ibne Abbas ؓ Syedna Umar ؓ se bayaan karte hain, unho'n ne kaha ke maine Nabi ﷺ se arz ki: Kya aap ne apni biwiyo'n ko talaaq de di hai? Aap ne farmaya: "*Nahi*". Maine kaha: Allahu Akbar.

[6219] Nabi ﷺ ki zauja-e-mohtarma Hazrat Safiyya bint Huyai ؓ se riwayat hai, unho'n ne bataaya ke wo Rasool Allah ﷺ ki ziyaarat karne ke liye aaee'n, jabke aap ramzan ke aakhri ashre mein masjid mein motakif the. Unho'n ne Isha ke waqt thodi der tak Aap ﷺ se baate'n keeh'n, phir waapas jaane ke liye uthee'n to Nabi ﷺ bhi unke saath khade ho gae, taake unhe'n waapas chodne jaae'n. Jab wo masjid ke us darwaze ke paas pohonchee'n jaha'n Nabi ﷺ ki zauja-e-mohtarma Mohtarma Umme Salama ؓ ka ghar tha, to un dono ke paas se do (2) ansari aadmi guzre. Unho'n ne Rasool Allah ﷺ ko salaam kiya aur aage badh gae. Rasool Allah ﷺ ne unhe'n farmaya: "*Thodi der ke liye ruk jaao, dekho! Ye meri biwi Hazrat Safiyya bint Huyai hai*". Unho'n ne arz ki: Allah ke Rasool ﷺ! Subhan-Allah. Un hazraat par ye baat bohot giraa'n guzri. Aap ne farmaya: "*Shaitan, insan ke andar is tarah daudta hai jis tarah rago'n mein khoon gardish karta hai, mujhe khatra hua mabaada tumhare dilo'n mein koi cheez daal de*".[1996]

[1991] راجع: 117
[1992] راجع: 3674
[1993] Surah al Lail: 5
[1994] راجع: 1362
[1995] راجع: 115
[1996] راجع: 2035

Baab 122: Ungliyo'n Se Kankari Maarne Ki Mumaaneat

[6220] Hazrat Abdullah bin Mughaffal Muzani ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne kankari phenkne se manaa kiya. Aap ne farmaya: "*Ye kankari shikaar nahi kar sakti aur na dushman hi ko halaak kar sakti hai. Albatta ye aankh phod sakti hai aur daant tod sakti hai*".[1997]

Baab 123: Cheenk Maarne Waale Ka Alhamdulillah Kehna

[6221] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke paas do (2) aadmiyo'n ko cheenk aai. Aap ﷺ ne ek (1) ki cheenk ka jawaab diya aur doosre ki cheenk ka jawaab na diya. Aap se uske mutaalliq poocha gaya to aap ne farmaya: "*Usne Alhamdulillah kaha tha aur doosre ne Alhamdulillah nahi kaha tha*".[1998]

Baab 124: Cheenk Maarne Waala Jab Alhamdulillah Kahe to Usey Jawaab Dena

Hazrat Abu Huraira ؓ ne is silsile mein ek (1) hadees bayaan ki hai.

[6222] Hazrat Baraa ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n saat (7) baato'n ka hukum diya tha aur saat (7) kaamo'n se roka tha. Aap ne hame'n iyaadat (bimaar-pursi) karne, janaze ke peeche chalne, cheenk maarne waale ko jawaab dene, daawat dene waale ki daawat qubool karne, salaam ka jawaab dene, mazloom ki madad karne aur qasam ko poora karne ka hukum diya. Aur aap ne hame'n saat (7) kaamo'n, yaane sone ki angothiyaa'n ya challa pehenne, resham, deeba, sundus[1999], aur reshmi zeen-posh[2000] se manaa farmaya tha.[2001]

Baab 125: Cheenk Ke Mustahab Aur Jamaahi Ke Naa-pasandida Hone Ka Bayaan

[6223] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain. Aap ne farmaya: "*Bila-shubha Allah Ta'ala cheenk ko pasand aur jamaahi ko naapasand karta hai. Jab kisi ko cheenk aae aur wo Alhamdulillah kahe to har musalman par jo usey suney farz hai ke uska jawaab de. Albatta jamaahi shaitan ki taraf se hoti hai, is liye jaha'n tak mumkin ho usey roke. Jab koi jamaahi ke waqt "haa" ki aawaaz nikaalta hai to usse shaitan hansta hai*".[2002]

Baab 126: Jab Cheenk Maare To Uska Jawaab Kaise Diya Jaae?

[6224] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab tum mein se koi cheenk maare to wo Alhamdulillah* (اَلْحَمْدُ لِلّٰهِ) *kahe. Uska bhai ya shaathi Yarhamukallah* (يَرْحَمُكَ اللّٰهُ) *kahe. Jab uska saathi Yarhamukallah* (يَرْحَمُكَ اللّٰهُ) *kahe to cheenkne waala jawaab mein: Yahdikumullahu Wa Yuslihu Baalakum* (يَهْدِيكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ) *kahe*".

Baab 127: Jab Cheenkne Lene Waala Alhamdulillah Na Kahe to Usko Jawaab Na diya Jaae

[6225] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke do (2) aadmiyo'n ko Nabi ﷺ ki maujoodgi mein cheenk aai to aap ne ek (1) ko jawaab diya aur doosre ko jawaab na diya. Doosre aadmi ne arz ki: Allah ke Rasool ﷺ! Aapne uski cheenk ka jawaab diya hai, lekin mere cheenk maarne par jawaab nahi diya. Aap ﷺ ne farmaya: "*Usne Alhamdulillah kaha tha aur toone nahi kaha tha*".[2003]

Faaeda: Darj-e-zel soorato'n mein cheenk ka jawaab nahi dena chaahiye: ✽ Jo shakhs cheenk kar Alhamdulillah na kahe, use jawaab na diya jaae, jaisa ke mazkoora hadees mein hai. ✽ Kuffaar o mushrikeen ki cheenk ka bhi jawaab nahi dena chaahiye, jaisa ke Rasool Allah ﷺ yahoodiyo'n ko jawaab nahi dete the. ✽ Jo zukaam ki wajah se cheenk maare wo bhi jawaab ka haqdaar nahi. ✽ Khutba-e-Juma ke waqt cheenk ka jawaab nahi dena chaahiye, kyou'nke us waqt khutba sunna farz hai. ✽ Haalat-e-jimaa aur qazaa-e-haajat ke waqt cheenk ke jawaab mein taakheer kar leni chaahiye.[2004]

[1997] راجع: 4841

[1998] Dekhiye: 6225

[1999] T: (سُنْدُس) Ek (1) qism ki nihaayat mulaayam aur baareek deeba, resham, jo bahishtiyo'n ka libaas hoga [Rekhta]

[2000] T: (زِین پوش) Zeen ke oopar daalne ka kapda [Rekhta]

[2001] راجع: 1239

[2002] راجع: 3289

[2003] راجع: 6221

[2004] Fath-ul-Baari: V10 P739

Baab 128: Jab Jamaahi Aae To apne Mu'n Par Haath Rakh Le

[6226] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Allah Ta'ala cheenk ko pasand aur jamaahi ko naapasand karta hai. Jab tum mein se kisi ko cheenk aae to Alhamdulillah kahe. Har musalman jo Alhamdulillah suney, uske liye zaroori hai ke wo Yarhamukallah* (يَرْحَمُكَ اللهُ) *kahe. Jamaahi shaitan ki taraf se hai. Jab tum mein se kisi ko jamaahi aae to usey mumkin hadd tak roke, kyou'nke jab ko jamaahi leta hai to shaitan usse hansta hai*".[2005]

[2005] راجع: 3289

بسم الله الرحمان الرحيم

79: Kitab-ul-Istizaan (Ijaazat Lene Ke Aadaab o Ahkaam) كِتَابُ الْاِسْتِئْذَانِ

Baab 1: Salaam Ki Ibteda

[6227] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne Hazrat Aadam* ﷺ *ko unki soorat par banaaya. Unki lambaai saath (60) haath thi. Jab unhe'n paida kiya to farmaya: Jaao un baithe hue farishto'n ko salaam karo aur suno, wo tumhare salaam ka kya jawaab dete hain? Kyou'nke wo tumhara aur tumhari aulaad ka salaam hoga. Chunache Hazrat Aadam* ﷺ *ne kaha: Assalaamu Alaikum wa Rahmatullah, unho'n ne Hazrat Aadam* ﷺ *ke salaam par Wa Rahmatullah ka izaafa kiya. Ab jo shakhs bhi jannat mein jaaega wo aadam ki soorat ke mutaabiq ho kar jaaega. Uske baad khalqat*[2006] *ka qadd*[2007] *kam hoga gaya, ab tak aisa hi ho raha hai*".[2008]

Faaeda: "خَلَقَ اللهُ أَدَمَ عَلٰى صُوْرَتِهٖ" ke do (2) mafhoom hain: ✽ Hazrat Aadam ﷺ paidaaish se usi shakl o soorat par the jis soorat par wo hamesha rahe. Aisa nahi hua ke paidaaish ke waqt wo chote ho'n, phir aahista-aahista bade hote gae jaisa ke unki aulaad mein hota hai. ✽ Allah Ta'ala ne Hazrat Aadam ﷺ ko apni zaati soorat par paida kiya. Pehle maane hi ziyaada raajeh hain. والله أعلم

Baab 2: Irshad-e-Baari Ta'ala "Aye Imaan Waalo! Apne Ghar Ke Alaawa Doosre Gharo'n Mein Daakhil Na Ho … Aur Jo Kuch Tum Chupaate Ho"[2009] Ka Bayaan

Hazrat Saeed bin Abu Hasan ne Hasan Basri se kaha ke A'jmi aurte'n apne seene aur sar ko barhana rakhti hain. Hasan Basri ne farmaya: Tum apni nazar unse pher lo. Irshad-e-Baari Ta'ala hai: "Aap Ahle Iman Se Keh De'n Ke Wo Apni Nazre'n Neechi Rakhe'n Aur Apni Sharm-gaaho'n Ki Hifaazat Kare'n".[2010] "خَآئِنَةَ الْأَعْيُنِ"[2011] aankho ki khiyaanat se muraad us cheez ko dekhna hai jisse manaa kiya gaya.

Imam Zohri ne naa-baaligh ladkiyo'n ko dekhne ki baabat farmaya ke unki bhi kisi aisi cheez ko nahi dekhna chaahiye jise dekhne se shehwat-e-nafsaani paida hone ka andesha ho. Khwah wo choti hi kyou'n na ho'n.

Hazrat Ataa ne un laundiyo'n ko dekhna makrooh kaha jo makkah mukarrama mein farokht ki jaati thee'n. Haa'n, agar unhe'n khareende ka iraada ho to unhe'n dekhna jaaez hai.

[6228] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Fazal bin Abbas ﷺ ko qurbani ke din apne peeche sawaari ki pusht par bithaaya. Hazrat Fazal ﷺ bohot khoobsoorat naujawaan the. Nabi ﷺ logo'n ko masaael ka jawaab dene ke liye thehre hue the, ke us dauraan qabila-e-khat-am (قبيلئه خثعم) ki ek khoobroo aurat bhi Rasool Allah ﷺ se koi masla pooche aai to Fazal bin Abbas ﷺ ne usey dekhna shuru kar diya. Kyou'nke uska husn o jamaal unhe'n bohot pasand aaraha tha. Nabi ﷺ ne peeche mudhkar dekha to Fazal bin Abbas ﷺ usey dekh rahe the. Aap ne peeche ki taraf se haath le jaa kar Fazal ﷺ ki thoodi pakdi aur unka chehra usey dekhne se doori taraf kar diya. Us aurat ne arz ki: Allah ke Rasool ﷺ! Allah ki taraf se aaed-karda fariza-e-hajj ne mere boodhe baap kop aa liya hai, jabke wo sawaari par seedha nahi baith sakta. Kya agar main uski taraf se hajj kar lu'n to uski taraf se ye fariza adaa ho jaaega? Aap ﷺ ne farmaya: "*Haa'n*".[2012]

Faaeda: Is hadees se kuch ahle ilm ne ye masla kasheed[2013] kiya hai ke aurat ke liye chehre ka parda zaroori nahi. Lekin ye mauqif aqli aur naqali dono lihaaza se mahal-e-nazar hai. Aqli lihaaza se to is liye ghalat hai ke aurat ka chehra hi wo cheez hai jo mard ke liye aurat ke tamaam badan se ziyaada pur-kashish hai. Agar chehre hi ko hijab se

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[2006] T: (خَلْقَت) Makhlooq, bani-e-aadam [Rekhta]

[2007] T: (قَد) Insaani jism ki oonchaai (edee se le kar choti tak) [Rekhta]

[2008] راجع: 3326

[2009] Surah an Noor: 27-29

[2010] Surah an Noor: 30

[2011] Surah al Ghaafir: 19

[2012] راجع: 1531

[2013] T: (کَشِید) Kisi cheez ke arq nikaalne ka amal, kheenchi hui, banaai hui (sharaab waghaira) [Rekhta]

mustashna qaraar diya jaae to phir hijab ke doosre ahkaam ka kya faaeda? Aur naqali lihaaza se is liye ghalat hai ke Hazrat Ayesha ﵂ ka amal is taujeeh[2014] ke khilaaf hai. Chunaache waaqia-e-ifk se mutaalliq Hazrat Ayesha ﵂ ka bayaan hasb-e-zel hai: Maine apni jagah baithi rahi, itne mein meri aankh lag gai. Achaanak ek (1) aadmi Safwaan bin Moattal ﵁ us muqaam par aaya aur dekha ke koi so raha hai. Usne mujhe dekhte hi pehchaan liya, kyou'nke hijab ka hukum naazil hone se pehle usne mujhe dekha tha. Mujhe dekhte hi "إِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْن" padha to meri aankh khul gai. Maine fauran apna chehra apni chaadar se dhaanp liya.[2015] Hazrat Ayesha ﵂ to parde ke muaamale mein is qadr sakht thee'n ke haalat-e-ehraam mein bhi ajnabi logo'n se apne chehre ko chupa leti thee'n, chunache bayaan karti hain: Mardo'n ke qaafile hamaare paas se guzarte the jabke ham Rasool Allah ﷺ ke saath haalat-e-ehraam mein hoti thee'n. Jab wo hamaare baraabar aate to ham apne saro'n par se odhniyaa'n apne chehre par gira leti thee'n aur jab wo guzar jaate to ham phir chehro'n ko khol leti thee'n.[2016]

[6229] Hazrat Abu Saeed Khudri ﵁ se riwayat hai ke Nabi ﷺ ne farmaya: "*Tum khud ko raasto'n par baithne se door rakho*". Sahaba Ikram ﵃ ne arz ki: Allah ke Rasool ﷺ! Hamaare liye raasto'n mein baithne ke alaawa koi chaara nahi. Ham wahaa'n roz-marrah ki guftagu kiya karte hain. Rasool Allah ﷺ ne famraya: "*Accha, jab tum un majaalis mein baithna hi chaahte ho to raaste ka haq adaa kiya karo*". Sahaba ne poocha: Allah ke Rasool ﷺ! Raaste ka haq kya hai? Aap ne farmaya: "*(Ghair-mahram se) nazar jhukaae rakhna, (logo'n ki) aziyyat-rasaani se baaz rehna, salaam ka jawaab dena, acche kaamo'n ka hukum dena aur bure kaamo'n se rokna*".[2017]

Baab 3: As Salaam, Allah Ke Naamo'n Mein Se Ek (1) Naam Hai

Irshad-e-Baari Ta'ala hai: "Aur Jab Tumhe'n Salaam Ka Tohfa Diya Jaae To Tum Usse Accha Jawaab Do Ya Kam-az-kam Utna Hi Keh Do".[2018]

[6230] Hazrat Abdullah bin Masood ﵁ se riwayat hai, unho'n ne kaha ke jab ham Nabi ﷺ ke saath namaz padhte to is tarah kehte the: Allah ke bando'n ki taraf se Allah par salaam ho. Hazrat Jibraeel Aur Hazrat Mikaeel ﵉ par salaamti ho, Falaa'n par salaam ho. Jab Rasool Allah ﷺ ne namaz poori Karli to hamari taraf mutawajja ho kar farmaya: "*Allah Ta'ala to khud salaam hai, jab tum mein se koi namaz mein baithe to kahe: Tamaam ibaadate'n, namaaze'n, aur paakiza kalimaat Allah ke hain. Aye Nabi! Aap par salaam ho. Aap par Allah ki rahmate'n aur uski barakaat naazil ho'n. Ham par bhi salaam ho aur Allah ke tamaam nek bando'n par bhi. Jab Namazi ye kahega to zameen o aasmaan ke har nek bande ko ye salaam pohonch jaaega. Phir ye kaho: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi, nez main gawaahi deta hoo'n ke Hazrat Muhammad ﷺ uske bande aur uske Rasool hain. Uske baad jo dua namaz ko pasand ho wo padhe*".[2019]

Baab 4: Thode Log Ziyaada Logo'n Ko Salaam Kare'n

[6231] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Chota bade ko salaam kare, chalne waala baithne waale ko salaam kahe, aur choti jamaat badi jamaat ko salaam karne mein pehel kare*".[2020]

Baab 5: Sawaar, Paidal Chalne Waale Ko Salaam Kare

[6232] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Sawaar paidal chalne waale ko aur paidal chalne waala baithne waale ko aur kam taadaad waale ziyaada taadaad waalo'n ko salaam kare'n*".[2021]

[2014] T: (تَوجِيهه) Sabab, illat, daleel, wajah bayaan karna [Rekhta]

[2015] Saheeh Bukhari: al Maghaazi: H4141

[2016] Musnad Imam Ahmad: V6 P30

[2017] راجع: 3465

[2018] Surah an Nisa: 86

[2019] راجع: 831

[2020] Dekhiye: 6232 6233 6234

[2021] راجع: 6231

Baab 6: Paidal Chalne waala Baithne Waale Ko Salaam Kare

[6233] Hazrat Abu Huraira ﵁ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Sawar, pyaada*[2022] *ko, pyaada baithne waale ko aur thode, ziyaada ko salaam kare'n*".[2023]

Baab 7: Chota, Bade Ko Salaam Kare

[6234] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Chota bade ko, guzarne waala baithne waale ko, aur taadaad mein kam, ziyaada logo'n ko salaam kare'n*".[2024]

Baab 8: Salaam Ko Ziyaada Riwaaj Dena

[6235] Hazrat Baraa bin Aazib ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hame'n saat (7) baato'n ka hukum diya tha. Bimaar ki timaardaari karne ka, janaaze ke peeche chalne ka, cheenk lene waale ko jawaab dene ka, naatawaa'n ki madad karne ka, mazloom ki daad-rasi ka, ba-kasrat salaam kehne ka aur qasam khaane waale ki qasam ko poora karne ka. Nez, aap ne hame'n chaandi ke bartano'n mein paani peene, sone ki angothi pehenne, resham ki zeen par sawaar hone, resham aur deeba pehenne, baareek aur mota resham zeb-tan karne se manaa farmaya tha.[2025]

Baab 9: Salaam Kaha Jaae, Khwah Jaan-pehchaan Ho Ya Na Ho

[6236] Hazrat Abdullah bin Amr ﵄ se riwayat hai, ek (1) aadmi ne Nabi ﷺ se sawaal kiya ke islaam ki kaunsi baat ziyaada behtar hai? Aap ne farmaya: "*Tum khaana khilaao aur har shakhs ko salaam kaho, khwah tum usey pehchaano ya na pehchaano*".[2026]

Is hadees se baaz hazraat ne ye masla kasheed kiya hai ke kaafir ko salaam karna jaaez hai. Halaa'nke aisa karna shar-an durust nahi, kyou'nke kaafir insaan momin ke salaam ka qat-an haqdaar nahi. Haafiz Ibne Hajar ﵀ ne likha hai ke salaam ke is umoomi andaaz se kaafir mustashna hai, usey salaam karne se pehel karne se gurez kiya jaae.[2027] والله أعلم

[6237] Hazrat Abu Ayyub Ansari ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kisi musalman ke liye jaaez nahi ke wo apne musalman bhai se teen (3) din se ziyaada tark-e-salaam o kalaam kare. (Wo aise ke) wo dono mile'n to ek (1) idhar mu'n pher le, doosra udhar mu'n pher le. Aur dono mein behtar wo hai jo salaam karne mein pehel kare*". Sufyan ne kaha ke unho'n ne ye hadees Imam Zohri se teen (3) martaba suni hai.[2028]

Baab 10: Aayat-e-Parda Ka Bayaan

[6238] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne kaha ke jab Nabi ﷺ madina taiyyaba tashreef laae to unki umar dus (10) baras thi. Maine Rasool Allah ﷺ ki hayaat-e-taiyyaba mein aap ki dus (10) saal tak khidmat ki. Main parde ke hukum ke mutaalliq tamaam logo'n se ziyaada jaanta hoo'n ke kab naazil hua tha. Hazrat Ubai bin Kaab ﵁ mujhse iske mutaalliq poocha karte the. Aayat-e-hijab ka nuzool sab se pehle us waqt hua jab Rasool Allah ﷺ ne Hazrat Zainab bint Jahash ﵂ ke saath khilwat ki thi. Nabi ﷺ ne unke dulha ki haisiyat se subah ki thi aur aap ne Sahaba Ikram ﵃ ko daawat-e-valima par bulaya tha. Chunache unho'n ne khana khaaya, aur waapas chale gae, lekin chand log Rasool Allah ﷺ ke paas baithe rahe aur bohot der tak wahaa'n qiyaam kiya. Rasool Allah ﷺ uth kar baahar tashreef le gae aur main bhi aap ke hamraah baahar nikla, taake wo log bhi chale jaae'n! Aap chalte rahe aur main bhi aap ke hamraah tha, yahaa'n tak ke aap Ummul Momineen Hazrat Ayesha ﵂ ke hujre ki chaukhat tak poho'ch gae. Phir Rasool Allah ﷺ ne khayaal farmaya ke wo log chale gae ho'nge. Is liye aap waapas aagae. Main bhi aap ke saath waapas aagaya, hatta ke aap Ummul Momineen Hazrat Zainab ﵂ ke makaan mein tashreef le gae to dekha ke wo abhi baithe hue hain, waapas nahi gae. Nabi ﷺ wahaa'n se dobaara tashreef le gae aur main bhi aap ke saath

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[2022] T: (پِیادَہ) Baghair sawaari ke, paidal, paidal fauj ka sipaahi [Rekhta]

[2023] راجع: 6231

[2024] راجع: 6231

[2025] راجع: 1239

[2026] راجع: 12

[2027] Fath-ul-Baari: V11 P27

[2028] راجع: 6077

waapas aagaya. Jab aap Hazrat Ayesha ke hujre ki chaukhat tak pohonche to aap ne samjha ke ab wo log jaa chuke ho'nge. Is liye aap phir laut gae aur main bhi aap ke saath waapas aagaya. Dekha ke waaqai wo log jaa chuke hain. Us waqt aayat-e-hijab naazil hui. Chunache Aap ne mere aur apne darmiyaan parda latka liya.[2029]

[6239] Hazrat Anas hi se riwayat hai, unho'n ne kaha: Jab Nabi ne Syeda Zainab se nikah farmaya to log daawat-e-valima ke liye aae, khana khaaya phir baith kar baate'n karne lagey. Aap ne is tarah izhaar kiya goya aap uthne lagey hain, lekin log na uthe. Jab aap ne ye soorat-e-haal dekhi to aap khade ho gae. Jab aap uthe to kuch log khade ho kar chale gae, lekin baaz log phir bhi baithe rahe. Bahar-haal Nabi ghar mein daakhil hone ke liye tashreef laae to kya dekhte hain ke kuch log abhi tak baithe hue hain, phir wo bhi uth kar chale gae. Maine Nabi ko is amr ki ittela di to aap andar daakhil ho gae. Maine bhi andar jaana chaaha, lekin aap ne mere aur apne darmiyan parda daal liya aur Allah Ta'ala ne ye hukum naazil farmaya: "Aye Imaan Waalo! Nabi Ke Gharo'n Mein Daakhil Na Hua Karo…".[2030]

Abu Abdullah (Imam Bukhari) ne kaha: Is hadees se ye masla saabit hua ke Aap jab uthe aur baahar tashreef le gae to unse iski ijaazat na li aur ye bhi saabit hua ke aap ne unke saamne uthne ki taiyyaari ki aur aap ye chaahte the ke log uth kar chale jaae'n.[2031]

[6240] Nabi ki zauja-e-mohtarma Ummul Momineen Syeda Ayesha se riwayat hai, unho'n ne kaha ke Hazrat Umar Rasool Allah se aksar arz kiya karte the: Aap apni azwaaj-e-mutahharaat ko parda karaae'n. Lekin aap unhe'n ye hukum nahi dete the. Waaqia ye tha ke azwaaj-e-mutahharaat rafa-e-haajat ke liye sirf raat ke waqt hi wasee maidaan mein jaati thee'n. Ek (1) martaba Hazrat Sauda bint Zama'h (سَوْدَةُ بِنْتُ زَمْعَةً) qazaa-e-haajat ke liye baahar niklee'n jabkw wo qadre qadd-aawar[2032] khatoon thee'n. Hazrat Umar us waqt ek (1) majlis mein the, wahaa'n se unhe'n dekha aur kaha: Aye Sauda! Ham ne tumhe'n pehchaan liya hai. Ye unho'n ne is liye kaha ke wo nuzool-e-hijab ke bade mutamanni the. Hazrat Ayesha ne farmaya ke Allah Ta'ala ne uske baad parde ki aayat naazil farmaai.[2033]

Baab 11: Ijaazat Talab Karna To Nazar-baazi Se Tahaffuz Ke Liye Hain

[6241] Hazrat Sahal bin Saad se riwayat hai, unho'n ne kaha ke ek (1) shakhs ne Nabi ke hujra-e-mubaraka mein suraakh dekha. Nabi ke haath-e-mubarak mein us waqt ek (1) kangha tha jisse aap sar-e-mubarak khujla rahe the. Aap ne farmaya: "*Agar mujhe maaloom hota ke tum jhaank rahe ho to main tumhari aankh mein usey chubho deta, narz-baazi ki rok-thaam ke liye to ijaazat-talbi ko zaroori qaraar diya gaya hai*".[2034]

[6242] Hazrat Anas se riwayat hai ke ek (1) aadmi ne Nabi ke kisi ghar mein jhaanka to Nabi ek (1) lambe teze ka phal liye hue uski taraf uthe. Goya main dekh raha hoo'n ke aap uski taraf chupke-chupke tashreef le gae, taake be-khabri mein usey maare'n.[2035]

Faaeda: Kisi ke ghar mein ijaazat ke baghair jhaankna haraam aur intehaai buri harkat hai. Kyou'nke ijaazat lene ka hukum nazar hi ki wajah se hota hai. Agar bila ijaazat hi jhaankna hai to ijaazat lena che-maane daarid? Jaisa ke Rasool Allah ka irshad hai ke jab nazar andar chali gai to phir ijaazat kaisi.[2036]

Baab 12: Sharamgaah Ke Alaawa Doosre Aazaa Ka Zina Karna

[6243] Hazrat Ibne Abbas se riwayat hai, unho'n ne kaha ke maine Hazrat Abu Huraira ki baat se ziyaada saghira gunaaho'n se milti-julti cheez koi nahi dekhi.

[2029] راجع: 4791

[2030] Surah al Ahzaab: 53

[2031] راجع: 4791

[2032] T: Urdu pdf mein "قد آور" ki jagah "قدر آور" likha tha. Maine uski tasheeh kardi hai. [RSB]

[2033] راجع: 146

[2034] راجع: 5924

[2035] Dekhiye: 6889 6900

[2036] Sunan Abu Dawood: Al Adab: H5173

Doosri riwayat mein hai ke Hazrat Ibne Abbas ﷺ ne kaha: Maine us hadees se ziyaada chote gunaaho'n se mushaaba koi cheez nahi dekhi jise Abu Huraira ﷺ ne Nabi ﷺ se bayaan kiya hai: "*Allah Ta'ala ne Ibne Aadam par uske zina ka hissa rakha hai, jisse wo la-muhaala do-chaar hoga. (Wo ye hai ke) Aankh ka zina dekhna hai, zubaan ka zina bolna hai. Aur dil uski khwaish aur tamanna karta hai, phir sharamgaah us khwahish ko saccha kar dikhaati hai ya usey jhutla deti hai*".[2037]

Faaeda: Is hadees ka pas-manzar ye hai ke Hazrat Ibne Abbas ﷺ se "اللَّمَمْ" ke mutaalliq sawaal hua jo Quran-e-Kareem ki darj-e-zel aayat mein hai: "Wo Log Jo Bade-bade Gunaaho'n Aur Be-hayaai Ke Kaamo'n Se Ijtenaab Karte Hain Siwaa Un Gunaaho'n Ke Jo Saghira Hain".[2038] Unho'n ne iske jawaab mein Hazrat Abu Huraira ﷺ se marwi ek (1) hadees bayaan kardi jis mein zina jaise bade gunaaho ki mabaadiyaat[2039] ka zikr hai.

Baab 13: Salaam Aur Ijaazat-talbi Teen (3) Baar Honi Chaahiye

[6244] Hazrat Anas ﷺ se riwayat hai ke Rasool Allah ﷺ jab kisi ko salaam karte to teen (3) martaba salaam karte the aur jab koi baat karte to usey teen (3) martaba dohraate the.[2040]

Faaeda: Is hadees se maaloom hota hai ke Rasool Allah ﷺ salaam o kalaam mein takraar farmate the, lekin isse muraad aksar auqaat yaane ifhaam-o-tafheem[2041] ke liye aksar aisa karte the, taake salaam ki aadat ho aur baat dilo'n mein raasikh ho jaae.[2042] Ya phir ye salaam, salaam-e-ijaazat hai jo ziyaada se ziyaada teen (3) martaba kaha jaa sakta hai, kyou'nke aam haalaat mein teen (3) martaba salaam karna aap ke maamulaat se saabit nahi.

[6245] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke main ansaar ki ek (1) majlis mein tha ke achaanak wahaa'n Hazrat Abu Moosa Ashari ﷺ tashreef laae goya wo ghabraae hue the. Unho'n ne kaha: Maine Hazrat Umar ﷺ ke yahaa'n teen (3) martaba andar aane ki ijaazat talab ki lekin mujhe ijaazat na di gai to main waapas chala aaya. Ab unho'n ne dariyaaft kiya hai ke tumhare liye andar aane mein kya baat maane' (مانع)[2043] thi? Maine kaha: Maine teen (3) baar ijaazat maangi thi, mujhe ijaazat na di gai to main waapas chala aaya. Kyou'nke Rasool Allah ﷺ ne farmaya hai: "*Jab tum mein se koi kisi se teen (3) martaba ijaazat talab kare aur ijaazat na mile to waapas chala jaae*". Hazrat Umar ﷺ ne kaha: Allah ki qasam! Tumhe'n is hadees ke mutaalliq koi gawaah pesh karna hoga. Kya tum mein se koi aisa hai jisne ye hadees Nabi ﷺ se suni ho? Hazrat Ubai bin Kaab ﷺ ne kaha: Allah ke Qasam! Tumhare saath is qaum ka sab s chota (kam umar) aadmi jaaega. Choo'nke main sab se chota tha, is liye main uth kar unke saath chala gaya aur Hazrat Umar ﷺ se arz kiya: Waaqai Nabi ﷺ ne aisa farmaya hai.[2044]

Hazrat Abdullah bin Mubarak ne kaha: Mujhe Sufyan bin Uyayna ne khabar di, unho'n ne kaha: Mujh se Yazeed bin Khusaifa ne Hazrat Busr bin Saad se bayaan kiya, unho'n ne kaha ke maine Hazrat Abu Saeed Khudri ﷺ se ye hadees suni.

Baab 14: Jab Koi Aadmi Kisi Ke Bulaane Par Aae To Kya Wo Bhi Ijaazat Talab Kare?

Saeed ne Qatada se bayaan kiya, wo Hazrat Abu Raafe se, wo Hazrat Abu Huraira ﷺ se riwayat karte hain ke Nabi ﷺ ne farmaya: "*Bulaana hi ijaazat hai*".

[6246] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke main Rasool Allah ﷺ ke hamraah andar daakhil hua to aap ne pyaale mein doodh dekha. Aap ne farmaya: "*Aye Abu Hir! Ahle Suffa ke paas jaao aur unhe'n mere paas*

[2037] Dekhiye: 6612
[2038] Surah an Najm: 32
[2039] T: (مَبادِيات) Bunyaadi baate'n, ibtedaai umoor [Rekhta]
[2040] راجع: 94
[2041] T: (اِفْهام و تَفْهِيم) Khud samajhna aur doosro'n ko bhi samjhaana, samjhna samjhaana [Rekhta]
[2042] Umdatul Qaari: V15 P361
[2043] T: (مَانِع) Rukaawat, rokne waala, manaa karne waala [Rekhta]
[2044] راجع: 2062

bulaa laao". Hazrat Abu Huraira ﷺ kehte hain ke maine unke paas aaya aur unhe'n bula laaya, chunache wo sab aae aur andar aane ki ijaazat talab ki. Jab unhe'n ijaazat mil gai to wo andar chale aae.[2045]

Baab 15: Baccho'n Ko Salaam Karna

[6247] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo baccho'n ke paas se guzre to unhe'n salaam kiya aur farmaya ke Nabi ﷺ bhi aisa kiya karte the.

Baab 16: Mardo'n Ka Aurto'n Ko Aur Aurto'n Ka Mardo'n Ko Salaam Karna

[6248] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke ham juma ke din bohot khush hote the. Maine poocha: Kyou'n? Unho'n ne farmaya ke hamari ek (1) budhiya thee'n jo muqaam-e-buzaa-aa' (مقام بُضَاعَة) ki taraf kisi ko bheja karti thee'n. Buzaa-aa', madina taiyyaba mein khajooro'n ka ek (1) baagh tha, phir wo wahaa'n se chuqandar mangwatee'n aur unhe'n haandi mein daal kar un mein jau ke daane pees kar milaatee'n. Jab ham juma padh kar waapas hote to unhe'n salaam karne ke liye aate. Wo hame'n apna taiyyaar-karda khana pesh kartee'n. Ham us wajah se juma ke din bohot khush hote the. Ham juma ki namaz ke baad hi dopaher ka khaana khaate aur aaraam karte the.[2046]

[6249] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Aye Ayesha! Ye Jibraeel hain aur tumhe'n salaam kehte hain*". Maine kaha: Un par bhi salaamti aur Allah ki rahmat ho. Aap wo dekhte hain jo ham nahi dekh sakte.

Imam Zohri se ye hadees bayaan karne mein Shuaib ne Ma'mar ki mataaba-at ki hai. Imam Zohri se bayaan-karda Yunus aur Noman ki riwayato'n mein "وَبَرَكَاتُهُ" ke alfaaz bhi hain.[2047]

Faaeda: Hazrat Jibraeel ﷺ Nabi ﷺ ke paas Dihya Kalbi ﷺ ki soorat mein aaya karte the, is etebaar se unka hukum mardo'n ka hai. Maaloom hua ke mard, aurat ko aur aurat, mard ko salaam kar sakti hai. Khwah wo ajnabi hi kyou'n na ho, lekin parde ke ahkaam apni jagah par hain, jin ka baja-laana zaroori hai.

Baab 17: Agar Ghar Waala Pooche: "Kaun Hai" Wo Jawaab De "Main Hoo'n" (aur naam na le)

[6250] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ki khidmat mein us qarz ke mutaalliq haazir hua jo mere waalid-e-giraami ke zimme tha. Maine darwaza khatkhataaya to aap ne dariyaaft farmaya: "*Kaun ho?*" Maine arz ki: Main hoo'n. Aap ne farmaya: "*Main hoo'n, main hoo'n*". Goya aap ne is andaaz ko naapasand farmaya.[2048]

Faaeda: Hadees mein mazkoor kalma "main, main" is liye pasand na aaya ke is mein sawaal ka jawaab nahi balke you'n kehne chaahiye tha ke jaabir hoo'n.

Baab 18: Jis Ne Salaam Ka Jawaab Dete Waqt "Alaikum Assalaam" Kaha

Hazrat Ayesha ﷺ ne ek (1) martaba salaam ka jawaab dete hue kaha: Walaikum Assalaam wa Rahmatullahi wa Barakatahu, un par bhi Allah ka salaam ho. Allah ki rahmat aur uski barkaat hoo'n.

Nabi ﷺ ne farmaya: "*Farishto'n ne Hazrat Aadam ﷺ ko baae'n-alfaaz salaam ka jawaab diya: Assalaamu Alaikum wa Rahmatullah, Aap par Allah ka salaam aur uski rahmat ho*".

[6251] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) aadmi masjid mein daakhil hua jabke Rasool Allah ﷺ masjid ke ek (1) kone mein tashreef farma the. Usne namaz padhi, phir aap ki khidmat mein haazir hua aur aap ko salaam kaha. Rasool Allah ﷺ ne usey farmaya: "*Walaikassalaam, waapas ja aur dobaara namaz padh, kyou'nke toone namaz nahi padhi*". Wo waapas gaya aur namaz padh kar phir haazir-e-khidmat ho kar salaam kaha to aap ne farmaya: "*Walaikassalaam, waapas ja, phir namaz padh, kyou'nke toone namaz nahi padhi*". Usne doosri martaba ya uske

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[2045] راجع: 5375
[2046] راجع: 938
[2047] راجع: 3217
[2048] راجع: 2127

baad arz ki: Allah ke Rasool ﷺ! Mujhe (namaz) sikha deejiye. Aap ﷺ ne farmaya: "*Jab tu namaz ke liye khada ho to pehle acchi tarah wazoo kar, phir qibla-roo ho kar Allahu Akbar keh, uske baad jo quran tujhe muyassar ho usey padh, phir rukoo kar hatta ke poore itminaan se rukoo karne ke baad sar utha yahaa'n tak ke seedha khada ho jaa. Phir sajda kar, hatta ke poori tarah sajda kar, phir sar utha, hatta ke itminaan se baith ja. Phir yehi amal apni saar namaz mein adaa kar*". (Raawi-e-hadees) Abu Usama ne doosre sajde ke baad you'n kaha: "*Phir sar uthaa yahaa'n tak ke seedha khada ho jaa*".[2049]

[6252] Hazrat Abu Huraira ؓ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Phir sajde se apna sar utha, hatta ke itminaan se baith jaa*".[2050]

Baab 19: Jab Koi Shakhs Kahe: Falaa'n Ne Tujhe Salaam Kaha Hai To!

[6253] Hazrat Ayesha ؓ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ ne unse farmaya: "*Hazrat Jibraeel* ؑ *tujhe salaam kehte hain*". Hazrat Ayesha ؓ ne jawaab mein kaha: "وَ عَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ" yaane un par bhi salaamti aur Allah ki rahmat ho.[2051]

Baab 20: Aisi Majlis Waalo'n Ko Salaam Kehna Jaha'n Musalman Aur Mushrik Mile-jule Baithe Ho'n

[6254] Hazrat Usamana bin Zaid ؓ se riwayat hai ke Nabi ﷺ ek (1) ghade par sawaar hue jis par paalaan rakha hua tha aur neeche fadak ki bani hui ek (1) makhmali chaadar bichi hui thi. Aap ne apne peeche Hazrat Usama bin Zaid ؓ ko bitha tha aur aap banu haaris bin khazraj mein Hazrat Saad bin Ubadah ؓ ki bimaar-pursi ke liye tashreef le jaa rahe the. Aur ye ghazwa-e-Badr se pehle ka waaqia hai. Aap ek (1) majlis ke paas se guzre jis mein musalman, buth-parast mushrik, aur yahoodi sab hi shareek the. Un mein Abdullah bin Ubai Ibne Salool bhi tha. Us majslis mein Syedna Abdullah bin Rawaaha ؓ bhi maujood the. Jab majlis par sawaari ka gard-o-ghubaar pada to Abdullah bin Ubai ne apni chaadar se apni naak dhaanp li aur kehne laga: Hamaare oopar ghubaar na udaao. Nabi ﷺ ne ahle majlis ko salaam kiya aur wahaa'n ruk gae. Aap ne sawaari se utar kar unhe'n Allah ke deen ki daawat di aur Quran-e-Majeed ki tilaawat farmaai. Abdullah bin Ubai kehne laga: Aye Aadmi! Isse acchi koi doosri cheez nahi hai jo aap kehte hain. Agar ye haq hai to hamaari majaalis mein aakar hamaari aziyyat ka baais na bano, apne ghar chale jaao, jo koi ham mein se tumhare paas aae usey usey bayaan kiya karo. Hazrat Ibne Rawaaha ؓ ne kaha: Aap hamaari majaalis mein tashreef laaya kare'n, kyou'nke ham ise pasand karte hain. Phir musalmano, mushriko'n, aur yahoodiyo'n mein is baat par tu-tu-mae-mae hone lagi, qareeb tha ke wo aapas mein lad pade'n. Nabi ﷺ unhe'n musalsal khamosh karaate rahe. Jab wo chup ho gae to Aap ﷺ apni sawaari par baith kar Hazrat Saad bin Ubadah ؓ ke yahaa'n tashreef le gae aur farmaya: "*Aye Saad! Kya tum ne suna hai, aaj Abu Hubaab ne kya baat kahi hai? Usne ye-ye baate'n ki hain?*" Aap ka ishaara Abdullah bin Ubai ki taraf tha. Hazrat Saad ؓ ne kaha: Allah ke Rasool ﷺ! Usey moaaf kar de'n aur usse darguzar farmae'n. Allah Ta'ala ne jo kuch aap ko diya hai wo haq hai. Dar-asl baat ye hai ke us basti ke log is baat par muttafiq ho gae the ke uski taaj-poshi kare'n aur uske sar par sardari ki pagdi baandhe'n. Lekin jab Allah Ta'ala ne us mansoobe ko us haq ki wajah se khatam kar diya jo usne aap ko ataa farmaya hai, to ye bhadak utha hai. Usi wajah se usne ye kirdaar adaa kiya hai, jo aap ne mushaahada kiya hai. Chunache Nabi ﷺ ne usey moaaf kar diya.

Baab 21: Jis Ne Gunaah Ke Murtakib Ko Salaam Nahi Kiya Aur Na Uski Tauba Zaahir Hone Tak Uske Salaam Ka Jawaab Diya, Nez (uska ye bayaan ke) Gunaahgaar Ki Tauba Kitne Arse Tak Zaahir Ho Sakti Hai?

Hazrat Abdullah bin Amr ؓ ne farmaya: Sharaab peene waalo'n ko salaam na kaho.

[6255] Hazrat Kaab bin Maalik ؓ se riwayat hai ke jab wo ghazwa-e-tabuk mein shareek nahi ho sakey the aur Rasool Allah ﷺ ne ham se baat-cheet karne ki mumaaneat kardi thi. Bayaan karte hain ke main Rasool Allah ﷺ ki khidmat

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[2049] راجع: 757
[2050] راجع: 757
[2051] راجع: 3217

mein haazir ho kar salaam karta tha, phir dil mein kehta tha ke dekhu'n, aap ne ho'nt-e-mubarak hilaae hain ya nahi? Aakhir poore pachaas (50) din guzar gae to Nabi ﷺ ne Allah ki baargaah mei hamaari tauba qubool kiye jaane ka elaan namaz-e-fajr padhne ke baad kiya.[2052]

Baab 22: Ahle Zimma Ko Salaam Ka Jawaab Kaise Diya Jaae?[2053]

[6256] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke kuch yahoodi Rasool Allah ﷺ ki khidmat mein haazir hue aur kaha: "السَّامُ عَلَيْكَ" Assaamu Alaik "Tumhe'n maut aae". Main unki baat samajh gae. Maine jawaab mein kaha: Tum par maut aur laana hot. Rasool Allah ﷺ ne farmaya: "*Aye Ayesha! Sabr o tahammul se kaam liya karo, kyou'nke Allah Ta'ala tamaam muaamalaat mein narmi ko pasand karta hai*". Maine kaha: Allah ke Rasool ﷺ! Kya aap ne nahi suna ke unho'n ne kya kaha tha? Rasool Allah ﷺ ne farmaya: "*Maine unka jawaab "عَلَيْكُمْ" se de diya tha, yaane tum par maut aae*".[2054]

[6257] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab yahoodi tumhe'n salaam karte hain to un mein se koi "السَّامُ عَلَيْكَ" tum par maut aae hi kehta hai, lehaaza tum uske jawaab mein sirf "وَعَلَيْكَ" kaho, yaane tumhe'n bhi aisa hi pesh aae*".[2055]

[6258] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jab ahle kitaab tumhe'n salaam kahe'n to tum uske jawaab mein sirf "وَعَلَيْكُمْ" kaho*".[2056]

Baab 23: Jis Ne Haqeeqat-e-Haal Maaloom Karne Ke Liye Aise Shakhs Ke Khat Ko Padha Jis Mein Musalmano Ke Khilaaf Koi Baat Likhi Thi

Wazaahat: Ijaazat ke baghair kisi ka khat padhna, ghar mein ijaazat ke baghair daakhil hone ke mutaraadif[2057] hai. Is liye baghair ijaazat ke kisi ka khat padhna shar-an[2058] jaaez nahi.

[6259] Hazrat Ali ؓ se riwayat hai, unho'n ne kahake Rasool Allah ﷺ ne mujhe, Hazrat Zubair bin Awwaam, aur Hazrat Abu Marsad Ghanawi ؓ ko bheja. Ham teeno ghodo'n par sawaar the. Aap ne farmaya: "*Tum jaao aur raudha-e-khaakh pohoncho, wahaa'n tumhe'n ek (1) mushrika aurat milegi. Uske paas Haatib bin Abi Balta'a ka ek (1) khat hai. Jo unho'n ne mushrikeen ke naam likha hai*". Hazrat Ali ؓ ka bayaan hai ke ham ne wahaa'n ek (1) aurat kop aa liya, jo apne oont par sawaar ho kar jaa rahi thi. Wo hame'n usi muqaam par mili jahaa'n Rasool Allah ﷺ ne hame'n farmaya tha. Ham ne usse kaha: Jo khat tum apne saath le jaa rahi ho, wo kaha'n hai? Usne kaha: Mere paas koi khat nahi. Ham ne uske oont ko bitha diya aur uske kajaawe mein usey talaash karna shuru kar diya, lekin talaash-e-bisyaar[2059] ke bawujood wo dastiyaab na ho saka. Mere dono saathiyo'n ne kaha ke hame'n to koi khat waghaira nazar nahi aaya. Maine kaha: Mujhe yaqeen hai ke Rasool Allah ﷺ ne ghalat baat nahi kahi, us zaat ki qasam jis ke naam par qasam uthaai jaati hai! Tum khat nikaalo, ba-soorat-e-deegar ham tujhe nanga karke khat bar-aamad kare'nge. Jab us aurat ne dekha ke main apne azm mein pukhta hoo'n to usne izaar baandhne ki jagah par apna haath badhaaya, jabke wo chaadar baandhe hue thi aur khat nikaal kar de diya. Hazrat Ali ؓ ne kaha: Ham wo khat le kar Rasool Allah ﷺ ki khidmat mein haazir hue to Aap ﷺ ne farmaya: "*Aye Haatib! Tum ne aisa kyou'n kiya?*" Unho'n ne arz ki: Main ab bhi Allah aur uske Rasool ﷺ par imaan rakhta hoo'n, mere andar koi taghaiyyur o tabdeeli nahi aai. Mera maqsad sirf ye tha ke mera ahle makkah par kuch ehsaan ho jaae, taake uske sabab Allah Ta'ala mere ahel o ayaal aur maal o mataa ki nigraani farmae. Aap ke jitney ashaab hain, unke makkah mukarrama mein aise afraad maujood hain jin ke zariye se Allah Ta'ala unke maal aur ahel o ayaal ki hifaazat farmata hai. Aap ﷺ ne farmaya: "*Isne sach kaha hai, ab tum log iske mutaalliq khair-sagaali[2060] ke alaawa kuch na kaho*". Ye sun kar Hazrat Umar ؓ ne kaha: Is shakhs ne Allah, uske Rasool, aur ahle imaan se khiyaanat ki hai. Aap mujhe ijaazat de'n main

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[2052] راجع: 2757

20532053

[2054] راجع: 2935

[2055] Dekhiye: 6928

[2056] Dekhiye: 6926

[2057] T: (مُتَرادِف) Mumaasil hona, ham-maane hona [Rekhta]

[2058] T: (شَرْعاً) Islami shariyat ki roo-se, shariyat ke lihaaza se [Rekhta]

[2059] T: (بِسْیار) Bohot, ziyaada [Rekhta]

[2060] T: (خَیر سَگالی) Khair-khwahi, khair-talabi [Urduinc]

iski gardan udaa doo'n. Aap ne farmaya: Aye Umar! Tumhe'n kya maaloom, yaqeenan Allah Ta'ala ahle badr ki zindagi par muttala tha, uske bawujood usne kaha: "Tum jo chaaho karo, tumhare liye jannat waajib ho chuki hai". Us par Hazrat Umar ﷺ ki aankhe'n ashk-baar ho gaee'n aur unho'n ne kaha: Allah aur uske Rasool ﷺ hi behtar jaante hain.[2061]

Baab 24: Ahle Kitaab Ko Kis Andaaz Se Khitaab Likha Jaae?

[6260] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Sufyan bin Harb ﷺ ne unhe'n bataaya ke harqil ne quraish ke chand afraad ke saath unhe'n bhi bula-bheja. Ye hazraat shaam ke ilaaqe mein ba-ghraz-e-tijaarat gae the, chunache sab log harqil ke paas aae, phir poora waaqia bayaan kiya. Iske baad us (harqil) ne Rasool Allah ﷺ ka naama-e-mubarak mangwaaya aur usey padha. Gaya khat ka mazmoon ye tha: "بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ" Ye khat Muhammad ﷺ ki taraf se, jo Allah ka banda aur uska Rasool hai. Rom ke baadshah harqil ki taraf hai. Salaam us par ho jo hidayat ke raaste par chalne waala hai. Amma Baad![2062]

Baab 25: Khat Ka Aaghaaz Kis Naam Se Kiya Jaae?

[6261] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne bani israel ke ek (1) shakhs ka zikr kiya ke usne ek (1) lakdi le kar usey kureda, phir us mein ek-hazaar (1000) dinar rakhe aur apne qarz-khwah ke naam ek (1) kaht likh kar bhi rakh diya.

Ek-doosri riwayat mein hai ke Nabi ﷺ ne farmaya: "*Usne ek (1) lakdi mein suraakh kiya, phir uske andar maal rakh diya aur ek (1) khat bhi likh kar us mein rakh diya ke ye falaa'n ki taraf se falaa'n ke mile*".[2063]

Faaeda: Imam Bukhari ﷺ ka mahal-e-istidlal ye lafz hai ke "مِنْ فُلَانٍ إِلىٰ فُلَانٍ" yaane khat ka aaghaaz likhne waale ke naam se ho, phir maktoob-ilaih[2064] ka naam likha jaae.

Baab 26: Nabi ﷺ Ke Irshad-e-Giraami: "Apne Sardar Ko Lene Ke Liye Utho" Ka Bayaan

[6262] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke ahle quraiza, Hazrat Saad bin Moaaz ﷺ ko saalis[2065] banaane par taiyyaar ho gae to Nabi ﷺ ne unhe'n paighaam bheja. Jab wo aae to Aap ﷺ ne farmaya: "*Apne sardar ya apni behtar shaksiyat ko lene ke liye utho*". Bahar-haal wo Nabi ﷺ ke paas baith gae. Aap ﷺ ne farmaya: "*Ye log (banu-quraiza ke yahoodi) tumhare faisle par raazi ho kar qile se utar aae hain*". Hazrat Saad ﷺ ne kaha: Main ye faisla deta hoo'n ke un mein se jo jungjoo hain, unhe'n qatl kar diya jaae aur unke baccho'n aur aurto'n ko qaidi bana liya jaae. Aap ﷺ ne farmaya: "*Aap ne wohi faisla kiya haijo Allah Ta'ala ne kiya tha*".

Abu Abdullah (Imam Bukhari ﷺ) ne kaha: Mere baaz saathiyo'n ne Abu al Waleed ke waaste se Hazrat Abu Saeed ﷺ ke qaul se "إِلَّى حُكْمِكَ" tak bayaan kiya hai. Yaane shuru se le kar "إِلَّى حُكْمِكَ" tak riwayat naqail ki hai, baad waala hissa nahi.[2066]

Faaeda: Imam Bukhari ﷺ ne is hadees mein kisi ki aamad par ehteraaman khade hone ki sharai haisiyat bayaan ki hai. Hamaare rujhaan ke mutaabiq "qiyaam" ki teen (3) qisme'n hain: ✿ Qiyaam lah (قيام له): Koi bada aadmi aae aur baithe hue log apni-apni jagah par khade ho jaae'n phir jab wo ijaazat de ya khud baith jaae to doosre baithe'n. Is qism ki taazeem baja-laana ek (1) ajmi andaaz hai. Jisse Rasool Allah ﷺ ne manaa farmaya hai. Hadees mein hai: "*Jo shakhs ye pasand karta ho ke log uske liye saraapa khade rahe'n to usey chaahiye ke wo apna thikaana jahannum bana le*".[2067] ✿ Qiyaam A'laeh (قيام عليه): Bada aadmi baitha ho aur log dast-basta[2068] uske ehteraam mein khade rahe'n aur bada aadmi is andaaz se khade rehne ko apni azmat khayaal karta ho, aisa karna bhi naajaaez aur haraam

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[2061] راجع: 3007
[2062] راجع: 7
[2063] راجع: 1498
[2064] T: (مَكتُوب اِلَيه) Wo shakhs jis ko khat likha jaae [Rekhta]
[2065] T: (ثالِث) Wo teesra shakhs jo fariqain ke maa-bain nazaa' ko suljhaane ka waasta ho [Rekhta]
[2066] راجع: 3043
[2067] Jaame Tirmizi: Al Adab: H2755
[2068] T: (دَسْت بَسْتَه) Haath baandhe hue, haath jod kar, kamaal-e-itaa-at o inkesaari ke saath, baa-adab o ehteraam [Rekhta]

hai. Rasool Allah ﷺ ka irshad-e-giraami hai: "*Ahle faaras aur ahle rome apne baadshaho'n ke liye dast-basta khade rehte hain, jabke wo baithe hote hain, aisa mat kiya karo*".[2069] ❁ Qiyaam-e-Ilaeh (قيام اليه): Aage badh kar isteqbaal karna, shariyat ne isko jaaez qaraar diya hai. Chunache Syeda Fatima ؓ jab bhi Rasool Allah ﷺ ke paas aatee'n to aap aagey badh kar uska isteqbaal karte aur usi tarah Rasool Allah ﷺ bhi jab kabhi unke yahaa'n jaate to wo bhi aap ka aage badh kar isteqbaal kartee'n.[2070]

Rasool Allah ﷺ ne Hazrat Saaad ؓ ke mutaalliq jo ansaar se farmaya tha to uska matlab bhi aage badh kar unka isteqbaal karna aur unhe'n sawaari se utarne mein madad dena tha, jaisa ke ek (1) riwayat mein iski saraahat hai.[2071] Hamaare yahaa'n schoolo'n mein asaatizah ki aamad par ladko'n aur ladkiyo'n ka khada hona aur hukm-udooli[2072] karne waale ko saza dena qiyaam ki pehli qism hai, jo shar-an jaaez nahi, isse ijtenaab karna chaahiye.

Baab 27: Musaafah Ka Bayaan

Hazrat Ibne Masood ؓ ne kaha ke Nabi ﷺ ne mujhe tashaddud ki taaleem di, jabke meri hatheli, Aap ﷺ kid ono hatheliyo'n ke darmiyaan thi. Hazrat Kaab bin Maalik ؓ ne kaha: Main masjid mein daakhil hua to Rasool Allah ﷺ wahaa'n tashreef farma the. Hazrat Talha bin Obaidullah mere paas daudte hue aae, unho'n ne mujhse musaafah kiya aur mujhe mubarakbaad di.

Faaeda: Kuch ahle ilm se musaafah karne ki karaahat manqool hai, is liye Imam Bukhari ؒ ne unki tardeed karte hue iski mashrooiyyat[2073] bayaan ki hai.

[6263] Hazrat Qatada se riwayat hai ke maine Hazrat Anas ؓ se poocha: Kya Nabi ﷺ ke Sahaba Ikram mein musaafah (karne ka dastroo) tha? Unho'n ne farmaya: Haa'n.

Faaeda: Ek (1) hadees mein iski bohot fazilat aai hai. Chunache Hazrat Baraa bin Aazib ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab koi do (2) musalman mulaqaat karte aur phir musaafah karte hain to juda hone se pehle hi un dono ki maghfirat farma di jaati hai*".[2074]

[6264] Hazrat Abdullah bin Hisham ؓ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke hamraah the, jabke Aap ﷺ Hazrat Umar bin Khattab ؓ ka haath pakde hue the.[2075]

Baab 28: Dono Haatho'n Ko Pakadna

Hazrat Hammad bin Zaid ne Hazrat Abdullah bin Mubarak se dono haatho'n ke saath musaafah kiya tha

[6265] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke mujhe Rasool Allah ﷺ ne tasshahud sikhaaya, us waqt mera haath Aap ﷺ ke dono hatheliyo'n ke darmiyan tha. Ye tasshahud aap ne is andaaz se sikhaaya jis tarah quran ki taaleem dete the. (Wo ye hai): Tamaam zabaani, badani aur maali ibadaat Allah Ta'ala ke liye makhsoos hain. Aye Nabi! Aap par salaam, Allah ki rahmat, aur uski barkate'n ho'n. Ham par salaam ho aur Allah ke nek bando'n par bhi. Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur main gawaahi deta hoo'n ke Hazrat Muhammad ﷺ uske bande aur uske Rasool hain.

Aap ﷺ us waqt ham mein maujood the, jab aap wafaat paa gae to ham (khitaab ke seghe ke bajaae) is tarah padhne lagey: "السَّلَامُ عَلَىْ النَّبِيِّ صَلَّىْ اللهُ عَلَيْهِ وَسَلَّمْ".[2076]

Faaeda: Mohaddiseen ke yahaa'n dauraan-e-taaleem mein agar ustaad apne kisi shaagird ka haath pakadta hai to ye bhi musaafah ki ek (1) shakl hai. Imam Bukhari ؒ ne is hadees mein dono haatho'n se musaafah karne ko saabit

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[2069] Saheeh Muslim: as Salah: H928(413)
[2070] Sunan Abu Dawood: Al Adab: H5217
[2071] Musnad Ahmad: V6 P142
[2072] T: (حُكْم عُدُولی) Farmaan se sartaabi, hukm se roo-gardaani, kisi hukm ko maanne se inkaar karna [Rekhta]
[2073] T: (مَشْرُوعِيَّت) Shariyat ke muwaafiq ya (shar-an jaaez) hone ki haalat, sharai jawaaz [Rekhta]
[2074] Sunan Abu Dawood: Al Adab: H5212
[2075] راجع: 3694
[2076] راجع: 831

kiya hai, lekin is mein faazil ke dono haath aur mafzool, yaane Abdullah bin Masood ؓ ka ek (1) haath hai. Jabke dono haatho'n se musaafah karne ki murawwaja[2077] soorat ye nahi, balke uske liye jaanibeen[2078] se dono haath ka hona zaroori hai. Hamaare rujhaan ke mutaabiq dono taraf se ek-ek (1-1) haath se musaafah masnoon amal hai. Taaham dono haatho'n se musaafah karna naajaaez nahi, lekin ek (1) musalman ke liye Masnoon amal ko chod kar doosra raasta ikhtiyaar karna nihaayat naa-pasandida amal hai. والله أعلم

Baab 29: Baghal-geer Hona aur Aadmi Ka Doosre Poochna Ke Tum Ne Subah Kaise Ki?

[6266] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unho'n ne bataaya ke Hazrat Ali bin Abi Taalib ؓ Nabi ﷺ ke paas se baahar aae. Ye us marz ka waaqia hai jis mein Aap ﷺ ki wafaat hui thi. Logo'n ne poocha: Abul Hasan! Rasool Allah ﷺ ne subah kaise ki? Unho'n ne bataaya ke Alhamdulillah! Aap ﷺ ne acche haal mein subah ki hai. Uske baad Hazrat Abbas ؓ ne Hazrat Ali ؓ ka haath pakad kar kaha: Kya tum Aap ﷺ ko dekhte nahi ho? Allah ke Qasam! Teen (3) din ke baad tumhe'n laathi ka banda banna padega. Allah ke Qasam! Main samajhta hoo'n ke aap is marz mein wafaat paa jaae'nge. Main Banu Abdul Muttalib ke chehro'n par maut ke asaraat ko khoob pehchaanta hoo'n, lehaaza tum hamaare saath Rasool Allah ﷺ ke paas chalo, taake ham aap se dariyaaft kar le'n ke aap ke baad khilafat kiske haath mein hogi. Agar hamaare paas hogi to hame'n uska ilm ho jaaega aur agar hamaare alaawa kisi aur ke haath mein ho to ham aap se arz kare'nge ke aap hamaare baare mein kuch wasiyyat kar de'n. Hazrat Ali ؓ ne kaha: Allah ke Qasam! Agar ham ne Rasool Allah ﷺ se khilafat ki darkhwaast ki aur aap ne inkaar kar diya to log hame'n kabhi khilafat nahi de'nge. Is liye main to Rasool Allah ﷺ se kabhi is qism ka sawaal nahi karu'nga.[2079]

Baab 30: Jis ne "لَبَّيْكَ وَ سَعْدَيْكَ" Ke Alfaaz Se Jawaab Diya

[6267] Hazrat Moaaz bin Jabal ؓ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ke peeche sawaari par baitha hua tha. Aap ne aawaaz di: "*Aye Moaaz!*" Maine arz ki: Main haazir hoo'n aur aap ki khidmat ke liye mustaid[2080] hoo'n. Phir aap ne teen (3) martaba mujhe isi tarah mukhatib kiya, uske baad farmaya: "*Tumhe'n maaloom hai ke Allah ka bando'n par kya haq hai?*" Maine kaha: Nahi. Phir aap ne khud hi farmaya: "*Allah ka bando'n par haq ye hai ke bande sirf usi ki ibaadat kare'n aur uske saath kisi ko shareek na thehraae'n*". Phir thodi der chalte rahe aur farmaya: "*Aye Moaaz!*" Maine arz ki: Main haazir hoo'n aur aap ki khidmat ke liye mustaid hoo'n. Aap ne farmaya: "*Kya tumhe'n maaloom hai ke Allah par bando'n ka kya haq hai, jab wo ye kar le'n? Ke wo unhe'n azaab na de*".

Imam Bukhari ؒ ne kaha ke Hudba "هُدْبَة" ne bhi Hamaam ke waaste se Hazrat Moaaz bin Jabal ؓ ki hadees ham se bayaan ki.[2081]

[6268] Hazrat Abu Zar ؓ se riwayat hai, unho'n ne muqaam-e-rabzah mein bayaan kiya ke main isha ke waqt Nabi ﷺ ke hamraah madina taiyyaba ke pathrile maidaan mein chal raha tha, ke achaanak uhud pahaad dikhaai diya. Aap ne farmaya: "*Aye Abu Zar! Main nahi chaahta ke uhud pahaad ke baraabar mere paas sona ho aur mujh par ek (1) raat ya teen (3) raate'n is tarah guzar jaae'n ke us mein se ek (1) dinar bhi mere paas baaqi reh jaae. Magar wo jo qarz adaa karne ke liye mehfooz rakhu'n. Main us saare sone ko Allah ki makhlooq mein is-is tarah taqseem kar du'n*". Abu Zar ؓ ne uski kaifiyat apne haath se lapp[2082] bhar kar bayaan ki. Phir aap ne farmaya: "*Aye Abu Zar!*" maine arz ki: Labbaik wa Sa'daik Ya Rasool Allah! Aapne farmaya: "*Bohot se log jo duniya mein maaldaar hain, aakhirat mein tang-dast ho'nge, magar jisne aisa-aisa kiya*". Yaane kasrat ke saath kharch kiya. Phir aap ne farmaya: "*Tum yahaa'n hi raho, hatta ke main waapas aajaau'n*". Chunache aap chalte rahe, hatta ke mujhse ghayab ho gae, uske baad maine ek (1) aawaaz suni: Mujhe khatra laahiq hua ke kahee'n Rasool Allah ﷺ ko koi pareshaani na pesh aagai ho. Is liye maine wahaa'n se jaana chaaha, lekin mujhe fauran aap ki baat yaad aagai ke "*tum ne yahaa'n se nahi jaana*". Chunache main wahee'n ruk gaya. (Jab aap tashreef laae to) Maine arz ki: Allah ke Rasool ﷺ! Maine ek

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[2077] T: (مُرَوَّجَه) Murawwaj, jo raaej ya jaari ho [Rekhta]
[2078] T: (جانِبَین) Dono taraf, tarifain, fariqain [Rekhta]
[2079] راجع: 4447
[2080] T: (مُسْتَعِد) Har waqt haazir hoon, aamaada, kamar-basta [Rekhta]
[2081] راجع: 2856
[2082] T: (لَپ) Wo miqdaar jo dono mili hui hatheliyo'n mein aajaae [Rekhta]

(1) aawaaz suni to mujhe khadsha laahiq hua ke aap ko koi haadsa na pesh aagaya ho, phir mujhe aap ka hukum yaad aaya gaya to main ruk gaya. Nabi ﷺ ne farmaya: "*Ye Jibraeel* ؑ *the, jo mere paas aae the aur unho'n ne mujhe khabar di ke meri ummat ka jo shakhs bhi is haal mein marega ke usne Allah ke saath kisi ko shareek nahi thehraaya hoga wo jannat mein jaaega*". Maine arz ki: Allah ke Rasool ﷺ! Aagarche wo zina aur chori ka murtakib ho. Aap ne farmaya: "*Agarche wo zina aur chori ka murtakib ho*".

(Amash (أَعْمَشْ) ne kaha ke) Maine Zaid bin Wahb se kaha: Mujhe ye khabar pohonchi hai ke is hadees ke raawi Hazrat Abu Darda ؓ hain. Unho'n (Zaid bin Wahb) ne kaha: Main gawaahi deta hoo'n ke mujhse ye hadees muqaam-e-rabzah mein Hazrat Abu Zar ؓ ne bayaan ki thi.

Amash ne kaha: Mujhe Abu Saaleh ne Hazrat Abu Darda ؓ ne isi tarah hadees bayaan ki thi.

Abu Shihab ne Amash se ye alfaaz mazeed bayaan kiye: "*(Agar sona uhud pahaad ke baraabar bhi ho to main ye pasand nahi karu'nga ke) Mere paas teen din se ziyaada rahe*".[2083]

Baab 31: Koi Aadmi Kisi Doosre Ko Uske Baithne Ki Jagah Se Na Uthaae

[6269] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Koi shakhs kisi doosre shakhs ko uske baithne ki jagah se na uthaae ke phir khud wahaa'n baith jaae*".[2084]

Faaeda: Is hadees mein kisi shakhs ko uski nashist se uthaane ki mumaaneat hai. Agar wo dobaara aane ki niyyat se khud uth kar chala jaata hai to bhi kisi doosre ko wahaa'n baithne ki ijaazat nahi, jaisa ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Jo shakhs apni jagah se uth kar jaae aur phir waapas laut aae to wohi us jagah ka ziyaada haqdaar hai*".[2085]

Baab 32: Irshad-e-Baari Ta'ala "(Aye imaan waalo) Jab Tumhe'n Kaha Jaae Ke Majliso'n Mein Kushaadgi Karo To Kushaadgi Kar Liye Karo…"[2086] Ka Bayaan

[6270] Hazrat Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne isse manaa farmaya tha ke kisi shakhs ko uski nashisht se uthaaya jaae ke koi doosra uski jagah par baithe, lekin wus-at aur kushaadgi paida karke doosre ko baithne ka mauqa do. Hazrat Abdullah bin Umar ؓ is baat ko naapasand karte the ke koi aadmi apni jagah se uthe, phir wo (doosra) us jagah par baithe.[2087]

Baab 33: Jo Shakhs Apni Nashist Ya Ghar Se Uth Kar Chala Jaae Aur Apne Saathiyo'n Se Ijaazat Na Le, Ya Khada Hone Ke Liye Taiyyaar Ho Taake Log Uth Kar Chale Jaae'n

[6271] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ ne Hazrat Zainab bint Jahash ؓ se shaadi ki to logo'n ko daawat-e-valima ke liye bulaya. Unho'n ne khana khaaya, phir baith kar baate'n karne lagey. Hazrat Anas ؓ bayaan karte hain ke Aap ﷺ ne unhe'n uthaane ke liye aisa kiya, goya khud uthna chaahte hain, lekin log phir bhi khade na hue. Jab aap ne unki ye haalat dekhi to khud khade ho gae, jab aap khade hue to aap ke saath aur bhi bohot se sahaba khade ho gae, lekin teen (3) aadmi ab bhi baaqi reh gae. Uske baad Nabi ﷺ aae, taake ghar mein daakhil ho'n. Lekin wo log ab bhi baithe hue the. Uske baad wo log bhi chale gae. Hazrat Anas ؓ kehte hain ke main aaya aur Nabi ﷺ ko unke jaane ki khabar di to aap tashreef laae aur andar daakhil ho gae. Maine bhi andar jaana chaaha, lekin aap ne mere aur apne darmiyan parda daal liya. Tab Allah Ta'ala ne ye aayat naazil farmaai: "Aye Imaan Waalo! Nabi Ke Gharo'n Mein Daakhil Na Ho Magar Jab Tum Ko Ijaazat Di Jaae … Ye Allah Ke Yahaa'n Bohot Badi Baat Hai".[2088] [2089]

[2083] راجع: 1237
[2084] راجع: 911
[2085] Sunan Abu Dawood: al Aadam: H4853
[2086] Surah al Mujaadila: 11
[2087] راجع: 911
[2088] Surah al Ahzaab: 53
[2089] راجع: 4791

Baab 34: Haath Se Ihtebaa Karna Usey Qurfusaa (قُرْفُصَاء) Bhi Kehte Hain

Wazaahat: Ihtebaa-e-hai ke insaan apne suren zeen par lagaa kar baithe aur dono raano'n ko pait ke saath milaale, phir dono haatho'n ke saath pindliyo'n ka halqa sa bana le. Baithne ke is andaaz ko qurfusaa bhi kehte hain. Haafiz Ibne Hajar ؒ ne likha hai ke ihtebaa ki har soorat qurfusaa nahi hoti.[2090]

[6272] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko Ka'aba ke sahn mein dekha ke aap apne suren par baithe hue dono raano'n ko shikam-e-mubarak se milaae hue, phir apne haatho'n se pindliyaa'n pakad kar baithe hue the.

Baab 35: Jo Apne Saathiyo'n Ke Saamne Tek Lagaa Kar Baithe

Hazrat Khabbab bin Arat ؓ ne kaha ke main Nabi ﷺ ki khidmat mein haazir hua to aap ek (1) chaadar par tek lagaae hue the. Maine arz ki: Aap Allah Ta'ala se dua nahi karte? To aap uth kar baith gae.

[6273] Hazrat Abu Bakrah ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Kya main tumhe'n sab se bade gunaah ki khabar na doo'n?*" Sahaba Ikram ؓ ne kaha: Kyou'n nahi, Allah ke Rasool ﷺ! Aap ne farmaya: "*Allah ke saath shirk karna aur waalidain ki naa-farmaani karna*".[2091]

[6274] Doosri riwayat mein hai ke Aap ﷺ us waqt tek lagaae hue the, phir aap seedhe baith gae aur farmaya: "*Haa'n aur jhooti baat bhi*". Ye baat aap baar-baar dohraate rahe, hatta ke ham ne kaha: Kaash! Aap khamosh ho jaae'n.[2092]

Baab 36: Kisi Haajat Ya Maqsad Ke Liye Tez-tez Chalna

[6275] Hazrat Uqba bin Haaris ؓ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ ne namaz-e-asr padhi, phir aap tezi se chal kar ghar mein daakhil ho gae.[2093]

Baab 37: Chaar-paai Ya Takht Ka Bayaan

Wazaahat: Mazkoor aur zail ke unwanaat ko "كتاب الاستئذان" mein laane ka maqsad ye hai ke "الاستئذان" se maqsood ghar mein daakhil hona hai, lehaaza is munaasebat se ghar ke mutaalliq ko bayaan kiya jaa raha hai.

[6276] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ chaar-paai ya takht ke darmiyaan mein namaz padhte the, jabke main aap ke aur qabile ke darmiyan leti hoti thi. Mujhe koi zaroorat hoti to main ye pasand na karti ke main khadi hu'n aur aap ke saamne aau'n, is liye main aahista se sarak jaati thi.[2094]

Faaeda: Syeda Ayesha ؓ ke Rasool Allah ﷺ ke saamne letne ke do (2) mukhtalif waaqiaat hain. Ek (1) ye ke jab Rasool Allah ﷺ sajda karte to Syeda Ayesha ؓ ke paao'n ko haath lagaate to wo apne paao'n samet letee'n[2095] aur doosra waaqia ye hai ke Syeda Ayesha ؓ janaza ki tarah aap ke saane leti hotee'n, is soorat mein paao'n sametne ki zaroorat na hoti thi.[2096]

Baab 38: Jis Ke Liye Gaao-takiya Lagaaya Gaya

[6277] Hazrat Abdullah bin Amr ؓ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ ke paas mere roza rakhne ka zikr kiya gaya. Aap mere paas tashreef laae to maine aap ke liye ek (1) takiya lgaaya, jo chamde ka tha. Aur us mein khajoor ki chaal bhari hui thi. Aap ﷺ zameen par hi baith gae aur takiya mere aur aap ke darmiyan waise hi pada raha. Phir aap ne mujhse farmaya: "*Kya tumhare liye har mahine ke teen (3) roze kaafi nahi?*" Maine arz ki: Allah ke Rasool ﷺ! (Main ziyaada ki taaqat rakhta hoo'n). Aap ne farmaya: "*Chalo paanch (5) din rakh liya karo*". Maine kaha: Allah ke Rasool ﷺ! (main isse ziyaada ki taaqat rakhta hoo'n). Aap ne farmaya: "*Saat (7) din*". Maine arz ki: Allah ke Rasool ﷺ! (Main isse ziyaada ki taaqat rakhta hoo'n). Aap ne farmaya: "*Nau (9) din*". Maine kaha: Allah ke Rasool ﷺ! Aap ne farmaya: "*Giyaara (11) din ke roze rakh liya karo*". Maine kaha: Allah ke Rasool ﷺ! (Main isse ziyaada rakh

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[2090] Fath-ul-Baari: V11 P78

[2091] راجع: 2653

[2092] راجع: 2654

[2093] راجع: 851

[2094] راجع: 382

[2095] Saheeh Bukhari: As Salah: H382

[2096] Saheeh Bukhari: As Salah: H383

sakta hoo'n). Rasool Allah ﷺ ne farmaya: "*Dawood* ؑ *ke roze se badh kar koi roza nahi, jo nisf dahar ke hain, yaane ek (1) din ka roza rakhna aur ek (1) din iftaar karna*".[2097]

[6278] Hazrat Alqama se riwayat hai ke wo ek (1) martaba mulk-e-shaam gae, wahaa'n masjid mein jaa kar do (2) rakate'n adaa kee'n, phir ye dua ki: Aye Allah! Mujhe koi (accha) ham-nasheen ataa farma. Chunache wo Hazrat Abu Darda ؓ ki majlis mein pohonche to unho'n ne dariyaaft kiya: Tum kaha'n se aae ho? Maine kaha: Main Kufa se aaya hoo'n. Unho'n ne farmaya: Kya tumhare yahaa'n raazdaan nahi, jin ko unke alaawa koi nahi jaanta. Y Hazrat Huzaifa ؓ? Kya tumhare andar wo shakhs nahi jise Allah Ta'ala ne apne Rasool ki zubaani shaitan se panaah di thi? Ishaara Hazrat Ammaar bin Yaasir ؓ ki taraf tha. Aur kya tumhare paas saaheb-e-miswaak aur saaheb-e-wisaada (takiya) nahi hain? Isse maqsood Hazrat Abdullah bin Masood ؓ the. Hazrat Abdullah bin Masood ؓ "وَاللَّيْلِ إِذَا يَغْشَىٰ" kis tarah padhte the? Hazrat Alqama ؒ ne kaha: "وَالذَّكَرِ وَالْأُنْثَىٰ" padhte the. Hazrat Abu Darda ؓ ne kaha: Ye log hamesha mujhe shak mein daalte rahe, halaa'nke ye qirat maine Rasool Allah ﷺ se suni thi.

Baab 39: Juma Ke Baad Qailoola Karna

[6279] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke ham namaz-e-juma ke baad dopaher ka khana khaate aur qailoola kiya karte the.[2098]

Baab 40: Masjid Mein Qailoola Karna

[6280] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne farmaya ke Hazrat Ali ؓ ko koi naam Abu Turaab se ziyaada pasand nahi tha. Jab unhe'n Abu Turaab kaha jaata to bohot khush hote the. Hua you'n ke (ek (1) martaba) Rasool Allah ﷺ, Syeda Fatima ؓ ke ghar tashreef le gae, to Hazrat Ali ؓ ko ghar mein na paaya. Aap ke dariyaaft kiya: "*(Beti!) Tumhare chacha ke bete (shauhar-e-naamdaar) kidhar gae hain?*" Unho'n ne bataaya ke mere aur unke darmiya kuch talkh-kalaami[2099] ho gai thi, is liye wo mujh se naaraaz ho kar baahar chale gae hain. Unho'n ne mere yahaa'n qailoola bhi nahi kiya. Rasool Allah ﷺ ne ek (1) shakhs se farmaya: "*Dekho wo (Ali) kaha'n hain?*" Wo shakhs gaya aur waapas aakar kehne laga: Allah ke Rasool ﷺ! Wo to masjid mein so rahe hain. Chunache Rasool Allah ﷺ masjid mein tashreef laae to Hazrat Ali ؓ wahaa'n lete hue the, jabke ek (1) taraf se unki chaadar giri hui thi aur aap ka pehlu gard-aalooda ho chuka tha. Rasool Allah ﷺ unse mitti saaf karne lagey aur farmaane lagey: "*Abu Turaab! Utho, Abu Turaab! Utho*".[2100]

Baab 41: Agar Koi Shakhs Kahee'n Mulaqaat Ke Liye Jaae Aur Wahee'n Dopaher Ko Aaraam Kare

[6281] Hazrat Anas ؓ se riwayat hai ke Hazrat Umme Sulaim ؓ Nabi ﷺ ke liye chamde ka bistar bicha deti thi aur Aap ﷺ unke yahaa'n usi par qailoola kar lete the. Jab Nabi ﷺ so jaate to Umme Sulaim ؓ Aap ﷺ ka pasian aur gire hue baal jamaa kar letee'n aur unhe'n ek (1) shishi mein daal letee'n, phir unhe'n kisi khushboo mein mila letee'n. Jab Hazrat Anas ؓ ki wafaat ka waqt qareeb aaya to unho'n ne wasiyyat ki, ke us khushboo mein se bhi kuch hanoot[2101] mein mila diya jaae, chunache usey hanoot mein mila diya gaya.

[6282 6283] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke jab Rasool Allah ﷺ quba jaate to Hazrat Umme Haraam bint Milhaan ؓ ke ghar bhi jaate the. Wo aap ko khana khilaati thee'n aur Hazrat Umme Haraam ؓ Hazrat Ubadah bin Saamit ؓ ki biwi thee'n. Ek (1) din aap unke ghar tashreef le gae, unho'n ne aap ko khana pesh kiya, jise tanaawul farma kar Rasool Allah ﷺ so gae, phir aap uthe to muskura rahe the. Hazrat Umme Haraam ؓ kehti hain ke maine poocha: Allah ke Rasool ﷺ! Aap kis baat par hasn rahe hain? Aap ne farmaya: "*Meri ummat ke kuch log mere saamne pesh kiye gae jo Allah ki raah mein jihaad karne waale hain. Wo us samandar ke ooopar sawaar ho'nge jaise baadshah takht par hote hain*". Ya farmaya: "*Wo baadshaho'n ki tarah takhto'n par hain*". Ishaq raawi ko in alfaaz mein shak hai. Maine arz ki: Dua kare'n ke Allah mujhe bhi un mein kar de to aap ne uske liye dua

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[2097] راجع: 1131

[2098] راجع: 938

[2099] T: (تَلْخ کَلامی) Talk-goi, bad-zubaani, sakht-kalaami [Rekhta]

[2100] راجع: 441

[2101] T: (حَنُوط) Khusbudaar cheezo'n ka murakkab jise murde ke jism par malte hain aur kafan par bhi lagaate hain [Rekhta]

farmaai. Phir aap apna sar-e-mubarak rakh kar so gae. Jab bedaar hue to phir muskuraa rahe the. Maine arz ki: Allah ke Rasool ﷺ! Aap kis baat par hans rahe the? Aap ne farmaya: "*Meri ummat se kuch log mujh par pesh kiye gae jo Allah ki raah mein jihaad karne aale hain. Wo us samandar par sawaar ho'nge jaise baadshah takht par hote hain, ya wo baadshaho'n ki tarah takhto'n par hain*". Maine arz ki: Aap Allah se mere liye dua kar de'n ke mujhe bhi un mein kar de. Aap ne farmaya: "*Tum pehle logo'n mein se ho*". Chunache Hazrat Umme Haraam ؓ ne Syedna Muawiya ؓ ke daur-e-hukumat mein samandari safar kiya aur khushki par utarne ke baad apni sawaari se gir padee'n aur wafaat paa gaee'n.[2102]

Baab 42: Jis Tarah Aasaan Ho Aadmi Usi Tarah Baith Sakta Hai

[6284] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne do (2) qism ke malbusaat aur do (2) tarah ki khareed o farokht se manaa farmaya tha. Ishtemaal as sammai "اشْتِمَالِ الصَّمَّاءِ" (Boli bakal[2103]) aur ek (1) hi kapde mein goth maar kar baithne se manaa farmaya, jabke aadmi ki sharamgaah par koi cheez na ho. Aur do (2) qism ki khareed o farokht ye hai ke mahez koi cheez phenkne ya usse haath se choone se bae[2104] pukhta ho jaae. Usse bhi aap ne manaa farmaya hai.[2105]

Hazrat Ma'mar, Muhammad bin Abi Hafs, aur Abdullah bin Budail ne Zohri se riwayat karne mein Sufyan ki mataaba-at ki hai.

Baab 43: Jo Logo'n Ke Saamne Sargoshi Kare Aur Jis Ne Zindagi Bhar Apne Saathi Ka Raaz Na Bataaya Aur Jab Wo Faut Hua To Uski Ittela Di

[6285 6286] Hazrat Ayesha ؓ se riwayat hai, unho'n ne bayaan kiya ke ham Nabi ﷺ ki tamaam azwaaj-e-mutahharaat aap ke paas thee'n. Ham mein se ek (1) bhi ghayab na thi. Us dauraan mein Syeda Fatima ؓ chalti hui aaee'n. Allah ki qasam! Unki chaal, Rasool Allah ﷺ ki chaal se alag na thi. Jab Aap ﷺ ne unhe'n dekha to farmaya: "*Meri lakht-e-jigar! Khush-aamadeed*". Phir unhe'n apni daaee'n ya baaee'n par bithaaya, uske baad unse aahista kuch kaha to wo bohot roee'n. Jab Rasool Allah ﷺ ne unka huzn o malaal dekha to dobaara unse sargoshi ki, us par wo hansne lagee'n. Tamaam azwaaj mein se maine un (Syeda Fatima ؓ) se kaha ke Rasool Allah ﷺ ne ham mein se sirf aap ko sargoshi ki khususiyat bakhshi hai, phir aap rone lagee'n. Jab Rasool Allah ﷺ uthe to maine unse poocha: Aap ﷺ ne aap ke kaan mein kya farmaya tha? Unho'n ne kaha ke main Rasool Allah ﷺ ka raaz-ifsha nahi karu'ngi. Phir jab aap ki wafaat ho gai to maine Syeda Fatima ؓ se kaha: Mera jo haq aap par hai main uska waasta deti hoo'n ke aap mujhe wo baat bata de'n. Unho'n ne kaha: Haa'n, ab bataa sakti hoo'n. Chunache unho'n ne mujhe bataaya ke jab Aap ﷺ ne pehli martaba mujhse sargoshi ki thi to farmaya tha: "*Jibraeel* ؑ *mujhse har saal ek (1) baar quran ka daur karte the, unho'n ne is saal do (2) baar mujh se quran ka daur kiya hai. Mera khayaal hai ke meri wafaat ka waqt qareeb aachuka hai. Tum Allah Ta'ala se darti raho aur sabr se kaam lena. Main tumhare liye behtareen meer-e-safar hu'nga*". Syeda ne farmaya: Us waqt mera rona jo aap ne dekha uski wajah yehi thi. Jab aap ne meri pareshaani dekhi to aap ne dobara mujh se sargoshi ki aur farmaya: "*Fatima Beti! Ky tum is baat par khush nahi ho ke jannat mein tum tamaam ahle imaan khawanteen ki sardar hogi, ya khwateen-e-ummat ki sardar hogi?*".[2106]

Baab 44: Chit Letne Ka Bayaan

[6287] Hazrat Abbaad bin Tameem ؓ se riwayat hai, wo apne chacha se bayaan karte hain ke unho'n ne kaha: Maine Rasool Allah ﷺ ko masjid mein chit lete dekha tha. Aap ne apni ek (1) taang doosri par rakhi hui thi.[2107]

[2102] راجع: 2788 2789

[2103] T: Insaan apna kapda apne kandhe par is tarah daale ke doosri taraf nangi ho aur us par koi kapda na ho. [RSB from Saheeh Bukhari H5820]

[2104] T: (بَيع) Farokht, bikri, bechne ka amal [Rekhta]

[2105] راجع: 367

[2106] راجع: 2623 2624

[2107] راجع: 475

Baab 45: Do (2) Aadmi Teesre Ko Chodkar Sargoshi Na Kare'n

Irshad-e-Baari Ta'ala hai: "Aye Imaan Waalo! Jab Tum Sargoshi Karo To (gunah, dushmani, aur rasool ki naa-farmaani par) Sargoshi Na Karo … (agar tum) Momin Ho".[2108]

Nez, farmaan-e-Ilaahi hai: "Aye Imaan Waalo! Jab Tum Rasool Se Sargoshi Karo To Sargoshi Se Pehle Sadqa Kiya Karo … Jo Tum Amal Karte Ho".[2109]

[6288] Hazrat Abdullah bin Umar ﵄ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab teen (3) shakhs ho'n to teesre se alaaheda ho kar do (2) aadmi aapas mein sargoshi na kare'n*".

Baab 46: Raaz Ki Hifaazat Karna

[6289] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne mujh se ek (1) raaz ki baat ki thi. Maine aap ke baad wo raaz kisi ko nahi bataaya. Hazrat Umme Sulaim ؓ ne bhi mujhse uske mutaalliq poocha to maine unhe'n bhi nahi bataaya.

Baab 47: Jab Teen (3) Se Ziyaada Aadmi Ho'n to (Do (2) Aadmiyo'n Ke) Sargoshi Karne Mein Koi Harj Nahi

[6290] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab tum teen (3) aadmi ho to teesre saathi ko chod kar do (2) aadmi aapas mein sargoshi na kiya kare'n, kyou'nke aisa karne se teesre ko ranj hoga. Agar log aapas mein mile-jule ho'n to koi harj nahi*".

[6291] Hazrat Abdullah bin Masood ؓ se riwayat hai, ke Nabi ﷺ ne ek (1) martaba kuch maal taqseem farmaya. Us par ansaar ansaar ke ek (1) shakhs ne kaha: Ye ek (1) aisi taqseem hai jis mein Allah ki raza maqsood nahi. Maine (dil mein) kaha: Allah ke Qasam! Main Nabi ﷺ ki khidmat mein jaau'nga, chunache main haazir-e-khidmat hua to us waqt aap ek (1) majlis mein baithe hue the, maine chupke se aap ke kaan mein baat ki. Aap ghusse se bhar gae, hatta ke aap ke chehra-e-anwar surkh ho gaya. Phir Aap ne farmaya: "*Moosa* ؑ *par Allah ki rahmat ho, unhe'n usse bhi ziyaada takleef pohonchaai gai magar unho'n ne sabr se kaam liya*".[2110]

Baab 48: Der Tak Sargoshi Karna

Irshad-e-Baari Ta'ala hai: "Jab Wo Sargoshi Karte Hain".[2111] Aayat-e-karima mein "نَجْوَىٰ", naajiyat fe'l (فعل) ka masdar hai. Is muqaam par un logo'n ki sifat waaqe ho rahi hai. Iske maane hain ke wo baaham sargoshi karte hain.

[6292] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke namaz ke liye iqaamat kahi gai, jabke ek (1) aadmi Rasool Allah ﷺ se sargoshi mein masroof tha. Wo der tak sargoshi karta raha, hatta ke aap ke Sahaba Ikram ؓ ko neend aane lagi, phir aap uthe aur logo'n ko namaz padhaai.[2112]

Baab 49: Sote Waqt Ghar Mein Aag Na Rehne Di Jaae

[6293] Hazrat Ibne Umar ﵄ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab tum sone lago to ghar mein aag na chodo*".

[6294] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne bayaan kiya ke madina taiyyaba mein ek (1) ghar raat ke waqt ahle-khaana samet jal gaya. Nabi ﷺ ko unke mutaalliq bataaya gaya to aap ne farmaya: "*Aag tumhari dushman hai, is liye jab sone lago to usey bujha diya karo*".

[6295] Jab Jaabir ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*(Sote waqt) Bartan dhaanp liya karo, darwaze band kar liya karo, aur chiraagh bujha diya karo, kyou'nke basa-auqaat choohiya chiraagh ki batti kheench leti hai aur ghar waalo'n ko jalaa deti hai*".[2113]

[2108] Surah al Mujaadila: 9-10

[2109] Surah al Mujaadila: 12-13

[2110] راجع: 3150

[2111] Surah al Isra: 47

[2112] راجع: 3280

[2113] راجع: 3280

Faaeda: Raat ko sote waqt aag, koele waali angeethi, gas ya bijli ke heater aur batti waale chiraagh waghaira bujha kar sona chaahiye, warna nuqsaan ho sakta hai, nez is qism ke haadissaat mein dar-haqeeqat shaitan harkat ka amal-dakhal hota hai. Is li uske shar se hamesha Allah ki panaah maangte rehna chaahiye. والله المستعان

Baab 50: Raat Ke Waqt Darwaze Band Karna

[6296] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab raat ko sone lago to chiraagh bujha diya karo, darwaze band kar diya karo, mashkeezo'n ka mu'n baandh liya karo, aur khane-peene ki cheeze'n dhaanp diya karo*".

Hamaam ne kaha: Mera khayaal hai ke aap ne ye bhi farmaya: "*Agarche ek (1) lakdi hi se ho*".

Baab 51: Bada Hone Ke Baad Khatna Karna Aur Baghlo'n Ke Baal Ukhaadna

[6297] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Paanch (5) cheeze'n fitrati hain: Khatna karna, zer-e-naaf baal mondna, baghlo'n ke baal ukhedna, mooche'n choti karna, aur naakhun kaatna*".[2114]

[6298] Hazrat Abu Huraira ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Hazrat Ibrahim ﷺ ne assi (80) saal ki umar mein apna khatna kiya aur teesha[2115] se kiya*".

Ek (1) riwayat mein lafz "قَدُّوْمِ" jagah mein apna khatna kiya.

[6299] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha ke Hazrat Ibne Abbas ﷺ se poocha gaya ke jab Nabi ﷺ ki wafaat hui to aap ki umar kya thi? Unho'n ne farmaya: Us waqt mera khatna ho chuka tha. Arab logo'n ki aadat thi ke jab tak ladka jawaani ke qareeb na hota uska khatna na karte the.[2116]

[6300] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ki wafaat hui to mera khatna ho chuka tha.[2117]

Baab 52: Har Khel-koood Jo Allah Ki Itaa-at Se Ghaflat Ka Baais Ho Wo Haraam Hai Aur Jis Ne Kaha Aao Juaa Khele'n, Uska Kya Hukum Hai?

Irshad-e-Baari Ta'ala hai: "Kuch Log Aise Hain Jo Khel Tamaashe Ki Baate'n Khareedte Hain….".[2118]

[6301] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se jis ne qasam uthaai aur qasam mein laat aur uzza ka naam liya to wo fauran "لَا إِلٰهَ إِلَّا اللهُ" kahe aur jisne apne saathi se kaha aao, main tumhare saath juaa kehlta hoo'n to usey chaahiye ke wo sadqa kare*".

Baab 53: Imaarat Banaana Kaisa Hai?

Hazrat Abu Huraira ﷺ, Nabi ﷺ se bayaan karte hain: "*Qiyamat ki nishaaniyo'n mein se ye bhi hai ke jis waqt maweshi charaane waale mahallaat banaane mein ek-doosre par fakhr kare'nge*".

[6302] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke maine khud ko Nabi ﷺ ke saath dekha ke maine (aap ke zamaana-e-mubarak mein) apne haatho'n se ek (1) ghar banaaya, jo mujhe bearish se mehfooz rakhta aur dhoop mein saaya faraaham karta tha. Allah ki makhlooq mein se kisi ne us kaam mein meri madad nahi ki.

[6303] Hazrat Ibne Umar ﷺ hi se riwayat hai, unho'n ne kaha: Allah ke Qasam! Maine Nabi ﷺ ki wafaat ke baad koi eent kisi eent par nahi rakhi aur na koi baagh hi lagaaya hai.

[2114] راجع: 5889

[2115] T: (تِيْشَه) Teesha ki jamaa, ek (1) aala jisse badhai lakdi taraashte hain, haath se chalaane waali chote daste waali kulhaadi [Rekhta]

[2116] Dekhiye: 6300

[2117] راجع: 6299

[2118] Surah Luqman: 6

Sufyan ne kaha: Maine unki ye baat unke ahle-khaana se zikr ki too unho'n ne kaha: Allah ke Qasam! Unho'n ne ghar banaaya tha. Sufyan kehte hain ke maine kaha: Phir unho'n ne ye baat ghar banaane se pehle kahi hogi.

بسم الله الرحمان الرحيم

80: Kitab ud Daawaat (Duaao’n Se Mutaalliq Ahkaam o Masaael) كِتَابُ الدَّعَوَاتِ

Irshad-e-Baari Ta’ala hai: “(Tumhare Rabb ne farmaya hai ke) Tum Mujhse Dua Karo, Main Tumhari Dua Qubool Karu’nga”.[2119]

Baab 1: Har Nabi Ki Ek (1) Dua Zaroor Qubool Hoti Hai

[6304] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne famraya: “*Har nabi ke liye ek (1) dua maqbool thi, jo usne duniya mein Karli. Lekin main chaahta hoo’n ke apni dua ko aakhirat mein apni ummat ki sifaarish ke liye mehfooz rakhu’n*”.[2120]

[6305] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Har nabi ne Allah Ta’ala se sawaal kiya*”. Ya farmaya: “*Har nabi ke liye ek (1) makhsoos dua thi, jo unho’n ne maangi to wo qubool hui, lekin maine apni dua qiyaamat ke din apni ummat ki sifaarish ke liye mehfooz rakhi hui hai*”.

Faaeda: Hazrat Abu Huraira ﷺ se marwi ek (1) riwayat mein hai ke Rasool Allah ﷺ ne farmaya: “*Qiyamat ke din meri sifaarish har us shakhs ke liye qubool hogi jo meri ummat se is haalat mein faut hua ho ke usne Allah ke saath shirk na kiya ho*”.[2121]

Baab 2: Behtaren Istighfaar

Irshad-e-Baari Ta’ala hai: “Apne Rabb Se Maghfirat Talab Karo, Yaqeenan Wo Hamesha Se Bohot Moaaf Karne Waala Hai”[2122]

Nez farmaan-e-Ilaahi hai: “(Bahisht un logo’n ke liye taiyyaar ki gai hai) Jin Se Jab Koi Be-hayaai Ka Kaam Sarzad Ho Jaata Hai, Ya Wo Apni JAano’n Par Zulm Karte Hain (to Allah ko yaad karte hain)”.[2123]

[6306] Hazrat Shaddaad bin Aws ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Syed-ul-istighfaar ye (wazeefa) hai ke tu kahe: Aye Allah! Tu mera Rabb hai. Tere siwa koi maabood-e-bar-haq nahi. Toone mujhe paida kiya hai aur main tera hi banda hoo’n. Main apni taaqat ke mutaabiq tere ehed o paimaan par kaarband*[2124] *hoo’n. Main un buri harkato’n se teri panaah chaahta hoo’n jo maine ki hain. Jo teri nemate’n hain, main unka iqraar karta hoo’n aur main apne gunaho’n ka bhi eteraaf karta hoon. Meri maghfirat karde. Bila-shubha tere siwa koi bhi gunah moaaf karne waala nahi*”. Aap ﷺ ne farmaya: “*Jisne is istighfaar par yaqeen rakhte hue dil ki gehraai se ise padha, phir shaam hone se pehle usi din uska intiqaal ho gaya to wo jannati hai. Aur jisne in alfaaz par yaqeen rakhte hue raat ke waqt inko padh liya, phir uska subah hone se pehle intiqaal ho gaya to wo jannat hai*”.[2125]

Baab 3: Nabi ﷺ Ka Shab o Roz Mein Istighfaar KArna

[6307] Hazrat Abu Huraira ﷺ se riwayat hai, unho’n ne kaha ke maine Rasool Allah ﷺ se suna, aap ne farmaya: “*Allah ki qasam! Main ek (1) din mein Allah ke huzoor sattar (70) martaba se ziyaada istighfaar aur tauba karta hoo’n*”.

Baab 4: Tauba Ka Bayaan

Hazrat Qatada ne kaha: “تَوْبَةً نَّصُوْحًا”[2126] se sacchi aur khaalis tauba muraad hai.

[2119] Surah Ghaafir: 60
[2120] Dekhiye: 7474
[2121] Saheeh Muslim: al Iman: H491(199)
[2122] Surah Nooh: 12
[2123] Surah aale Imran: 135
[2124] T: (کار بَنْد) Taameel karne waala, amal karne waala, paabandi aur maamool ke saath kisi kaam ko anjaam dene waala [Rekhta]
[2125] Dekhiye: 6323
[2126] Surah at Tahreem: 8

[6308] Hazrat Haaris bin Suwaid se riwayat hai, unho'n ne kaha ke Hazrat Abdullah bin Masood ؓ ne hame'n do (2) hadeese'n bayaan kee'n. Ek (1) to Nabi-e-Kareem ﷺ se thi aur doosri apni taraf se. Unho'n ne kaha: Momin apne gunaho'n ko is tarah mehsoos karta hai goya wo kisi pahaad ke neeche baitha hai aur wo darta hai ke mabaada wo us par gir jaae. Aur bad-kaar apne gunaaho'n ko us makkhi ki tarah khayaal karta hai jo uski naak ke paas se guzari aur usne apne haath se you'n uski taraf ishaara kiya. Abu Shihaab ne apni naak par apne haath ke ishaare se uski kaifiyat bayaan ki, phir unho'n ne hadees abyaan ki ke aap en farmaya: Allah Ta'ala apne b ande ki tauba se us shakhs se bhi ziyaada khush hota hai jis ne kisi pur-khatar muqaam par padaao kiya, uske paas sawaari bhi thi jis par uske khaane-peene ka saamaan tha. Usne wahaa'n apna sar rakha aur so gaya. Jab bedaar hua to uski sawaari ghayab thi, hatta ke us par garmi, piyaas, ya koi aur cheez jise Allah Ta'ala ne chaaha uska ghalba hua to usne (apne dil mein) kaha ke usey ab waapas jaana chaahiye. Chunache jab waapas jaane laga to phir wahee'n so gaya. Jab neend se sar uthaaya to uski sawaari wahaa'n maujood thi.

Abu Awaana aur Jarir ne Amash se riwayat karne mein Abu Shihaab ki mataaba-at ki hai.

Shu'ba aur Abu Muslim ne ise Amash se bayaan kiya, Ibrahim Taimi se, unho'n ne Haaris bin Suwaid se. Abu Muawiya ne kaha: Ham se Amash ne bayaan kiya, unho'n ne Umaarah se, unho'n ne Aswad bin Yazid se, unho'n ne Hazrat Abdullah bin Masood ؓ se.

Doosri sanad ke mutaabiq unho'n ne Ibrahim Taimi se, unho'n ne Haaris bin Suwaid se, unho'n ne Hazrat Abdullah bin Masood ؓ se is hadees ko bayaan kiya.

[6309] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala apne bande ki tauba se us shakhs ki nisbat ziyaada khush hota hai jiska oont maayooosi ke baad usey achaanak mil gaya ho, halaa'nke wo kisi chatiyal maidaan mein gumm ho gaya tha*".

Baab 5: Daae'n Karwat Letna

[6310] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ raat ko gyaara rakate'n padhte, phir jab fajr tuloo ho jaati to halki si do (2) rakate'n padhte. Uske baad aap apne daaee'n pehlu let-jaate hatta ke moazzin aata aur aap ko namaz ki ittela deta.[2127]

Baab 6: Raat Ko Baa-wazoo Sona

[6311] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mujh se farmaya: "*Jab tu bistar par aane ka iraada kare to wazoo kar jaisa namaz ke liye wazoo karta hai, phir daaee'n karwat par leit kar ye dua padh: Aye Allah! Maine apne aap ko teri itaa-at mein de diya, apna sab kuch tere supurd kar diya, apne muaamalaat tere hawaale kar diye, tere azaab se darte hue aur tujh se sawaab ki ummeed rakhte hue, tere siwa koi panaah-gaah ya najaat ki jagah nahi. Main teri kitaab par imaan laaya jo toone naazil ki aur tere nabi ko tasleem kiya, jo toone mab-oos kiya*". Maine in kalimaat ko dohraate waqt you'n keh diya: "Main tere us rasool par imaan laaya jise toone bheja". Aap ﷺ ne farmaya: "*Nahi (nahi is tarah kaho:) Main tere nabi par imaan laaya jise toone mab-oos kiya*".[2128]

Baab 7: Jab Sone Lagey To Kya Padhe?

[6312] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ jab bistar par tashreef le jaate to kehte: "*Tere hi naam ke saath main sota aur jaagta hoo'n*". Aur jab bedaar hote to ye dua padhte: "*Tamaam taareefe'n usi Allah ke liye hain jis ne hame'n maarne ke baad zinda kiya aur usi ki taraf uth kar jaana hai*".

"تُنْشِرُهَا" ke maane hain: Tum usey nikaal kar uthaate ho.[2129]

[2127] راجع: 626
[2128] راجع: 247
[2129] Dekhiye: 6313 6324 7394

Faaeda: Badan se rooh ka taalluq khatam hone ka naam maut hai. Ye inqitaa[2130] kabhi sirf zaahiri taur par hota hai, jaisa ke neend ki haalat. Isi munaasebat ki wajah se neend ko maut ka saathi kaha jaata hai aur kabhi ye inqitaa-e-zaahiri aur baatini dono tarah se hota hai. Ye maaroof maut hai. Mazkoora hadees mein maut ka itlaaq neend ki haalat par kiya gaya hai.[2131]

[6313] Hazrat Baraa bin Aazib ؓ se riwayat hai ke Nabi ﷺ ne ek (1) aadmi ko hukum diya, doosri riwayat ke mutaabiq ek (1) aadmi ko wasiyyat farmaai: "*Jis waqt tu bistar par aane ka iraada kare to ye dua padh: Aye Allah! Maine apni zaat ko tere taabe kar diya aur apne tamaam muaamalaat ko tere hawaale kar diya. Maine apne chehra teri taraf mutawajja kiya aur apni pusht ko teri taraf jhukaa diya. Sawaab ki ummeed rakhte hue aur tere azaab se darte hue. Tere siwa na koi panaah-gaah hai aur na jaae najaat. Main teri us kitaab par imaan laaya jise toone naazil farmaya aur tere us nabi par imaan laaya jise toone bheja*". "*Agar tu aisi haalat par mar gaya to fitrat-e-islaam par marega*".[2132]

Baab 8: Sote Waqt Daayaa'n Haath Daae'n Rukhsaar Ke Neeche Rakhna

[6314] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ jab bistar par leit-te to apna haath apne rukhsaar ke neeche rakhte aur ye dua padhte: "*Aye Allah! Main tere naam ke saath sota aur bedaar hota hoo'n*". Aur jis waqt bedaar hote to ye dua padhte: "*Sab taareefe'n us Allah ke liye hain jisne hame'n maut dene ke baad zinda kiya aur usi ki taraf uth kar jaana hai*".[2133]

Baab 9: Daaee'n Karwat Par Sona

[6315] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ jab apne bistar par tashreef laate to daae'n karwat par leit kar dua padhte: "*Aye Allah! Maine apni jaan tere supurd kardi aur apna chehra teri taraf mutawajja kar diya. Apna muaamala tere hawaale kar diya aur apni pusht teri taraf jhuka di. Ye sab kuch tera shauq rakhte hue aur tujh se darte hue kiya. Tere siwa na koi panaah-gaah hai aur na muqaam-e-najaat. Main teri us kitaab par imaan laaya jo toone utaari aur tere us nabi ko maan liya jise toone mab-oos kiya*". Rasool Allah ﷺ ne farmaya: "*Jo shakhs ye kalimaat padhe, phir usi raat faut ho jaae to fitrat-e-islaam par faut hoga*".[2134]

Baab 10: Jab Koi Raat Ko Bedaar Ho To Kaunsi Dua Padhe?

[6316] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke main apni khaala Maimoona ؓ ke yahaa'n ek (1) raat soya. Nabi ﷺ (us raat) uthe. Aap ne hawaaej-e-zarooriya[2135] ko poora karne ke baad apna chehra dohya, phir dono haath dhoe, aur so gae. Phr uthe aur mashkeeze ke paas aae, uska tasma khola, hpir usse darmiyaana wazoo kiya, ziyaada paani na giraaya, albatta paar har jagah pohoncha diya, phir aap ne namaz padhi. Main bhi utha, lekin uthne mein kuch taakheer ki, is baat ko naapasand karte hue ke aap ye khayaal farmae'nge ke main aap ka haal dekh raha hoo'n. Bahar-haal maine wazoo kiya aur jab aap khade ho kar namaz padhne lagey to main bhi aap ki baaee'n taraf khada ho gaya. Aap ne mera kaan pakad kar mujhe daaee'n taraf kar diya. Aap ki terah (13) rakat poori ho gaee'n to aap leit gae, phir so gae, yahaa'n tak ke kharaate lene lagey. Aap ki aadat thi ke jab aap sote to aap ke saans mein aawaaz paida hone lagti thi. Hazrat Bilal ؓ ne aap ﷺ ko namaz ki ittela di to aap ne namaz padhi, lekin wazoo na kiya, aap in alfaaz mein dua karte the: "*Aye Allah! Mere dil mein noor bhar de, meri nazar mein noor paida farma, mere kaano'n mein noor, mere daae'n noor, mere baae'n noor, mere oopar noor, mere neeche noor, mere aage noor, mere peeche noor aur mujhe noor ataa farma*".

(Raawi-e-hadees) Kuraib ne kaha: Insaani badan (taaboot) mein saat (7) mazeed azaa ka zikr kiya. Phir main Hazrat Abbas ؓ ki aulaad mein se ek (1) aadmi ko mila, unho'n ne mujh se unke mutaalliq bayaan kiya ke mere patthe,

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[2130] T: (اِنْقِطاع) Alaahadgi, munqata hona, silsile ka khaatma, ikhtetaam [Rekhta]

[2131] Fath-ul-Baari: V11 P137

[2132] راجع: 247

[2133] راجع: 6312

[2134] راجع: 247

[2135] T: (حَوائِجِ ضَرُورِیَّہ) Peshab, paikhaana waghaira ki haajat [Rekhta]

mera gosht, mera khoon, mere baal, aur mera chamda un sab mein noor bhar de. Unke alaawa do (2) aur cheezo'n ka zikr bhi kiya.[2136]

[6317] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ jab raat ke waqt tahajjud ke liye khade hote to ye dua padhte: "*Aye Allah! Tere hi liye tamaam taareefe'n hain. Aasmaan o zameen aur jo kuch in mein maujood hai, tu un sab ko raushan karne waala hai. Tere hi liye tamaam taareefe'n hain. Tu aasmaan o zameen aur un mein maujood tamaam cheezo'n ko qaaem rakhne waala hai. Tere hi liye tamaam taareefe'n hain. Tu haq hai. Tera waada bar-haq, teri baat mabni-bar-haqeeqat, teri mulaqaat bhi haq, jannat haq, dozakh haq, qiyaamat haq, tamaam ambiya bar-haq aur Muhammd-ur-Rasool Allah ﷺ bhi bar-haq hain. Aye Allah! Maine khud ko tere subpurd kiya, tujh par bharosa kiya, tujh par imaan laaya, teri taraf rujoo kiya, tere sabab khusoomat*[2137] *karta hoo'n, aur teri taraf faisla le jaata hoo'n. Is liye meri agli-pichli khataao'n ko moaaf karde, wo khataae'n bhi jo maine khufiya ki hain aur wo jo bar-sar-e-aam ki hain. Tu hi sab se pehle aur sab se baad mein hai. Tere siwa koi maabood-e-bar-haq nahi*".[2138]

Baab 11: Sote Waqt Takbeer o Tasbeeh Padhna

[6318] Hazrat Ali ﷺ se riwayat hai ke Syeda Fatima ﷺ ko chakki peesne ki wajah se haatho'n mein takleef ka aariza[2139] hua, to wo Nabi ﷺ ki khidmat mein ek (1) khaadim lene ke liye haazir huee'n. Aap us waqt ghar mein maujood nahi the. Unho'n ne Hazrat Ayesha ﷺ se iska zikr kiya. Jab aap tashreef laae to Hazrat Ayesha ﷺ ne aap se uska zikr kiya. (Hazrat Ali ﷺ ne) bayaan kiya ke Aap ﷺ hamaare ghar tashreef laae, jabke ham us waqt apne bistaro'n mein leit chuke the. Maine uthne ka iraada kiya to aap ne farmaya: "*You'n hi lete raho*". Phir aap hamaare darmiyan baith gae, hatta ke maine aap ke qadmo'n ki thandak apne seene mein mehsoos ki. Uske baad aap ne farmaya: "*Kya main tum dono ko wo cheez na bataau'n jo tumhare liye khaadim se behtar ho? Jab tum apne bistar par jaane lago, ya sone ke liye bistaro'n mein aao to chauntees (34) martaba Allahu Akbar, tenteen (33) martaba Subhan-Allah, aur tentees (33) martaba Alhamdulillah kaho, ye tumhare liye khaadim se behtar hai*".

Shu'ba ne Khalid se, unho'n ne Ibne Sireen se is tarah bayaan kiya ke Subhan-Allah chaunteen (34) martaba kaho.[2140]

Baab 12: Sote Waqt Shaitan Ke Shar Se Panaah Talab Karna Aur Quran Ki Tilaawat Karna

[6319] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ jab khwaab-gaah meint tashref le jaate to apne haatho'n par damm karte, muawwizaat padhte, phir dono haath apne jism-e-mubarak par pherte.[2141]

Baab 13: Bila-unwaan

[6320] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab tum mein se koi apne bistar par leitne ka iraada kare to pehle usey apni chaadar ke kinaare se jhaad le, kyou'nke wo nahi jaanta ke uske baad kya cheez daakhil ho gai hai. Phir ye dua padhe: Aye Mere Rabb! Tere naam se maine apna pehlu rakha hai aur teri quwwat se main usey uthaau'nga. Agar toone meri jaan ko rok liya to us par rahem karna aur agar usey chod diya to uski hifaazat karna jis tarah tu apne nek logo'n ki hifaazat karta hai*".

Abu Zamrah (أَبُوْ ضَمْرَةَ) aur Ismail bin Zakariyya ne Obaidullah se riwayat karne mein Zuhair bin Muawiya ki mataaba-at ki hai.

Yahya aur Bishr ne Obaidullah se bayaan kiya, unho'n ne Saeed se, unho'n ne Hazrat Abu Huraira ﷺ se, unho'n ne Rasool Allah ﷺ se is hadees ko bayaan kiya.

Maalik aur Ibne Ajlaan ne Saeed se, unho'n ne Abu Huraira ﷺ se, unho'n ne Nabi ﷺ se is riwayat ko bayaan kiya.[2142]

[2136] راجع: 117

[2137] T: (خُصُومَت) Jhagda, dushmani, adaawat [Rekhta]

[2138] راجع: 1120

[2139] T: (عارضَه) Marz, bimaari, rog [Rekhta]

[2140] راجع: 3113

[2141] راجع: 5017

[2142] Dekhiye: 7393

Baab 14: Aadhi Raat Ko Dua Karna

[6321] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Hamaara Rabb Tabaarak wa Ta'ala har raat aasmaan-e-duniya ki taraf nuzool farmata hai. Jab raat ka aakhri-tihaai hissa baaqi reh jaata hai, to farmata hai: Kaun hai jo mujhse dua kare, main uski dua ko sharf-e-qubooliyat se nawaazu'n? Kaun hai jo mujhse maange main usey ataa karu'n? Kaun hai jo mujhse bakhshish talab kare main usey bakhs hoo'n?*"[2143]

Baab 15: Bait-ul-Khula Mein Jaane Ki Dua

[6322] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ jab bait-ul-khula mein jaate to ye dua padhte: "*Aye Allah! Main nar aur maada khabees jinnat se teri panaah talab karta hoo'n*".[2144]

Baab 16: Subah Ke Waqt Kaunsi Dua Padhe?

[6323] Hazrat Shaddaad bin Aws ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Sab se umda istighfaar ye hai: "Aye Allah! Tu mera Rabb hai. Tere siwa koi maabood-e-bar-haq nahi. Toone mujhe paida kiya aur main tera banda hoo'n. (Imkaani hadd tak) Main tere ehed aur waade par qaaem hoo'n, teri jo nemate'n mujh par hain, main unka iqraar karta hoo'n aur apne gunaaho'n ka motarif*[2145] *hoo'n. Tu mere gunaho'n ko moaaf karde. Tere siwa gunaaho'n ko moaaf karne waala koi nahi. Main apne gande kirdaar se teri panaah ka taalib hoo'n". Agar kisi ne raat hote ye dua padhi, phir faut ho gaya to wo jannat mein jaaega, ya wo ahle jannat mein se hai. Aur agar kisi ne ye dua subah ke waqt padhi aur usi din uska intiqaal ho gaya to bhi aisa hi hoga".*[2146]

[6324] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ jab sone ka iraada karte to ye dua padhte: "*Aye Allah! Tere naam ke saath main sota hoo'n aur bedaar hota hoo'n*". Aur jab neend se bedaar hote to ye dua padhte: "*Tamaam taareefe'n us Allah ke liye hain jisne hame'n maut ke baad zindagi bakhshi aur usi ki taraf uth kar jaana hai*".[2147]

[6325] Hazrat Abu Zar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ jab apni khwaab-gaah mein jaate to kehte: "*Aye Allah main tere hi naam se sota aur bedaar hota hoo'n*". Aur jab bedaar hote to farmate: "*Tamaam taareefe'n us Allah ke liye jis ne hame'n maarne ke baad zinda kiya aur usi ki taraf waapas jaana hai*".[2148]

Baab 17: Namaz Mein Dua Karna

[6326] Hazrat Abu Bakar Siddiq ؓ se riwayat hai, unho'n ne Nabi ﷺ se arz ki: Mujhe koi aisi dua sikha deejiye jise main dauraan-e-namaz mein padha karu'n. Aap ne farmaya: "*Ye dua padha karo: Aye Allah! Maine apni jaan par bohot zulm kiya hai, gunaaho'n ko tere siwa aur koi moaaf karne waala nahi hai, lehaaza tu apne yahaa'n meri maghfirat karde aur mujh par rahem farma, yaqeenan tu bohot ziyaada bakhshne waala intehaai meherbaan hai*".

Amr bin Haaris ne bhi is hadees ko Yazid se, unho'n ne Abul Khair se, unho'n ne Hazrat Abdullah bin Amr ؓ se suna ke, Hazrat Abu Bakar Siddiq ؓ ne Nabi ﷺ se arz ki.[2149]

[6327] Hazrat Ayesha ؓ se riwayat hai, unho'n ne darj-e-zel aayat: "Apni Namaz Na Bohot Zor-zor Se Padhe Na Bilkul Aahista Aawaaz Se"[2150] ke mutaalliq farmaya ke ye dua ke baare mein naazil hui.[2151]

[6328] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke ham namaz mein ye kaha karte the: Allah par salaam ho, falaa'n par salaam ho, to Nabi ﷺ ne ek (1) din farmaya: "*Allah to khud salaam hai, is liye jab tum mein se koi namaz mein baithe to kahe: "التَّحِيَّاتُ لِلّٰهِ ... الصَّالِحِيْنَ" tak. Jab namaz padhne waala ye kahega to uska salaam zameen o aasmaan mein rehne waale Allah ke har nek bande ko pohonchega.*

[2143] راجع: 1145

[2144] راجع: 142

[2145] T: (مُعْتَرِف) Eteraaf karne waala, iqraar karne waala, tasleem karne waala, qaael [Rekhta]

[2146] راجع: 6306

[2147] راجع: 6312

[2148] Dekhiye: 7395

[2149] راجع: 834

[2150] Surah al Isra: 110

[2151] راجع: 4723

“أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ” *Uske baad usey sana yaane dua mein ikhtiyaar hai jo chaahe maange*”.[2152]

Baab 18: Namaz Ke Baad Dua

[6329] Hazrat Abu Huraira ؓ se riwayat hai ke Sahaba Ikram ne (Rasool Allah ﷺ se) Arz ki: Allah ke Rasool ﷺ! Maaldaar log buland darajaat aur daaimi nemate’n le gae. Aap ﷺ ne farmaya: “*Wo kaise?*” Sahaba Ikram ؓ ne ar zki: Jis tarah ham namaz padhte hain wo bhi padhte hain, jis tarahm ham jihaad karte hain wo bhi karte hain, aur iske saath-saath wo apna zaaed maal bhi kharch karte hain, jabke hamaare paas maal nahi hai. Aap ﷺ ne farmaya: “*Kya main tumhe’n ek (1) aisi cheez ki khabar na doo’n jis par amal karke tum us shakhs ko paa loge jo tum se pehle guzra hai, aur apne baad aane waalo’n par sabqat le jaaoge, aur koi shakhs utna sawaab na haasil kar sakega jo tum ne kiya hoga, siwaae us soorat ke, ke jab wo bhi wohi amal kare jo tum karoge. Wo ye ke tum har namaz ke baad dus (10) martaba Subhan-Allah, dus (10) martaba Alhamdulillah, aur dus (10) martaba Allahu Akbar padha karo*”.

Obaidullah bin Umar ne Sumai “سُمَيٍّ” se riwayat karne mein Warqa ki mataaba-at ki hai. Nez is hadees ko Ibne Ajlaan ne Sumai aur Raja bin Haiwah se riwayat kiya. Isi tarah Jarir ne Abdul Aziz bin Rufai se, unho’n ne Abu Saaleh se, unho’n ne Abu Darda se is hadees ko bayaan kiya hai. Iske alaawa suhail ne apne baap se, unho’n ne Hazrat Abu Huraira ؓ se aur unho’n ne Nabi ﷺ se is riwayat ko bayaan kiya hai.[2153]

Faaeda: Ek (1) riwayat mein hai ke fuqaraa o muhajireen dobaara Rasool Allah ﷺ ki khidmat mein haazir hue aur arz ki: Allah ke Rasool ﷺ! Hamaare maaldaar bhaiyyo’n ko hamaare amal ka pataa chal gaya hai aur unho’n ne bhi usey shuru kar diya hai, to Rasool Allah ﷺ ne farmaya: “*Ye Allah ka fazal hai, wo jise chaahta hai ataa karta hai*”.[2154]

[6330] Hazrat Warraad (وَرَّاد) se riwayat hai, unho’n ne kaha ke Hazrat Mugheera bin Shu’ba ؓ ne Hazrat Ameer Muawiya ؓ ko khat likha ke Rasool Allah ﷺ har namaz ke baad jab salaam pherte to kaha karte the: “*Allah ke siwa koi maabood bar-haq nahi. Wo tanha hai uska koi shareek nahi. Baadshahat usi ke liye hai aur tamaam taareefo’n ka sazawaar bhi wohi hai aur wo har cheez par pori qudrat rakhne waala hai. Aye Allah! Jo kuch toone diya hai usey koi rokne waala nahi. Aye Allah! Jo kuch toone rok liya, usey koi dene waala nahi. Kisi maaldaar ya buzurg ko (teri ibaadat ki bajaae) uska maal ya buzurgi nafaa nahi pohoncha sakta*”.

Shu’ba ne Mansoor se bayaan karte hue kaha ke maine is hadees ko Hazrat Musaiyyib se suna hai.[2155]

Baab 19: Irshad-e-Baari Ta’ala “Aur Aap Unke Liye Dua-e-Rahmat Kare’n” Aur Jis Ne Apne Liye Dua Karne Ke Bajaae Apne Bhai Ke Liye Dua Ki, Uska Bayaan

Hazrat Abu Moosa Ashari ؓ kehte hain ke Nabi ﷺ ne baae’n-alfaaz dua ki: “*Aye Allah! Abu Aamir Obaid ki maghfirat farmaya... Aye Allah! Abdullah bin Qais ke gunaah moaaf karde*”.

[6331] Hazrat Salama bin Akwa ؓ se riwayat hai, unho’n ne kaha ke ham Nabi ﷺ ke hamraah khybar ki taraf gae, logo’n mein se ek (1) aadmi ne kaha: Aye Aamir! Agar tum hame’n apne ash’aar sunaao to bohot accha hoga. Chunache wo hudee padhne lagey. Iska aaghaaz kiya: Allah ki qasam! Agar Allah na hota to ham hidaayat na paate. Uske baad doosre ash’aar bhi padhe, lekin wo mujhe yaad nahi hain. Rasool Allah ﷺ ne farmaya: “*Oonto’n ko chalaane waala ye shakhs kaun hai?*” Sahaba Ikram ؓ ne kaha: Ye Aamir bin Akwa hain. Aap ne farmaya: “*Allah us par rahem kare*”. Sahaba Ikram mein se ek (1) aadmi ne kaha: Allah ke Rasool ﷺ! Kaash aap hame’n unse mazeed nafaa uthaane dete. Phir jab saff-bandi hui to musalmano ne kaafiro’n se jung ki. (Choo’nke Hazrat Aamir ؓ ki talwaar choti thi, is liye) Wo apni talwaar hi se zakhmi ho gae aur unki maut waaqe ho gai. Shaam hui to logo’n ne jagah-jagah aag jalaai. Rasool Allah ﷺ ne dariyaaft farmaya: “*Ye aag kaisi hai? Ise ky cheez pakaane ke liye jalaaya gaya hai?*” Sahaba Ikram ne arz ki: Gharelu gadho’n ka gosht pakaane ke liye ise jalaaya gaya hai. Aap ﷺ ne farmaya:

[2152] راجع: 831
[2153] راجع: 843
[2154] Saheeh Muslim: al Masaajid: H1347(595)
[2155] راجع: 844

"*Jo kuch un handiyo'n mein hai, usey phenk do, phir unhe'n bhi tod do*". Ek (1) aadmi ne arz ki: Allah ke Rasool ﷺ! Kya jo kuch un mein hai usey phenk de'n aur handiyaa'n dho le'n? Aap ne farmaya: "*Accha yehi kar lo*".[2156]

Faaeda: Hazraat-e-Sahaba Ikram mein ye maaroof tha ke ghazwe mein Rasool Allah ﷺ jis shakhs ke liye rahem ki dua karte wo zinda na rehta, balke sahheed ho jaata. Is liye unho'n ne kaha: Allah ke Rasool ﷺ! Kaash! Hame'n unki zindagi se mazeed bahra-war[2157] hone ka mauqa milta.

[6332] Hazrat Abdullah bin Abi Awfa ؓ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ke paas koi sadqa le kar aata to aap you'n dua karte: "*Aye Allah! Falaa'n ki aal aur aulaad par rahem farma*". Mere waalid sadqa laae to aap ne is tarah dua farmaai: "*Aye Allah! Abu Awfa ki aal-aulaad par rahmate'n naazil farma*".[2158]

[6333] Hazrat Jarir ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mujhse farmaya: "*Kya tum mujhe dhul-khalasah se aaraam nahi pohonchaate?*" …Wo ek (1) aisa buth tha jiski zamaana-e-jaahiliyyat mein log pooja karte the. Usey Ka'aba-e-yamaaniya kaha jaata tha… Maine arz ki: Allah ke Rasool ﷺ! Main is khidmat ke liye haazir hoo'n, lekin main ghode par jam kar nahi baith sakta. Aap ﷺ ne mere seene par thapki dete hue dua farmaai: "*Aye Allah! Ise saabit qadmi ataa farma. Ise hidaayat karne waala aur hidaayat-yaafta bana*". Hazrat Jarir ؓ ne farmay: Phir main apni qaum Ahmas ke pachaas (50) aadmi le kar nikla. …basa auqaat Sufyan bin Uyayna ne you'n naqal kiya: Main apni qaum ki ek (1) jamaat le kar nikla… Aur wahaa'n gaya, phir us buth ko jalaa kar raakh kar diya. Uske baad main Nabi ﷺ ki khidmat mein haazir hua aur arz ki: Allah ke Rasool ﷺ! Allah ke Qasam! Maine aap ke paas nahi aaya jab tak maine usey jaley hue khaarishi oont ki trah nahi kar diya. Aap ﷺ ne qabila-e-ahmas aur unke ghod-sawaaro'n ke liye dua farmaai.[2159]

[6334] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Hazrat Umme Sulaim ؓ ne Nabi ﷺ se arz ki: Ye Anas aap ka khaadim hai. (Iske haq mein dua farmae'n). Aap ne baae'n-alfaaz farmaai: "*Aye Allah! Iska maal ziyaada karde, aur jo kuch toone ise diya hai us mein barkat ataa farma*".[2160]

[6335] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) sahabi ko masjid mein Quran-e-Kareem padhte hue suna to farmaya: "*Allah is par rahem kare! Isne mujhe falaa'n-falaa'n aayat yaad dilaa di hai, jo main falaa'n-falaa'n surah se bhool gaya tha*".[2161]

[6336] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne koi cheez taqseem farmaai to ek (1) shakhs bola: Is taqseem se Allah ki raza maqsood nahi. Maine Nabi ﷺ ko is amr ki khabar di to aap bohot naaraaz hue, hatta ke maine khafgi[2162] ke asaraat aap ke chehra-e-anwar par dekhe. Aap ne farmaya: "*Allah Ta'ala Moosa ؑ par rahem farmae! Unhe'n isse bhi ziyaada aziyyat pohonchaai gai, lekin unho'n ne sabr se kaam liya*".[2163]

Baab 20: Dua Karte Waqt Qaafiya-bandi Naa-pasandida Amal Hais

[6337] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke logo'n ko hafte mein ek (1) din waaz kiya karo. Agar tum us par aamaada na hot to do (2) martaba. Agar ziyaada hi karna chaahte ho to teen (3) martaba. Logo'n ko is quran se mutanaffir[2164] na karo. Aisa nahi hona chaahiye ke tum logo'n ke paas aao, jabke wo apni baato'n mein masroof ho'n aur tum unhe'n waaz kehna shuru kar do aur unki baahami guftagu kaat kar unhe'n pareshaan karo. Tumhe'n khamosh rehna chaahiye, haa'n jab wo tumhe'n waaz ka kahe'n to phir tum unhe'n naseehat karo, is tarah ke wo uske khwahishmand ho'n. Dua mein qaafia-bandi se ijtenaab karo. Kyou'nke maine Rasool Allah ﷺ aur aap ke Sahaba Ikram ko dekha hai ke wo hamesha usse bacha hi karte the.

[2156] راجع: 2477

[2157] T: (بَہْرَہ وَر) Khush-qismat, saaheb-e-naseeb, faaeda uthaane waala [Rekhta]

[2158] راجع: 1497

[2159] راجع: 3020

[2160] راجع: 1982

[2161] راجع: 2655

[2162] T: (خَفَگی) Naaraazi, itaab, ghussa [Rekhta]

[2163] راجع: 3150

[2164] T: (مُتَنَفِّر) Nafrat karne waala, karaahat karne waala, bezaar [Rekhta]

Baab 21: Yaqeen o Iz-aan[2165] Se Dua Kare, Kyou'nke Allah Par Koi Jabr Karne Waala Nahi

[6338] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi dua kare to yaqeen o qat'iyyat ke saath sawaal kare. You'n na kahe: Aye Allah! Agar tu chaahta hai to mujhe de-de, kyou'nke Allah Ta'ala ko koi majboor karne waala nahi hai*".[2166]

[6339] Hazrat Abu Huraira ؓ se riwayat hai, ke Rasool Allah ﷺ ne farmaya: "*Tum mein se koi shakhs you'n na kahe: Aye Allah! Agar tu chaahta hai to mujhe bakhsh de. Aye Allah! Agar tu chaahta hai to mujh par rahem farma, balke usey yaqeen ke saath dua karni chaahiye, kyou'nke Allah Ta'ala par koi zabardasti karne waala nahi hai*".[2167]

Baab 22: Bande Ki Dua Qubool Hoti Hai, Jab Tak Wo Jaldbaazi Se Kaam Na Le

[6340] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum mein se har ek (1) ki dua qubool ki jaati hai, jab tak wo jaldbaazi se kaam na le aur you'n kehna shuru kar de. Maine dua ki thi, lekin mere liye wo qubool nahi hui*".

Baab 23: Dua Mein Haath Uthaana

Hazrat Abu Moosa Ashari ؓ bayaan karte hain: Nabi ﷺ ne dua ki aur dono haath uthaae, hatta ke maine aap kid ono baghlo'n ki safedi dekhi.

Hazrat Ibne Umar ؓ kehte hain ke Nabi ﷺ ne apne dono haath uthaae aur dua ki: "*Aye Allah! Khalid ne jo kuch kiya hai, main usse bari hoo'n*".

Faaeda: Imam Bukhari ؒ ne Hazrat Abu Moosa Ashari ؓ ki riwayat ko doosre muqaam par muttasil sanad se bayaan kiya hai.[2168] Isi tarah Hazrat Ibne Umar ؓ ki hadees mein mausoolan guzar chuki hai.[2169]

[6341] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ne apne dono haath is qadar buland kiye ke maine aap ki dono baghlo'n ki safedi dekhi.[2170]

Baab 24: Qible Ki Taraf Mu'n Kiye Baghair Dua Karna

[6342] Hazrat Anas ؓ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ juma ke din khutba de rahe the. Us dauraan mein ek (1) aadmi khada hua aur arz karne laga: Allah ke Rasool ﷺ! Aap hamaare liye Allah Ta'ala se baarish ki dua kare'n. Aap ne dua ki to aasmaan par baadal aagae aur baarish barasne lagi. Baarish is qadar hui ke aadmi apne ghar nahi pohonch sakta tha. Ye baarish aainda juma tak hoti rahi. Phir wo aadmi ya koi doosra khada hua aur arz karne laga: Allah ke Rasool ﷺ! Allah se dua kare'n ke baarish band karde, ham to doobne lagey hain. Aap ne dua ki: "*Aye Allah! Hamaare ird-gird baarish barsa, ham par usey band kar de*". Chunache baadal tukde-tukde madina taiyyaba ke ird-gird phail gae aur ahle madina par baarish ruk gai.[2171]

Baab 25: Qibla-roo Ho Kar Dua Karna

[6343] Hazrat Abdullah bin Zaid ؓ se riwayat hai, unho'nne kaha ke Rasool Allah ﷺ namaz-e-istisqa ke liye us eidgaah ki taraf tashreef le gae. Aap ne wahaa'n baarish ke liye dua ki. Phir aap qibla-roo ho gae aur apni chaadar ko palta.[2172]

Faaeda: Is hadees se maaloom hot ahai ke Rasool Allah ﷺ ne qibla-roo hone se pehle baarish ke liye dua ki, lekin Imam Bukhari ؒ ne is unwaan se is riwayat ki ishaara kiya hai jise unho'n ne doosre muqaam par bayaan kiya hai.

[2165] T: (إِذْعان) Yaqeen, wusooq, etebaar, etemaad [Rekhta]
[2166] Dekhiye: 7464
[2167] Dekhiye: 7477
[2168] Saheeh Bukhari: Al Maghaazi: H4323
[2169] Saheeh Bukhari: Al Maghaazi: H4339
[2170] راجع: 1031
[2171] راجع: 932
[2172] راجع: 1005

Chunache raawi-e-hadees ka bayaan hai ke Rasool Allah ﷺ ne jab dua ka iraada kiya to qibla-roo ho gae aur apni chaadar ko palta.[2173]

Baab 26: Nabi ﷺ Ka Apne Khaadim Ke Liye Daraazi-e-Umar Aur Farawaani-e-Maal Ki Dua Karna

[6344] Hazrat Anas رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke meri Ammi Jaan ne arz ki: Allah ke Rasool ﷺ! Anas aap ka khaadim hai. Aap uske liye dua farma de'n. Aap ne du aki: "*Aye Allah! Uske maal o ayaal ko ziyaada karde aur jo kuch toone usey diya hai us mein barkat ataa farma*".[2174]

Baab 27: Pareshaani Ke Waqt Dua Karna

[6345] Hazrat Ibne Abbas رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Nabi ﷺ pareshaani ke waqt ye dua karte the: "*Allah ke siwa koi maabood-e-bar-haq nahi jo bohot azmat waala aur burdbaar hai. Allah ke siwa koi maabood-e-bar-haq nahi, zameen o aasmaan aur arsh-e-azeem ka Rabb hai*".[2175]

[6346] Hazrat Ibne Abas رضی اللہ عنہ hi se riwayat hai ke Rasool Allah ﷺ pareshaani ki haalat mein ye dua padhte the: "*Allah ke siwa koi maabood-e-bar-haq nahi jo saaheb-e-azmat aur burdbaar hai. Allah ke siwa koi maabood-e-bar-haq nahi jo arsh-e-azeem ka maalik hao. Allah ke siwa koi maabood-e-bar-haq nahi jo zameen o aasmaan aur arsh-e-kareem ka maalik hai*".

Wahab ne kaha: Ham se Shu'ba ne, Qatada ke waaste se isi tarah bayaan kiya hai.[2176]

Baab 28: Museebat Ki Sakhti Se Allah Ki Panaah Maangna

[6347] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ sakht museebat, bad-bakhti laahiq hone, buri taqdeer, aur dushmano ki khushi se panaah maangte the.

Sufyan bin Uyayna ne kaha ke hadees mein teen (3) sifaat ka bayaan tha. Ek (1) ka maine izaafa kiya tha, lekin ab mujhe yaad nahi ke wo ek (1) kaunsi sifat hai.[2177]

Faaeda: Ismaili ki riwayat mein hai ke Sufyan bin Uyayna ne jo kalma apni taraf se badhaaya wo "شَمَاتَةِ الْأَعْدَاء" hai.[2178]

Baab 29: Nabi ﷺ Ka Dua Karna: "Aye Allah! Mujhe Rafeeq-e-Aala Se Mila De"

[6348] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ jab tandrust the, to farmaya karte the: "*Kisi nabi ki rooh qabz nahi ki jaati yahaa'n tak ke wo jannat mein apna thikaana dekh leta hai. Uske baad usey ikhtiyaar diya jaata hai*". Jab Aap ﷺ marz-e-wafaat mein mubtalaa hue to us waqt aap ka sar-e-mubarak meri raan par tha. Aap par thodi der ke liye ghashi taari hui. Jab kuch ifaaqa hua to tiktiki[2179] baandh kar aap chat ki taraf dekhne lagey. Phir aa pen farmaya: "*Aye Allah! Rafeeq-e-Aala ki rafaaqat ka talabgaar hoo'n*". Maien samajh liya ke Aap ﷺ hame'n ikhtiyaar nahi kare'nge. Mujhe yaqeen ho gaya ke ye wohi baat hai jo aap zamaana-e-tandrusti mein farmaya karte the. Hazrat Ayesha رضی اللہ عنہا bayaan karti hain ke aap ka aakhri kalma ye tha jo aap ne apni zubaan se adaa farmaya: "*Aye Allah! Rafeeq-e-Aala ki rafaaqat ka talabgaar hoo'n*".[2180]

Faaeda: Ek (1) riwayat mein "الرفيق الاعلى" ki wazaahat ki gai hai, isse muraad Allah Ta'ala ke inaam-yaafta log hain.[2181]

[2173] Saheeh Bukhari: Al Istisqa: H1028

[2174] راجع: 1982

[2175] Dekhiye: 6346 7426 7431

[2176] راجع: 6345

[2177] Dekhiye: 6616

[2178] Fath-ul-Baari: V11 P178

[2179] T: (ٹِکْٹِکی) Kisi ek (1) taraf hairat se dekthe rehna, ghoorna [Rekhta]

[2180] راجع: 4435

[2181] Saheeh Bukhari: Al Maghaazi: H4435

Baab 30: Maut Aur Zindagi Ki Dua Karne Ka Bayaan

[6349] Hazrat Qais se riwayat hai, unho'n ne kaha ke main Hazrat Khabbab bin Arat ؓ ke paas aaya, jabke unho'n ne bimaari ki wajah se saat (7) daagh lagwa rakhe the. Unho'n ne farmaya: Agar Rasool Allah ﷺ ne hame'n matu maangne se manaa na kiya hota to main zaroor maut ki dua karta.[2182]

[6350] Hazrat Qais ؓ hi se riwayat hai, unho'n ne kaha: Main Hazrat Khabbab ؓ ki khidmat mein haazir huajabke unho'n ne apne pait par saat (7) daagh lagwa rakhe the. Maine suna aap farma rahe the: Agar Nabi ﷺ ne hame'n maut ki dua karne se manaa na kiya hota to aaj main zaroor uski dua karta.[2183]

[6351] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se koi bhi utarne waale takleef ki wajah se maut ki aarzu na kare. Agar usne zaroor hi maut ki khwahish karni hai to you'n kahe: Aye Allah! Jab tak mere liye zindagi behtar hai mujhe zinda rakh aur jab mere liye wafaat behtar ho to mujhe yahaa'n se utha le*".[2184]

Baab 31: Baccho'n Ke Liye Dua-e-Barkat Karna Aur Unke Saro'n Par Dast-e-Shafqat Pherna

Hazrat Abu Moosa Ashari ؓ ne kaha: Mera ek (1) baccha paida hua to Nabi ﷺ ne uske liye barkat ki dua farmaai.

[6352] Hazrat Saaeb bin Yazeed ؓ se riwayat hai, unho'n ne kaha ke meri khala mujhe Rasool Allah ﷺ ki khidmat mein le gaee'n aur kaha: Allah ke Rasool ﷺ! Mera ye bhaanja bimaar hai. Aap ne mere sar par haath phera aur mere liye barkat ki dua farmaai. Phir aap ne wazoo kiya to maine aap ke wazoo se bacha hua paani piya. Phir main aap ke peeche khada ho gaya aur aap ke do (2) kandho'n ke darmiyan mohr-e-nabuwwat dekhi jo chappar-khat ki ghundi (ya kabootri ke ande) ki tarah thi.[2185]

[6353] Hazrat Abu Aqeel se riwayat hai ke unke dada Hazrat Abdullah bin Hisham ؓ unhe'n baazaar le jaate aur ghalla khareedte. Unse Hazrat Abdullah bin Zubair aur Hazrat Abdullah bin Umar ؓ milte to unhe'n kehte: Hame'n bhi (apne saath tijaarat mein) shareek kar le'n, kyou'nke Nabi ﷺ ne aap ke liye barkat ki dua ki thi. Chunache wo unhe'n tijaarat ke maal mein shareek kar lete to basa-auqaat unhe'n sawaari ka bojh ghalla nafaa ho jaata aur wo usey apne ghar bhej dete.[2186]

[6354] Hazrat Mahmood bin Rabee ؓ se riwayat hai, ye wo buzurg hain jin ke mu'n par Rasool Allah ﷺ ne kulli ka paani daal atha, jabke wo bacche the aur wo paani aap ne unke kooe'n se liya tha.[2187]

[6355] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke paas baccho'n ko laaya jaata to aap unke liye dua karte the. Ek (1) martaba ek (1) baccha laaya gaya to usne aap ke kapdo'n par peshab kar diya. Aap ne paani mangwaaya aur peshaab ki jagah par usey daal diya aur kapdeko dhoya nahi.[2188]

[6356] Hazrat Abdullah bin Sa'laba (عَبْدُ اللهِ بْنُ ثَعْلَبَةَ بْنِ صُعَيْرٍ) bin Sua'er ؓ se riwayat hai …Rasool Allah ﷺ ne unki aankh par haath phera tha… Unho'n ne Hazrat Saad bin Abi Waqqas ؓ ko ek (1) witr padhte dekha tha.[2189]

Baab 32: Nabi ﷺ Par Durood Padhna

Wazaahat: Rasool Allah ﷺ ka ham par haq hai ke aap par ba-kasrat durood padha jaae, lekin ye haq Masnoon durood padhne se adaa hoga. Hamaare yahaa'n baazaar mein kai-ek aise durood matboo (مَطْبُوع)[2190] hain jo khud-saakhta aur be-asal hain. Unse ijtenaab karna chaahiye.

[2182] راجع: 5672
[2183] راجع: 5672
[2184] راجع: 5671
[2185] راجع: 190
[2186] راجع: 2502
[2187] راجع: 77
[2188] راجع: 222
[2189] راجع: 4300
[2190] T: (مَطْبُوع) Marghoob, pasandeeda, accha lagne waala [Rekhta]

[6357] Hazrat Abdur Rahman bin Abi Laila se riwayat hai ke mujhe Kaab bin Ujrah ﷺ mile to unho'n ne kaha; Kya main tumhe'n ek (1) tohfa na doo'n? Nabi ﷺ ham logo'n mein tashreef laae to ham ne arz ki: Allah ke Rasool ﷺ! Ye to hame'n maaloom ho gaya hai ke ham ne aap par salaam ki starah kehna hai, lekin ham aap par durood kis tarah padhe'n? Aap ne farmaya: "*Is tarah kaho: Aye Allah! Muhammad ﷺ par rahmat naazil farma, aur aap ki aal par bhi jis tarah toone aal-e-ibrahim par rahmat naazil farmaai, bila-shubha tu taareef kiya hua aur buzurgi waala hai. Aye Allah! Tu Muhammad ﷺ par barkat naazil farma aur aap ki aal par bhi jis tarah toone aal-e-ibrahim par barkat naazil farmaai. Bila-shubha tu taareef kiya hua aur buzurgi waala hai*".[2191]

[6358] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke ham ne arz ki: Allah ke Rasool ﷺ! Aap par salaam pesh karna to ham ne maaloom kar liya hai, lekin aap par durood kaise padhe'n? Aap ne farmaya: "*You'n kaho! Aye Allah! Mujhe Muhammad ﷺ par apni rahmat naazil farma jo tere bande aur tere rasool hain, jis tarah toone rahmat naazil farmaai Ibrahim ﷺ par. Aye Allah! Muhammad ﷺ par barkat naazil farma aur aap ki aal par bhi, jis tarah toone Ibrahim ﷺ aur unki aal par barkat naazil ki hai*".[2192]

Baab 33: Kya Ghair-e-Nabi Par Bhi Durood Padha Jaa Sakta Hai? Aur Irshad-e-Baari Ta'ala: "Aap Unke Liye Dua Kare'n Bila-shubha Aap Ki Dua Unke Liye Baais Taskeen Hai"[2193] Ka Bayaan

Wazaajat" Rasool Allah ﷺ ke alaawa doosro'n par durood padhne ke mutaalliq ahle ilm mein ikhtelaaf hai. Is liye Imam Bukhari ﷺ ne unwaan mein isfethaam[2194] ka usloob ikhtiyaar kiya hai. Is silsile mein ahle ilm ne teen (3) mauqif ikhtiyaar kiye hain: ✽ Rasool Allah ﷺ ke alawa kisi doosre par durood na padha jaae. ✽ Rasool Allah ﷺ ke saath mila kar ghair-e-nabi par durood padha jaa sakta hai. ✽ Mustaqil aur tab-a'n (تبعاً)[2195] dono tarah ghair-e-nabi par durood padhna jaaez hai. Is silsile mein Imam Bukhari ﷺ ne ek (1) aayat aur do (2) ahadees zikr ki hain. Haafiz Ibne Hajar ﷺ ne likha hai ke Imam Bukhari ﷺ ka rujhaan ye maaloom hota hai ke mutlaq taur par lafz "الصلاة" ghair-e-nabi ke liye istemaal ho sakta hai.[2196]

[6359] Hazrat Ibne Abi Awfa ﷺ se riwayat hai ke jab koi aadmi Nabi ﷺ ke paas apni zakat le kar aata to aap dua karte: "*Aye Allah! To us par apni rahmat naazil farma*". Mere waalid bhi apni zakat le kar haazir hue to aap ne farmaya: "*Aye Allah! Aal Abi Awfa par apni rahmat naazil farma*".[2197]

[6360] Hazrat Abu Humaid Saa'di ﷺ se riwayat hai ke Sahaba Ikram ﷺ ne arz ki: Allah ke Rasool ﷺ! Ham aap par durood kaise padhe'n? Aap ne farmaya: "*You'n kaho: Aye Allah! Muhammad ﷺ aur aap ki azwaaj o aulaad par apni rahmat naazil farma jis tarah toone aal-e-ibrahim par rahmat naazil ki hai. Aur Muhammad ﷺ, nez aap ki azwaaj o aulaad par barkat naazil farma jaise toone aal-e-ibrahim par barkat naazil farmaai thi. Bila-shubha tu taareef kiya hua aur azmat waala hai*".[2198]

Baab 34: Irshad-e-Nabawi ﷺ: "(Aye Allah!) Agar Mujh Se Kisi Ko Takleef Pohonchi Ho To Usey Uske Gunaho'n Ka Kaffaara Aur Baais-e-Rahmat Bana De" Ka Bayaan

[6361] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne Nabi ﷺ se suna, aap ne farmaya: "*Aye Allah! Maine jis momin ko bhi bura-bhala kaha ho to meri us guftaar[2199] ko qiyaamat ke din uske liye apni qurbat ka zariya bana de*".

Faaeda: Ye us soorat mein hai jab wo aadmi us laanat ka haqdaar na ho, jaisa ke ek-doosri hadees mein iski wazaahat hai. Chunache Rasool Allah ﷺ ne farmaya: "*Maine apni ummat mein se jab kisi par bad-dua karu'n aur uska sazawaar*

2191 راجع: 3370

2192 راجع: 4798

2193 Surah at Tauba: 103

2194 T: (اِسْتِفْہام) Sawaal, dariyaaft karna, poochna [Rekhta]

2195 T: (تبعاً) Bataur-e-ittiba, zimnan [Rekhta]

2196 Fath-ul-Baari: V11 P203

2197 راجع: 1497

2198 راجع: 3369

2199 T: (گُفْتار) Baat, qaul, kalaam [Rekhta]

na ho to aye Allah! Is qism ki bad-dua ko uske liye qiyaamat ke din gunaho'n ka kaffaara aur baais-e-rahmat bana de".[2200]

Baab 35: Fitno'n Se Panaah Maangna

[6362] Hazrat Anas ؓ se riwayat hai ke Rasool Allah ﷺ se sawalaat kiye gae. Jab muaamala mubaalghe ki hadd tak pohonch gaya to aap ghusse mein aagae. Phir aap mimbar par tashreef laae aur farmaya: "*Aaj tum mujhse jo baat bhi poochoge main wazaahat se bayaan karu'nga*". Is waqt maine daae'n-baae'n dekha to tamaam Sahaba Ikram apne sar kapdo'n mein lapete hue ro rahe the. Is dauraan mein ek (1) aadmi khada hua jiska agar kisi se jhagda ho jaata to wo usey ghair-baap ki taraf mansoob kar deta tha. Is ne kaha: Allah ke Rasool ﷺ! Mera baap kaun hai? Aap ne farmaya: "*Tera baap Huzaafa hai*". Is soorat-e-haal ko dekh kar Hazrat Umar ؓ uthe aur arz karne lagey: Ham Allah ke Rabb hone par raazi hain. Islaam ke deen hone par khush hain aur Hazrat Muhammad ﷺ ke Rasool hone par shaadmaa'n hain, nez fitno'n se Allah ki panaah maangte hain. Rasool Allah ﷺ ne farmay: "*Maine khair o shar (ke muaamale) main aaj ke din ki tarah kabhi (koi din) nahi dekha. Mere saamne jannat aur dozakh ki tasweer laai gai yahaa'n tak ke maine un dono ko us deewaar ke peeche dekha*".

Hazrat Qatada is hadees ko bayaan karne ke baad us aayat ka zikr kiya karte the: "Aye Imaan Waalo! Aisi Ashyaa Ke Mutaalliq Sawaal Na Kiya Karo Ke Agar Tumhare Saamne Unka Jawaab Zaahir Ho Jaae To Tumhe'n Naagawaar Guzre".[2201] [2202]

Baab 36: Logo'n Ke Ghalbe Se Allah Ki Panaah Maangna

[6363] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Abu Talha se farmaya: "*Apne ladko'n mein se koi ladka muntakhab karo jo meri khidmat kiya kare*". Hazrat Abu Talha ؓ mujhe apni sawaari ke peche bitha kar le gae. Chunache Rasool Allah ﷺ jaha'n kahee'n padaao karte, main aap ki khidmat kiya karta tha. Maine Aap ﷺ ko aksar ye dua karte suna: "*Aye Allah! Main gham o alam se teri panaah chaahta hoo'n, aajizi aur susti, bukhl, aur buzdili, qarz ke bojh aur insaano ke ghalbe se bhi teri panaah talab karta hoo'n*". Main Aap ﷺ ki khidmat karta raha hatta ka ham khybar se waapas hue to aap Hazrat Safiyya bint Jaisi ؓ ko saath le kar tashreef laae jinhe'n aap ne apni zaat-e-karima ke liye khaas kiya tha. Main aap ko dekhta tha ke aap chaadar ya kambal se parda kar ke unko apne peeche bithaate the, hatta ke ham sohba maidaan mein aae to Aap ﷺ ne ek (1) charmi dastarkhwan par kuch halwa sa taiyyaar karke rakhwa diya. Uske baad logo'n ko bulaane ke liye mujhe behja. Maine unhe'n bulaya to sab se usey tanaawul kiya. Ye aap ki daawat-e-valima thi. Phir aap aage badhe to uhud pahaad dikhaai diya. Aap ne farmaya: "*Ye pahaad ham se mohabbat karta hai aur ham usse mohabbat karte hain*". Jab aap madina taiyyaba tashreef laae to farmaya: "*Aye Allah! Main is shahr ke dono pahaado'n ke darmiyan waale ilaaqe ko is tarah hurmat waala qaraar deta hoo'n jis tarah Hazrat Ibrahim ؑ ne makkah mukarrama ko hurmat waala qaraar diya tha. Aye Allah! Ahle madina ke mudd mein aur unke saa' mein barkat ataa farma*".[2203]

Baab 37: Azaab-e-Qabr Se Panaah Maangna

[6364] Moosa bin Uqba se riwayat hai, unho'n ne kaha ke maine Umme Khalid bint Khalid ؓ se suna …Unho'n ne (ye bhi) kaha ke maine Umme Khalid ؓ ke alaawa aur kisi aise shakhs se, jis ne Nabi ﷺ se suna ho, nahi suna… Unho'n ne kaha: Maine Nabi ﷺ se suna aap azaab-e-qabr se panaah maangte the.[2204]

[6365] Hazrat Mus'ab bin Saeed se riwayat hai, unho'n ne kaha ke Hazrat Saad bin Abi Waqqas ؓ paanch (5) baato'n ka hukum dete the, aur unhe'n Nabi ﷺ ke hawaale se bayaan karte the ke aap un (se panaah maangne) ka hukum dete the: "*Aye Allah! Main bukhl aur buzdili se teri panaah mein aata hoo'n aur us cheez se bhi teri panaah mein aata hoo'n ke main zaleel umar ki taraf lautaaya jaau'n. Nez, duniya ke fitne se bhi teri panaah maangta hoo'n. Isse muraad dajjaal ka fitna hai aur tere zariye se azaab-e-qabr se bhi panaah maangta hoon*".[2205]

[2200] Saheeh Muslim: Al Bir Was Sila: H6627(2603)

[2201] Surah al Maaida: 101

[2202] راجع: 93

[2203] راجع: 371

[2204] راجع: 1376

[2205] راجع: 2822

[6366] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke yahood-e-madina ki do (2) boodhi aurte’n mere paas aae’n aur unho’n ne mujhe kaha ke ahle quboor ko qabro’n mein azaab diya jaata hai. Maine inki takzeeb ki aur unki tasdeeq karke unka dil thanda na kiya, chunache wo mere paas se chali gaee’n to Nabi ﷺ tashreef laae. Maine kaha: Allah ke Rasool! Do (2) boodhi aurte’n aai thee’n, aur maine aap se unki baat ka zikr kiya to Aap ﷺ ne farmaya: “*Unho’n ne sach kaha hai, bila-shubha unhe’n (ahle quboor ko) azaab hota hai jo tamaam jaanwar sunte hain*”. Phir maine dekha ke Aap ﷺ har namaz mein azaab-e-qabr se Allah Ta’ala ki panaah maangte the.[2206]

Baab 38: Zindagi Aur Maut Ke Fitne Se Panaah Maangna

[6367] Hazrat Anas bin Maalik ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ kaha karte the: “*Aye Allah! Main aajizi, susti, buzdili, aur budhaape se teri panaah mein aata hoo’n aur azaab-e-qabar se teri panaah talab karta hoo’n, nez zindagi aur maut ke fitne se teri panaah mein aata hoo’n*”.[2207]

Baab 39: Gunaah Aur Qarz Se Panaah Maangna

[6368] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ dua kiya karte the: “*Aye Allah! Main teri panaah maangta hoo’n kaahili, budhaape, har gunah, aur qarze ke bojh se, qabr ke fitne aur qabr ke azaab se, nez dozakh ke fitne aur dozakh ke azaab se aur fitna-e-sarwat*[2208] *ke shar se aur fitna-e-muflisi ke shar aur fitna-e-dajjaal ke shar se teri panaah mein aata hoo’n. Aye Allah! Oley aur barf ke paani se mere gunaaho’n ke asaraat dho de aur gunaaho’n se mera dil saaf karde jis tarah tu safed kapda mael-kuchail se saaf kar deta hai. Mere aur mere gunaho’n ke darmiyan itni doori daal de, jitni doori toone mashriq o maghrib ke darmiyan kardi hai*”.[2209]

Baab 40: Buzdili Aur Susti Se Panaah Maangna

“كُسَالَى”[2210] (Kaaf ke dhamma (ُ) ke saath) aur “كَسَالَى” (kaaf ke fatha (َ) ke saath) dono ham-maane hain.

[6369] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ ye dua padha karte the: “*Aye Allah! Main gham o alam, aajizi o kaahili, buzdili aur bukhl, nez qarze ke bojh aur logo’n ke ghalbe se teri panaah maangta hoo’n*”.

Baab 41: Bukhl Se Panaah Maangna

Bukhla “ba” (با) ke dhamma (ُ) ke saath aur “ba” (با) ke fatha (َ) ke saath dono ke ek (1) hi maane hain jaisa ke huzn ka dhamma aur huzn “ha” (حا) ka fatha dono ek (1) hi hain.

[6370] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, wo paanch (5) baato’n se panaah maangne ka hukum dete the aur unhe’n Nabi ﷺ ke hawaale se bayaan karte the: “*Aye Allah! Main bukhl se teri panaah maangna hoo’n. Main buzdili se teri panaah maangta hoo’n. Main is baat se bhi teri panaah maangta hoo’n ke naakaara umar mein pohoncha diya jaau’n. Maine duniya ke fitne se teri panaah mein aata hoo’n, nez main qabar ke azaab se teri panaah maangta hoo’n*”.[2211]

Baab 42: Naakaara Umar Se Panaah Maangna

“أَرَاذِلُنَا”[2212] Se gire-pade kamine log muraad hain.

[6371] Hazrat Anas bin Maalik ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ dua kiya karte the: “*Aye Allah! Main susti, kaahili se teri panaah chaahta hoo’n. Main buzdili se teri panaah maangta hoo’n. Main naakaara budhaape se teri panaah talab karta hoo’n aur main bukhl se teri panaah mein aata hoo’n*”.[2213]

[2206] راجع: 1049

[2207] راجع: 2823

[2208] T: (ثَرْوَت) Maal o daulat ki kasrat, khush-haali [Rekhta]

[2209] راجع: 832

[2210] Surah an Nisa: 142

[2211] راجع: 2822

[2212] Surah Hud: 27

[2213] راجع: 2823

Faaeda: Umar ki is hadd tak daraazi ke hosh o hawaas qaaem rahe'n aur aakhirat ki kamaai ka silsila bhi jaari rahe Allah Ta'ala ki bohot badi nemat hai, lekin aisa budhaapa jo insaan ko bilkul bekaar karde. Aisi cheez hai jisse Rasool Allah ﷺ ne panaah maangi hai. Hadees mein "هَرَم" se budhaape ka yehi darja muraad hai. والله أعلم

Baab 43: Waba Aur Takleef Door Karne Ki Dua Karna

[6372] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Aye Allah! Hamaare dilo'n mein madina taiyyaba ki aisi hi mohabbat paida kar de jaise toone makkah mukarrama ki mohabbat hamaare dilo'n mein paida ki hai. Balke usse bhi ziyaada, aur uske bukhaar ko muqaam-e-johfa mein muntaqil karde. Aye Allah! Hamaare liye hamaare mudd* (مد) *aur hamaare saa'* (صاع) *mein barkat ataa farma*".[2214]

[6373] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ hajjat-ul-wida ke mauqa par meri iyaadat ke liye tashreef laae. Meri us bimaari ne mujhe maut ke qareeb kar diya tha. Maine arz ki: Allah ke Rasool ﷺ! Aap khud mushaahada farma rahe hain ke bimaari ne mujhe kaha'n tak pohoncha diya hai. Main saaheb-e-sarwat hoo'n aur meri ek (1) hi beti meri waaris hai. Kya main apna do-tihaai maal sadqa karu'n? Aap ne farmaya: "*Nahi*". Maine arz ki: Apna nisf maal de doo'n? Aap ne farmaya: "*Nahi*". Maine arz ki: Ek-tihaai de sakta hoo'n? Aap ne farmaya: "*Ek-tihaai bhi bohot hai. Agar tum apne wurasaa ko maaldaar chodo to ye isse behtar hai ke tum unko mohtaaj chodo, ke wo logo'n ke saamne haath phailaate phire'n*. *Yaqeenan tum jo kuch bhi kharch karoge agar usse maqsood Allah ki raza hui to tumhe'n us par sawaab milega. Yahaa'n tak ke agar tum apni biwi ke mu'n mein luqma rakhoge to us par bhi sawaab milega*". Maine poocha: Kya main apne saathiyo'n se peeche chod diya jaau'nga? Aap ne farmaya: "*Agar tum peeche chod diye jaao aur phir koi amal karo jisse maqsood Allah ki raza ho to tumhara martaba aur darja mazeed buland hoga. Ummeed hai ke tum abhi zinda rahoge, aur kuch qaume'n tum se nafaa haazil kare'ngi, jabke kuch log tumhari wajah se nuqsaan mein rahe'nge. Aye Allah! Mere sahaba ki hijrat ko baar-aawar karde aur unhe'n ulte paao'n na pherna. Albatta mujhe saad bin khaula ؓ ka bohot afsos hai*". Hazrat Saad ؓ ne kaha: Aap ﷺ ne un par izhaar-e-afsos is liye kiye tha ke unka intiqaal makkah mukarrama mein ho gaya tha.[2215]

Baab 44: Naakaara Umar, Duniya Ki Aazmaaish Aur Fitna-e-Jahannum Se Panaah Maagna

[6374] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, unho'n ne kaha ke in kalimaat ke zariye se Allah ki panaah mango jin ke zariye se Nabi ﷺ panaah talab karte the: "*Aye Allah! Main buzdili se teri panaah maangta hoo'n. Main kanjoosi se teri panaah mein aata hoo'n. Main naakaara umar ki taraf lautaae jaane se teri panaah talab karta hoo'n. Main duniya ki aazmaaish aur azaab-e-qabr se teri panaah leta hoo'n*".[2216]

[6375] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ dua kiya karte the: "*Aye Allah! Main kaahili, budhaape, qarz aur gunaah se teri panaah manta hoo'n. Aye Allah! Main dozakh ke azaab, dozakh ki aazmaaish, qabr ki aazmaaish aur azaab-e-qabr, nez fitna-e-sarwat ke shar, fitna-e-foqar ke shar aur maseeh dajjaal ki buri aazmaaish se teri panaah maangta hoo'n. Aye Allah! Mere gunaho'n ko barf aur oley ke paani se dho de. Mere dil ko gunaaho'n se is tarah paak karde jis tarah safed kapda mael-kuchail se saaf kar diya jaata hai. Mere aur mere gunaho'n ke darmiyan itna faasla karde jitna mashriq o maghrib mein hai*".[2217]

Baab 45: Maaldaari Ke Fitne Se Panaah Maangna

[6376] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ you'n dua karte the: "*Aye Allah! Main fitna-e-naar aur aag ke azaab se teri panaah maangta hoo'n. Main fitna-e-qabr aur azaab-e-qabr se teri panaah leta hoo'n. Main maaldaari ke fitne se teri panaah ka taalib hoo'n. Main faqiri ki aazmaaish se teri panaah talab karta hoo'n aur main maseeh-e-dajjaal ke fitne se teri panaah mein aata hoo'n*".[2218]

Faaeda: Daulat o sarwat ba-zaat-e-khud koi buri cheez nahi, balke Allah Ta'ala ki bohot badi nemat hai. Agar uska haq adaa karne aur usey saheeh taur par sarf karne ki taufeeq mile, lekin agar bad-qismati se daulat-mandi aur

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[2214] راجع: 1889
[2215] راجع: 1295
[2216] راجع: 2822
[2217] راجع: 832
[2218] راجع: 832

khush-haali, takabbur, o ghuroor paida kare aur maal o daulat ke saheeh istemaal ki taufeeq na mile to qaarooniyat hai. Ye maal o daulat ka fitna tha jisne qaroon ko zameen-doz kar diya. Allah Ta'ala usse mehfooz rakhe. آمین

Baab 46: Muflisi Ke Fitne Se Panaah Talab Karna

[6377] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ dua kiya karte the: "*Aye Allah! Mein dozakh ke fitne aur dozakh ke azaab se fitna-e-qabr aur azaab-e-qabr se teri panaah chaahta hoo'n. (Isi tarah) Tawangari*[2219] *ki buri aazmaaish aur mohtaaji ki buri aazmaaish, nez maseeh-e-dajjaal ki buri aazmaaish se teri panaah mein aata hoo'n. Aye Allah! Mere dil ko barf aur oley ke paani se dho de. Aur mere dil ko gunaaho'n se saaf kar de jise tu safed kapde ko mael-kuchail se saaf karta hai. Mere aur meri khataao'n ke darmiyan itni doori karde jitni doori toone mashriq aur maghrib mein rakhi hai. Aye Allah! Main susti, gunaah, aur qarz se teri panaah maangta hoo'n*".[2220]

Baab 47: Barkat Ke Saath Kasrat-e-Maal Aur Ziyaada Aulaad Ki Dua Karna

[6378 6379] Hazrat Umme Sulaim ﷺ se riwayat hai, unho'n ne kaha: Allah ke Rasool ﷺ! Anas beta aap ka khidmat-guzaar hai, uske liye Allah Ta'ala se dua farmae'n. Aap ne dua ki: "*Aye Allah! Anas ke maal aur uski aulaad mein izaafa karde aur jo kuch toone usey diya hai us mein barkat ataa farma*". Hisham bin Zaid ne kaha ke maine bhi Hazrat Anas ﷺ se isi tarah suna hai.[2221]

Baab: Barkat Ke Saath Kasrat-e-Aulaad Ki Dua Karna

[6380 6381] Hazrat Umme Sulaim ﷺ se riwayat hai, unho'n ne kaha: Allah ke Rasool ﷺ! Anas aap ka khaadim hai, is liye ke Allah Ta'ala se dua kar de'n to aap ne dua ki: "*Aye Allah! Uske maal mein farawaani ataa farma. Uski aulaad ko ziyaada karde aur jo kuch toone usey diya hai us mein barkat ataa farma*".[2222]

Baab 48: Istikhaara Ki Dua Ka Bayaan

Wazaahat: Istikhaara ke lughawi maane talab-e-khair ke hain. Kisi muaamale mein khair-o-bhalaai talab karne ko istikhaara kaha jaata hai. Istelaahi taur par do (2) rakat namaz ke baad ek (1) makhsoos dua istikhaara hai, uske zariye se Allah Ta'ala se kisi muaamale ki bhalaai aur anjaam-kaar[2223] ki behtari ka sawaal kiya jaata hai ya phir do (2) kaamo'n mein se ek (1) ko ikhtiyaar karne ya chod dene mein Allah Ta'ala se madad talab ki jaati hai. Asr-e-haazir mein "Online Istikhaara" bidat hai, aur uska deen se koi taalluq nahi. Har shakhs ko az-khud istikhaara karna chaahiye.

[6382] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ hame'n tamaam muaamalaat mein qurani surah ki tarah istikhaare ki taaleem dete the. Aap ne farmaya: "*Jab tum mein se koi kisi ahem kaam ka iraada kare to do (2) rakate'n padhe, uske baad you'n dua kare. Aye AllahMain tere ilm ke zariye se tujhse khair talab karta hoo'n aur teri qudrat ke saath himmat ka taalib hoo'n aur tere azeem fazal ke zariye se tujhse sawaal karta hoo'n. Bila-shubha toohi qudrat rakhne waala hai, main qudrat nahi rakhta. Tu jaanta hai main nahi jaanta, aur tu tamaam-tar posheeda cheezo'n ko jaanne waala hai. Aye Allah! Agar tu jaanta hai ke ye kaam mere liye behtar hai mere deen ke etebaar se, meri moaash, aur mere anjaam-kaar ke etebaar se*" …ya dua mein ye alfaaz kahe: "فِيْ عَاجِلِ أَمْرِيْ وَآجِلِهِ" … "*To phir usey mere liye muqaddar karde. Aur agar tu jaanta hai ke ye kaam mere liye bura hai, mere deen ke liye, meri zindagi aur mere anjaam-kaar ke etebaar se*" …ya dua mein ye alfaaz kahe: "فِيْ عَاجِلِ أَمْرِيْ وَآجِلِهِ" … "*To usko mujhse door karde aur mujhe usse door karde, phir jaha'n kahee'n bhi bhalaai ho usey mere liye muqaddar karde aur mujhe usse mutmaeen bhi karde*". Dua karte waqt apni zarooriyaat ka zikr bhi kare.

Faaeda: Is dua mein "هٰذَا الْأَمْرَ" ke baad dar-pesh zaroorat ka naam le. Masalan: "هٰذَا الْأَمْرَ مِنَ السَّفَرِ", "هٰذَا الْأَمْرَ مِنَ التِّجَارَةِ", "هٰذَا الْأَمْرَ مِنَ الزَّوَاجِ" waghaira.

[2219] T: (تَوَنْگری) Tawanaai, maaldaari, daulatmandi, be-niyaazi [Rekhta]

[2220] راجع: 832

[2221] راجع: 1982

[2222] راجع: 1982

[2223] T: (اَنْجام کار) Aakhir mein, nateeje mein, bil aakhir [Rekhta]

Baab 49: Wazoo Ke Waqt Dua Karna

[6383] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne paani mangwaaya, usse wazoo kiya, phir haath utha kar ye dua ki: "*Aye Allah! Abu Aamir Obaid ko bakhsh de*". Maine us waqt Aap ﷺ ki dono baghlo'n ki safedi dekhi, phir aap ne you'n dua ki: "*Aye Allah! Qiyamat ke din ise apni bohot si insaani makhlooq se buland martaba ataa farma*".[2224]

Baab 50: Kisi Buland Teele Par Chadhte Waqt Ki Dua

[6384] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke ham ek (1) safar mein Nabi ﷺ ke hamraah the, jab ham kisi buland jagah par chadhte ato buland aawaaz se Allahu Akbar kehte. Nabi ﷺ ne farmaya: "*Logo! Apne aap par narmi karo, kyou'nke tum kisi behre ya ghayab ko nahi pukaar rahe, balke tum us zaat ko pukaar rahe ho jo khoob sunne waala, khoob dekhne waala hai*". Uske baad Aap ﷺ mere paas tashreef laae to main us waqt zer-e-lab keh raha tha: "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ". Aap ﷺ ne farmaya: "*Aye Abdullah bin Qais tum* "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ" *ka wird karo kyou'nke ye jannat ke khazano'n mein se ek (1) khazana hai*". Yaa aap ne farmaya: "*Kya main tumhe'n ek (1) aisa kalma na bataao'n jo jannat ke khazano'n mein se ek (1) khazana hai?* "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰه" *hai*".[2225]

Baab 51: Kisi Nasheb Mein Utarte Waqt Ki Dua

Is unwaan ke mutaalliq Hazrat Jaabir ؓ se marwi ek (1) hadees hai.

Faaeda: Ye hadees Imam Bukhari ؒ ne muttasil sanad se bayaan ki hai jiske alfaaz ye hain: "*Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha ke jab ham bulandi par chadhte to Allahu Akbar kehte aur jab nasheb main utarte to Subhan-Allah kehte the*".[2226]

Baab 52: Jis Waqt Safar Ka Iraada Kare Ya Safar Se Waapas Aae To Kaunsi Dua Padhe

Iske mutaalliq ek (1) hadees Yahya bin Abi Ishaq ne Hazrat Anas ؓ se bayaan ki hai.

[6385] Hazrat Abdullah bin Umar ؓ se riwayat hai ke A jab kisi ghazwe ya hajj ya umrah se waapas laut-te to satah-e-zameen se har buland jagah par chadhte waqt teen dafa Allahu Akbar kehte, phir kehte: "*Allah ke siwa koi maabood-e-bar-haq nahi. Wo tanha, uska koi shareek nahi. Usi ke liye baadshahi hai aur usi ke liye tamaam taareefe'n hain aur wo har cheez par khoob qudrat rakhne waala hai. Ham tauba karte hue, uski ibadat karte hue, apne Rabb ki hamd o sana karte hue laut rahe hain. Allah ne apna waada saccha kar dikhaya. Usne apne bande ki madad ki aur us akele ne tamaam lashkaro'n ko shikast di*".[2227]

Baab 53: Shaadi Karne Waale Ke Liye Dua Karna

[6386] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Abdur Rahman bin Awf ؓ par zardi ka nishaan dekha to farmaya: "*Ye nishaan kaisa hai?*" Unho'n ne kaha: Maine ek (1) aurat se guthli baraabar sone ke ewaz shaadi ki hai. Aap ﷺ ne ye dua farmaai: "*Allah tumhe'n barkat ataa farmae. Valima karo agarche ek (1) bakri hi ho*".[2228]

[6387] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha: Mee waalid saheeh hue to unho'n ne saat (7) ya nau (9) betiyaa'n chodi thee'n. Phir maine ek (1) aurat se nikah kiya to Nabi ﷺ ne poocha: "*Aye Jaabir! Kya toone shaadi Karli hai?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Kuwaari se ya shauhar-deeda se?*". Maine kaha: Shauhar-deeda aurat se. Aap ne farmaya: "*Kisi kuwaari se nikah kyou'n nahi kiya tu usse dillagi karta aur wo tujhse dillagi karti?*" *Ya tu usey hansaata aur wo tujhe hansaati?*" Maine kaha: Mere waalid jab shaheed hue to unho'n ne saat (7) ya nau (9) beityaa'n chodi thee'n. Is liye maine pasand nahi kiya ke unke yahaa'n un jaisi koi naa-tajraba-kaar le aau'n. Chunache maine aisi aurat se nikah kiya hai jo unke dekh-bhaal ka ehtemaam kare. Aap ne dua ki: "*Allah tumhe'n bhar-poor barkat ataa farmae*".

[2224] راجع: 2884
[2225] راجع: 2992
[2226] Saheeh Bukhari: Al Jihaad: H2993
[2227] راجع: 1797
[2228] راجع: 2049

Ibne Uyayna aur Muhammad bin Muslim ne Amr se ye riwayat bayaan ki, to usn mein "بَارَكَ اللهُ عَلَيْكَ" ke alfaaz nahi kahe.[2229]

Baab 54: Jab Khaawind Apni Biwi Ke Paas Aae To Kaunsi Dua Padhe?

[6388] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab koi shakhs apni biwi ke paas aane ka iraada kare to ye dua padhe. "Allah Ke Naam Ki Barkat Se, Aye Allah! Hame'n Shaitaan Se Door Rakh Aur Tu Jo Hame'n Ataa Farmae Usey Bhi Shaitan Se Door Rakh". Agar dono ke milaap se koi baccha muqaddar hai to shaitan usey kuch bhi nuqsaan nahi pohoncha sakega*".[2230]

Baab 55: Nabi ﷺ Ki Dua: "Aye Hamaare Rabb! Hame'n Duniya Mein Bhalaai Ataa Farma…" Ka Bayaan

[6389] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ki aksar dua ye hua karti thi: "*Aye Allah! Hame'n duniya mein bhalaai ataa farma aur aakhirat mein bhi bhalaai de aur hame'n dozakh ke azaab se mehfooz rakh*".[2231]

Baab 56: Duniya Ke Fitno'n Se Panaah Maangna

[6390] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ hame'n kitaabat seekhne ki tarah darj-e-zel duaaiya kalimaat ki taaleem dete the: "*Aye Allah! Main bukhl se teri pnaah maangta hoo'n. Aye Allah! Main buzdili se teri pnaah ka taalib hoo'n. Aye Allah! Main teri panaah maangta hoo'n ke ham naakaara umar ki taraf lauta diye jaae'n. Aye Allah! Main duniya ke fitno'n aur azaab-e-qabr se teri panaah leta hoo'n*".[2232]

Baab 57: Ek (1) Hi Dua Ko Baar-baar Arz Karna

[6391] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ par jaadu kiya gaya hatta ke aap khayaal karne lagey ke falaa'n kaam aap ne kar liya hai, halaa'nke wo kaam aap ne nahi kiya hota tha. Aap ne apne Rabb se dua ki, phir aap ne Hazrat Ayesha ؓ se farmaya: "*Tumhe'n maaloom hai ke Allah Ta'ala ne mujhe wo baat bataa di hai jo maine usse dariyaaft ki thi?*". Hazrat Ayesha ؓ ne poocha: Allah ke Rasool ﷺ! Wo kya hai? Aap ne farmaya: "*Mere paas do (2) aadmi hai. Un mein se ek (1) mere sar ke paas baith gaya aur doosra mere paao'n ke paas. Phir ek (1) ne apne doosre saathi se kaha: Is sahaab ki bimaari kya hai? Doosre ne kaha: In par jaadu kiya gaya hai. Pehle ne poocha: Kisne jaadu kiya hai? Jawaab diya: Labeed bin Aasim ne ye harkat ki hai. Poocha: Wo jaadu kis cheez mein kiya hai? Doosre ne kaha: Kanghi, kanghi se girne waale baalo'n aur nar-khajoor ke shagofe mein. Poocha: Wo kaha'n hai? Bataaya ke zarwaan mein hai. Aur Zarwaan banu Zareeq ka ek (1) kuwaa hai*". Ayesha ؓ ne kaha ke Rasool Allah ﷺ wahaa'n tashreef le gae {aur jab Ayesha ؓ ke paas dobaara waapas aae to farmaya:}[2233] *Allah ki qasam! Uska paani to mehndi ke nichod ki tarah surkh tha aur wahaa'n khajoor ke darakht shaitaan ke sar ki tarah the*".

Hazrat Ayesha ؓ ne bayaan kiya ke Aap ﷺ tashreef laae to aap ne baer-e-zarwaan ke mutaalliq kuch bayaan kiya to maine arz ki: Allah ke Rasool ﷺ! Aap ne usey nikaala kyou'n nahi? Aap ne farmaya: "*Mujhe Allah Ta'ala ne shifayaab kar diya hai. Ab main nahi chaahta ke logo'n mein ek (1) shark o hawaa doo'n*".

Isa bin Yunus aur Lais ne Hazrat Hisham se, unho'n ne apne baap se, unho'n ne Hazrat Ayesha ؓ se ye izaafa bayaan kiya ke Rasool Allah ﷺ par jaadu kiya gaya to aap ne dua ki, phir dua maangi, is tarah unho'n ne poori hadees bayaan ki.[2234]

[2229] راجع: 443

[2230] راجع: 141

[2231] راجع: 4522

[2232] راجع: 2822

[2233] T: Kharaab scanning ki wajah se urdu pdf page ki aakhri line padhna naa-mumkin tha, isi liye flower bracket "{}" ke darmiyaan jo jumla likha hai, main wo jumla Maulana Dawood Raaz ؒ ke tarjume se liya hai. [RSB]

[2234] راجع: 3175

Baab 58: Mushrikeen Par Bad-dua Karna

Hazrat Abdullah bin Masood ؓ bayaan karte hain ke Nabi ﷺ ne ye dua maangi: "*Aye Allah! Meri aise qahet ke zariye se madad farma jaisa ke Hazrat Yusuf* ؑ *ke zamaane mein pada tha*". Aur aap ne ye dua bhi ki: "*Aye Allah! Abu Jahal ko pakad le*". Hazrat Abdullah bin Umar ؓ ne kaha ke Nabi ﷺ ne dauraan-e-namaz mein ye dua ki: "*Aye Allah! Falaa'n, falaa'n ko apni rahmat se door rakh*". Hatta ke Allah Ta'ala ne ye aayat naazil farmaai: "Aap Ko Is Muaamale Se Koi Ikhtiyaar Nahi".[2235]

[6392] Hazrat Abdullah bin Abi Awfa ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne lashkaro'n ke khilaaf bad-dua ki: "*Aye Allah! Kitab ko naazil karne waale! Bohot jald hisaab lene waale! Lashkaro'n ko shikast de. Unhe'n hazeemat*[2236] *se do-chaar kar aur unke qadam phisla de*".[2237]

[6393] Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ jab isha ki aakhri rakat mein "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" kehte to dua karte: "*Aye Allah! Ayyash bin Abi Rabeea ko najaat de. Aye Allah! Waleed bin Waleed ko najaat de. Aye Allah! Salama bin Hisham ko najaat de. Aye Allah! Kamzor o naatawaan ahle imaan ko najaat de. Aye Allah! Qabila-e-muzar par apni pakad sakht karde. Aye Allah! Unhe'n aise qahet se do-chaar kar de jaisa ke Yusuf* ؑ *ke zamaane mein hua tha*".[2238]

[6394] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ne ek (1) chota sa lashkar rawaana kiya, jis mein shareek logo'n ko qurra kaha jaata tha. Wo tamaam shaheed kar diye gae to maine Nabi ﷺ ko nahi dekha ke aap kisi cheez par is qadr ghamnaak hue ho'n jis qadr unki shahaadat par ghamnaak hue. Aap namaz-e-fajr mein ek (1) mahina unke khilaaf bad-dua karte rahe. Aap farmate the: "*Usaiyyah "عُصَيَّةَ" qabile ne Allah aur uske Rasool ki naa-farmaani ki hai*".[2239]

[6395] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke yahoodi Nabi ﷺ ko salaam karte to kehte: "السَّامُ عَلَيْكَ" As Saamu A'laika aap par maut aae. Hazrat Ayesha ؓ ne unke maqsad ko bhaanp liya aur jawaab diya ke tumhe'n maut aae aur tum par laanat ho. Nabi ﷺ ne farmaya: "*Aye Ayesha! Thehro, beshak Allah tamaam muaamalaat mein narmi ko pasand karta hai*". Hazrat Ayesha ؓ ne arz ki: Allah ke Rasool ﷺ! Kya aap ne nahi suna ke unho'n ne kya kaha tha? Aap ne farmaya: "*Kya toone nahi suna ke maine unhe'n kya jawaab diya tha. Main kehta hoo'n: Tum par "عَلَيْكُمْ"*".[2240]

[6396] Hazrat Ali bin Abi Taalib ؓ se riwayat hai, unho'n ne kaha ke ham ghazwa-e-khandaq ke roz Nabi ﷺ ke hamraah the. Aap ne farmaya: "*Allah Ta'ala unki qabro'n aur unke gharo'n ko aag se bhar de, unho'n ne hame'n salah wusta "الصَّلَاةِ الْوُسْطَىٰ" nahi padhne di, hatta ke sooraj ghuroob ho gaya*". Aur wo asr ki namaz thi.[2241]

Baab 59: Mushrikeen Ke Liye Dua Karna

[6397] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne bayaan kiya ke Hazrat Tufail bin Amr ؓ, Rasool Allah ﷺ ki khidmat mein haazir hue aur arz ki: Allah ke Rasool ﷺ! Qabila-e-dos ne naa-farmaani aur sarkashi ka raasta ikhtiyaar kiya hai. Aap unke khilaaf Allah Ta'ala se dua kare'n. Loog'n ka khayaal tha ke aap unke khilaaf bad-dua kare'nge, lekin Aap ﷺ ne dua ki: "*Aye Allah! Qabila-e-dos ko hidayat de aur unhe'n yahaa'n le aa*".[2242]

Baab 60: Nabi ﷺ Ki Dua: "Aye Allah! Mere Agle Aur Pichle Sab Gunaah Moaaf Kar De" Ka Bayaan

[6398] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ye dua kiya karte the: "*Aye Allah meri khataae'n, meri naadaani, aur tamaam muaamalaat mere hadd se tajaawuz ko moaaf karde. Aur wo gunaah bhi jinhe'n tu mujhse ziyaada jaanne waala hai. Aye Allah! Meri khataae'n aur jo gunaah mein daanista ya ghair-daanista taur par kiye hain. Nez jo gunah maine sajeedgi mein kiye hain, unhe'n moaaf kar de. Ye sab meri hi taraf se hain. Aye Allah! Mere gunaah bakhsh de jo pehle kar chuka hoo'n, ya aainda karu'nga aur jinhe'n maine chupaaya*

[2235] Surah aale Imran: 128
[2236] T: (هَزِيمَت) Shikast, haar, paspaai [Rekhta]
[2237] راجع: 2933
[2238] راجع: 797
[2239] راجع: 1001
[2240] راجع: 2935
[2241] راجع: 2931
[2242] راجع: 2937

hai aur jinhe'n maine elaaniya kiya hai. Toohi sab se pehle hai aur toohi sab se aakhri mein hai aur tu har cheez par khoob qudrat rakhne waala hai".

Obaidullah bin Moaaz ne kaha: Mujhe mere baap ne baiyaan kiya hai, unse Shu'ba ne, unse Abu Ishaq ne, unse Abu Burdah ne, unse unke waalid Abu Moosa Ashari ﷺ ne Nabi ﷺ se isi tarah bayaan kiya.[2243]

[6399] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ye dua kiya karte the: "*Aye Allah! Meri khataae'n, meri naadaani ki baate'n, muaamalaat mein mere hadd se tajaawuz ko moaaf karde aur in baato'n ko bhi jinhe'n tu mujhse ziyaada jaanne waala hai. Aye Allah! Meri be-parwaai aur sanjeedgi mein karda gunaaho'n aur khataao'n aur jo maine daanista kiye hain sab ko moaaf kar de. Ye sab kuch meri hi taraf se hain*".[2244]

Baab 61: Us Ghadi Mein Dua Karna Jo Juma ke din Aati Hai

[6400] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Abul Qaasim ﷺ ne farmaya: "*Juma ke din ek (1) aisi ghadi aati hai agar koi musalman baae'n-haalat usey pale ke wo khada namaz padh raha ho to jo bhalaai bhi wo Allah Ta'ala se maange-ga wo usey zaroor inaayat farmaega*". Aap ne apne haath se ishaara farmaya to ham ne usse ye samjha ke aap us ghadi ke mukhtasar hone ki taraf ishaara kar rahe hain.[2245]

Baab 62: Nabi ﷺ Ke Irshad-e-Giraami: "Yahoodiyo'n Ke Mutaalliq Hamari Dua Qubool Hoti Hai Lekin Unki Dua Hamaare Baare Mein Qubool Nahi Ki Jaaegi" Ka Bayaan

[6401] Hazrat Ayesha ﷺ se riwayat hai ke kuch yahoodi Nabi ﷺ ki khidmat mein haazir hue aur kaha: "السَّامُ عَلَيْكَ" Aap ﷺ ne jawaab diya: "وَعَلَيْكُمْ". Lekin Hazrat Ayesha ﷺ ne jawaab diya: Tum par halaakat, Allah ki laanat, aur uska ghazab ho. Rasool Allah ﷺ ne farmaya: "*Aye Ayesha! Ruk jaao, naram-khoi ikhtiyaar karo, sakhti aur bad-kalaami se parhez karo*". Unho'n ne arz ki: Aap ne nahi suna wo kya keh rahe the? Aap ne farmaya: "*Kya tum ne nahi suna ke maine unhe'n kya jawaab diya tha? Maine unki baat un par lauta di thi. Mera jawaab to unke mutaalliq sharf-e-qubooliyat se nawaaza jaaea lekin unki bad-dua mere mutaalliq qubool nahi hogi*".[2246]

Baab 63: Aameen Kehne Ka Bayaan

[6402] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab padhne waala aameen kahe to tum bhi aameen kaho, bila-shubha us waqt farishte bhi aameen kehte hain. Jin ki aameen farishto'n ki aameen ke saath muwaafiq ho jaae uske tamaam saabeqa gunaah moaaf kar diye jaate hain*".[2247]

Baab 64: "لَا إِلٰهَ إِلَّا اللهُ" Padhne Ki Fazilat

[6403] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jisne ek (1) din mein darj-e-zel kalma: Allah ke siwa koi maabood-e-bar-haq nahi, wo tanha hai, uska koi shareek nahi. Usi ke liye baadshahat hai aur tamaam taareefo'n ka wohi sazawaar hai aur wo har cheez par khoob qaadir hai. Sau (100) martaba padha usko dus (10) ghulam aazaad karne ka sawaab milega aur uske liye sau (100) nekiyaa'n likhdi jaae'ngi, nez uske sau (100) gunaah mita diye jaae'nge. Wo saara din shaitan se mehfooz rahega, hatta ke shaam ho jaae. Aur jo amal usne kiya hai usse afzal kisi ka amal nahi hoga, magar jo koi usse ziyaada amal kare*".[2248]

[6404] Hazrat Amr bin Maimoon se riwayat hai ke jisne dus (10) martatba ye kalma kaha wo aisa hoga jise usne aulaad-e-ismail se ek (1) ghulam aazaad kiya.

(Raawi-e-Hadees) Hazrat Amr bin Abi Zaaidah ne kaha: Ham se Abdullah bin Abu Safr ne bayaan kiya, unse Imam Sha'bi ne unse Rabee bin Khuthaim ne yehi mazmoon bayaan kiya to maine Rabee se poocha ke tum ne ye hadees kisse suni hai? Unho'n ne kaha: Amr bin Maimoon se. Phir main Amr bin Maimoon ke paas aaya aur unse poocha ke

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[2243] Dekhiye: 6399

[2244] راجع: 6398

[2245] راجع:935

[2246] راجع: 2935

[2247] راجع: 780

[2248] راجع: 3293

tum ne ye hadees kisse suni hai? Unho’n ne kaha: Ibne Abi Ya’la se. Main Ibne Abi Ya’la ke paas aaya aur unse poocha ke tum ne ye hadees kisse suni hai? Unho’n ne kaha: Abu Ayyub Ansari se aur wo usey Nabi ﷺ se bayaan karte hain.

Ibrahim bin Yusuf apne baap se bayaan karte hue kehte hain, wo Abu Ishaq se, unho’n ne kaha: Mujhe Amr bin Maimoon ne bayaan kiya, wo Abdur Rahman bin Abi Laila se, wo Hazrat Abu Ayyub Ansari ؓ se, unho’n ne Nabi ﷺ se yehi hadees bayaan ki.

Moosa bin Ismail ne kaha: Ham se Wuhaib bin Khalid ne bayaan kiya, Dawood bin Abi Hind se, unse Amir Sha’bi ne, unse Abdur Rahman bin Abi Laila ne aur unse Hazrat Abu Ayyub Ansari ؓ ne, unho’n ne Nabi ﷺ se isko naqal kiya.

Ismail ne Sha’bi se, unho’n ne Rabee bin Khuthaim se mauqoofan unka qaul naqal kiya hai.

Aadam bin Abi Iyaas ne kaha: Ham se Shu’ba ne bayaan kiya, unho’n ne kaha: Ham se Abdul Malik bin Maisarah ne bayaan kiya, unho’n ne kaha: Maine Hilal bin Yasaaf se suna, wo Rabee bin Khuthaim aur Amr bin Maimoon se bayaan karte hain, dono ne Hazrat Abdullah bin Masood ؓ s unka qaul bayaan kiya hai.

Amash aur Hussain ne Hilal se, unho’n ne Rabee se, unho’n ne Hazrat Abdullah bin Masood ؓ se mauqoofan bayaan kiya hai.

Abu Muhammad Hadhrami ne Hazrat Abu Ayyub Ansari ؓ se, unho’n ne Nabi ﷺ se naqal kiya hai: “*Wo aise hai jaise us ne Ismail ؑ ki aulaad se ek (1) gardan aazaad ki*”.

Abu Abdullah (Imam Bukhari ؒ) kehte hain: Aur saheeh baat hai ke ye Amr ka qaul hai.

Baab 65: Subhan-Allah Kehne Ki Fazilat

[6405] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Jis ne ek (1) din mein sau (100) martaba “سُبْحَانَ اللهِ وَبِحَمْدِهِ” kaha uske tamaam gunaah mitaa diye jaate hain, khwah wo samandar ki jhaag ke maanind ho’n*”.

[6406] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: “*Wo kalme aise hain jo zubaan par bohot halke-phulke, mizaan mein bohot bhaari bharkam aur Rahman ko bade hi pyaare hain. Wo “سُبْحَانَ اللهِ الْعَظِيْمِ” aur “سُبْحَانَ اللهِ وَبِحَمْدِهِ” hain*”.[2249]

Baab 66: Allah Azzawajal Ke Zikr Ki Fazilat

[6407] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Us shakhs ki misaal jo apne Rabb ka zikr karta hai aur wo jo zikr nahi karta, zinda aur murda ki tarah hai*”.

[6408] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Bila-shubha Allah ke kuch farishte aise hain jo ahle zikr ko talaash karte hue raasto’n mein chakkar lagaate rehte hain. Jab wo kuch logo’n ko Allah ke zikr mein masroof paa lete hain to wo ek-doosre ko aawaaz dete hain: Aao, tumhara matlab hal ho gaya hai*”. Aap ne farmaya: “*Wo apne paro’n ke zariye se unhe’n gher lete hain aur aasmaan-e-duniya tak pohonch jaate hain*”. Aap ne farmaya: “*Unka Rabb Azzowajal unse poochta hai, halaa’nke wo unhe’n khoob jaanta hai: Mere bande kya kehte hain? Wo arz karte hain: Wo teri tasbeeh karte hain aur teri kibriyaai bayaan karte hain. Teri hamd o sana karte hain aur teri buzurgi aur badaai bayaan karte hain. Phir Allah unse poochta hai: Kya unho’n ne mujhe dekha hai? Wo jawaab dete hain: Nahi. Allah ki qasam! Unho’n ne tujhe nahi dekha. Us par Allah Ta’ala farmata hai: Agar wo mujhe dekh le’n to phir unki kaifiyat kaisi ho? Wo arz karte hain: Agar wo tujhe dekh le’n to wo teri khoob ibaadat kare’n aur teri khoob shaan o azmat bayaan kare’n aur teri bohot ziyaada tasbeeh kare’n. Allah Ta’ala unse poochata hai: Wo mujhse kya maang rane hain? Wo arz karte hain: Wo tujhse jannat ke taalib hain. Allah Ta’ala poochta hai: Kya unho’n ne jannat ko dekha hai? Wo arz karte hain: Nahi. Allah ki qasam! Aye Rabb! Unho’n ne usey nahi dekha. Wo poochta hai: Agar wo usey dekh le’n to phir unki kaisi kaifiyat ho? Wo arz karte hain: Agar wo usey dekh le’n to wo uski bohot ziyaaada hirs o khwahish aur raghbat kare’n. Allah Ta’ala dariyaaft karta hai: Wo kis cheez se panaah*

[2249] Dekhiye: 6682 7563

maangte hain? Wo arz karte hain: Jahannum se. Wo poochta hai: Kya unho'n ne usey dekha hai? Wo arz karte hain: Nahi, Allah ki qasam! Aye Rabb! Unho'n ne usey nahi dekha. Wo poochta hai: Agar wo usey dekh le'n to phir kaisi kaifiyat ho? Wo arz karte hain: Agar wo usey dekh le'n to wo usse bohot door bhaage'n aur usse bohot ziyaada dare'nge". Aap ﷺ ne kaha: "*Allah Ta'ala farmata hai: Main tumhe'n gawaah banaata hoo'n ke maine unhe'n bakhsh diya hai. Un farishto'n mein se ek (1) farishta arz karta hai: Un mein falaa'n shaikhs aisa hai jo unse nahi, balke wo to apni kisi zaroorat ke tahat un mein aaya tha. Allah Ta'ala ne farmaya: Wo aise ham-nasheen hain jin mein baithne waala bhi mehroom o naa-rmuaad nahi rehta*".

Is hadees ko Shu'ba ne bhi Amash se bayaan kiya hai, lekin unho'n ne ise marfoo zikr nahi kiya. Suhail ne bhi is hades ko apne waalid Abu Saaleh se riwayat kiya hai, unho'n ne Hazrat Abu Huraira ؓ se, unho'n ne Nabi ﷺ se bayaan kiya hai.

Baab 67: "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ" Kehne Ka Bayaan

Wazaahat: "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ" ka matlab ye hai ke gunaah se baaz rehne aur neki karne ki himmat sirf Allah ki taufeeq se hai. Sidq-e-dil se kehne waala insaan khud ko Allah ke hawaale kar deta hai. Imana ka yehi taqaza hai ke musalman khud ko Allah Ta'ala ke supurd kar de.

[6409] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ek (1) ghaati ya darre mein daakhil hue, jab ek (1) aur aadmi bhi us par Chadha to usne ba-aawaaz-e-buland "لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ" kaha. Us waqt Rasool Allah ﷺ apne khacchar par sawaar the, aap ne farmaya: "*Tum log kisi behre ya ghayab ko nahi pukaar rahe*". Phir aap ne farmaya: "*Aye Abu Moosa Abdullah bin Qais! Kya main tumhe'n ek (1) kalma na bataau'n jo jannat ke khazano'n mein se hai?*" Maine kaha: Zaroor bataae'n. Aap ne farmaya: "*Wo* "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ" *hai*".[2250]

Baab 68: Allah Ta'ala Ke Ek-kam-sau (99) Naam Hain

[6410] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Allah Ta'ala ke ninaanwe (99), yaane ek-kam-sau naam hain. Jo shakhs bhi unhe'n yaad karega wo jannat mein jaaega. Allah taaq (ek) hai aur taaq ko pasand karta hai.[2251]

Faaeda: Ye hadees Hazrat Abu Huraira ؓ ka qaul nahi, balke Rasool Allah ﷺ ka irsha-e-giraami hai, jaisa ke doosri hadees mein iski saraahat hai.[2252]

Baab 69: Waaz o Naseehat Mein Waqfa Karna

[6411] Hazrat Shaqeeq se riwayat hai, unho'n ne kaha ke ham Hazrat Abdullah bin Masood ؓ ka intizaar kar rahe the, ke Yazeed bon Muawiya tashreef laae. Ham ne arz ki: Aap tashreef rakhe'n. Unho'n ne jawaab diya: Nahi, balke main andar jaata hoo'n, taake tumhare saathi, yaane Abdullah bin Masood ؓ ko baahar laau'n. Agar wo na aae to main tanha hi aajaaunga aur tumhare saath baith jaau'nga. Us dauraan mein Hazrat Abdullah bin Masood ؓ baahar tashreef laae, jabke wo un (Yazid bin Muawiya) ka haath pakde hue the. Phir wo hamaare saamne khade hue aur farmaya: Mujhe tumhare yahaa'n baithne ki khabar pohonchi thi, lekin mujhe tumhare paas aane se is amr ne manaa kiya ke Rasool Allah ﷺ bhi hame'n kabhi-kabhi waaz farmaya karte the, taake ham ukta na jaae'n.[2253]

Faaeda: Maqsad ye hai ke wazaaef o auraad[2254] padhte waqt bhi is amr ka khayaal rakha jaae ke waqfa-waqfa se unki adaaegi ho, kyou'nke takraar se tabiya be-zaar ho jaati hai. Dil tang pad jaata hai, phir usse nafrat karne lagta hai.

[2250] راجع: 2992
[2251] راجع: 2736
[2252] Saheeh Bukhari: ash Shuroot: H2736
[2253] راجع: 68
[2254] T: Wazife, duaae'n [Rekhta]